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Rev. Sheldon Jackson, D.D.,
Moderator of the General Assembly.

THE CHURCH

AT HOME AND ABROAD.

JULY, 1897.

CURRENT EVENTS AND THE KINGDOM.

Li Hung Chang Again.—On the return voyage to China of this distinguished statesman, he sought the acquaintance of a Christian young lady of his own nation, on the same steamer, who had been attending school in our country, the daughter of a Chinaman of high degree. Several most interesting interviews followed between the modest young woman and the grand viceroy, which resulted in his appointing her to represent China at the World's Congress of Representative Women at Edinburgh in 1898, under the patronage of Lady Aberdeen. As a companion delegate, the viceroy designated Dr. Hu King Eng, the first Chinese woman to study medicine in this country, and practice it in China. She is the daughter of an eloquent and efficient native minister of the Foreign Conference of the Methodist Episcopal Church. Such incidents shed fresh light on the great statesman's nobility of character, but are most significant as pointing to the commanding position which Christian Chinese women are sure to occupy in the eyes of their own and other nations in the coming years.

The Queen's Jubilee.—On the twenty-fourth of May, at the General Assembly, the Hon. John Wanamaker offered the following, which was unanimously adopted by a rising vote:

"This being the seventy-eighth anniversary of the birth and the sixtieth anniversary of the coronation of her most gracious majesty, Queen Victoria, whose reign has lasted longer than that of any other monarch in the last thousand years, this General Assembly of the Presbyterian Church in the United States of America deems it fitting and does hereby send most cordial

Christian greetings to both the illustrious Christian sovereign and the subjects of her gentle, generous and righteous rule over the destinies of the empire upon which the sun never sets."

Subsequently the following was received from Queen Victoria's Secretary, Balmoral, Scotland: "Accept the Queen's thanks for the kind telegram."

The Typewriter in China.—The gospel is not the only benefit conferred upon heathen nations by Christian missionaries. They have been the heralds of commerce, the advisers of rulers, the compilers of dictionaries, the founders of schools. The death of the Baptist missionary who invented the jinrikisha, the most popular vehicle of Japan, was only recently announced. Now a Presbyterian missionary in China has invented a typewriter for the Chinese language which is sure, if it proves successful, to be of great practical benefit. There are something like 18,000 characters in the Chinese language. About 4000 of these characters which are in common use have been placed upon the wheels of the typewriter. The saving of time and patience, not to mention ink and pens, such a machine will effect, may be easily imagined. The readily imitating, educated Chinese will speedily adopt it for business purposes.—*The Standard*.

Missions in the Seminaries.—The desire to emphasize the missionary idea in our theological seminaries, and to exalt in the minds of young men the apostolic conception and spirit of missions, recently brought together in conference nine profes-

sors from eight seminaries, representing five denominations. After an earnest discussion of the place, scope and methods of missionary instruction in the seminary, as well as the special instruction of missionary candidates, the conference adopted a resolution of which this is the substance: That in order to the awakening and maintaining of the true spirit of missions, we recognize the preëminent importance of promoting in our theological seminaries such influences as shall develop and enrich the spiritual life of the

students, and shall nurture in them habits of devotion and of personal consecration; that earnest efforts should be made to secure more time on the seminary curricula for instruction in the whole subject of missions, that the affections of the students may be roused and their minds educated to broad and thorough knowledge of the missionary spirit of Christianity, the development of missions in the past, and the present claims of missions upon the ministry and upon all the churches of our Lord.

EDITORIAL NOTES.

THERE were 56,000 additions to our churches last year on confession of faith.

DURING the past year 13,300 persons were received into the Church by Presbyterian home missionaries.

THROUGH the courtesy of *The Presbyterian Banner*, the face of Moderator Sheldon Jackson appears as our frontispiece this month.

THE churches under the care of the Freedmen's Board have contributed for self-support during the past year more than \$80,000, which is an increase of \$1900 over the preceding year.

THE Assembly decided to leave to the Boards of Home and Foreign Missions, as agents of the Church, the disposition of the two properties, 56 Fifth avenue and 156 Fifth avenue, New York.

A BUSINESS MAN in Cleveland, O., enclosing \$1 to renew his subscription for THE CHURCH AT HOME AND ABROAD, writes: "I get more for this dollar than for any other dollar investment I make."

As a result of Presbyterian Sabbath-school missions, eighty Sabbath-schools a month have been organized, more than 980 a year for the last nine years, or a total of 8900 schools with a membership of 413,000.

THE Board of Church Erection has aided during the year 194 churches, appropriating \$111,982. There were reported to the

Board as completed through its aid and without debt, 174 churches and manses, the aggregate value of which is estimated at \$444,735.

THE two hundred and fiftieth anniversary of the adoption of the Presbyterian Standards is to be celebrated on the second Thursday of the General Assembly of 1898. It is recommended that synods, presbyteries and sessions celebrate the anniversary at some convenient time in 1898.

THE General Assembly reaffirmed its deep interest in all legislation by which the causes of temperance and morality are wisely furthered, and commended the efforts of Christian men in our State and legislative assemblies to safeguard social purity, and to prevent the maintenance of liquor saloons in any Government building.

THE Woman's Executive Committee of Home Missions, which is to be known hereafter as the Woman's Board of Home Missions, reports \$333,899 as total receipts for last year, a gain of \$18,000 over the preceding year. The debt of \$105,000 with which they began the year has been reduced to \$9649. The entire cost of administration was less than five per cent.

IN his salutation to the Assembly from the Alliance of the Reformed Churches Throughout the World, Dr. W. S. P. Bryan stated the fact that our Church enrolls one-fifth of all the Presbyterians in the world, and gives more than one-third of all the money given by Presbyterians for the evangelization of the world.

To secure a contribution from every church for every Board, to influence every member of every church to contribute to every Board, to lead God's people to give to him a generous percentage of their income in recognition of his just claim upon all, and to recognize giving as an act of worship, are the objects of the Special Committee on Systematic Beneficence.

THE Permanent Committee on Publication and Sabbath-school Work in the Synod of Missouri said in its report last year: "We rejoice in the growing excellency of THE CHURCH AT HOME AND ABROAD. It should be the pride of every Presbyterian to support this periodical, that has been pronounced by influential members of other denominations as the best magazine of its kind in the world."

THE Board of Ministerial Relief has had under its care during the past year 835 families, forty more than in any previous year. The receipts from all sources for current use were \$160,856. In addition to this the Ladies' Aid Societies have sent to families on the roll of the Board boxes valued at \$4168. The Board reports an indebtedness of \$20,911, which sum is due to its Permanent Fund.

THE General Assembly called upon all members of our churches, members of Young People's Societies and Sabbath-schools, to use their personal influence for the Biblical observance of the Lord's Day by abstaining from the purchase and reading of Sunday newspapers, from all riding

of the bicycle for pleasure or recreation on that day, from all forms of amusement, from unnecessary visiting and from all things that are unproductive of holiness in men; and to be faithful to religious duty and life on this holy day.

THE Rev. T. J. Weeks, whose "Home Mission Reminiscences" appeared in our issue for May, writes that the bell furnished for one of the San Juan mission churches he was instrumental in building, was the gift of the family of the Rev. Dr. Jennings, of the Sharon Church, Allegheny county, Pa. The missionary's heart was often cheered by the loving counsel and sympathetic interest of this family. Not a few notorious Sabbath-breakers were led by the rich and solemn tones of this bell—the first ever heard in that far-away region—to lay aside their guns and hunting on the Lord's day, and go to the sanctuary.

A PASTOR in Minnesota wrote us recently as follows: "The pastor and session of this church desire to coöperate with you in the effort to disseminate missionary facts through the agency of THE CHURCH AT HOME AND ABROAD. We cannot make the monthly concert of missions helpful and interesting to Presbyterians without it. Send sample copies and I will solicit subscriptions." Four weeks later this pastor sent a check to pay for nineteen new subscriptions and two renewals. This Minnesota church numbers 102 communicants. If every church will take as deep an interest in circulating the magazine authorized by the General Assembly, we shall have a subscription list of more than 190,000.

CHRISTIAN EDUCATION OF WOMEN IN THE NINETEENTH CENTURY.

HENRY A. NELSON, D.D.

[An Address delivered at the twenty-fifth anniversary of Kansas City Ladies' College, Independence, Mo., June 4, 1897.]

Ladies and Gentlemen—Pupils, Teachers, Custodians and Friends of Kansas City Ladies' College:—Rarely have I received an invitation which gave me such grateful pleasure as that, which came most unexpectedly to me, to address you on this occasion. My residence here in 1885-6 was with some

official connection with this college and in pastoral charge of the church with which its pupils and teachers worshiped. Those fourteen months are retained in my memory with as grateful recollection of kindness from all to whom I held any relation, and quite as free from everything which one

might prefer to forget as any equal period of my life. Since your recollections of that brief sojourn seem to have been such as gave you the desire to have me with you again after ten years of absence, and to hear my voice again on so interesting an occasion, I am encouraged to believe that you are willing to have me feel very much at home, and speak to you with friendly familiarity on the subject which has occurred to me as an appropriate one: *Christian Education of Women in the Nineteenth Century*.

If this strikes you as too extensive a theme to be adequately treated in a single address, be assured that I do not attempt to treat it exhaustively nor profoundly, but somewhat cursorily and familiarly; if you please, experimentally. I desire to tell you, in a plain, frank way, some things which I have witnessed; in a few of which I have had some part; perhaps also some of the thoughts which I have had about them; but chiefly leaving you to do the thinking upon the things which I shall tell you, being myself a witness concerning things of which you are to be judges.

Perhaps you will not think it preposterous for me to talk thus to you about the century which is now nearly finished, if I remind you that my own life has continued through more than three-fourths of it, and that during more than half of it I have had serious responsibility in Christian education either as a teacher or as a minister of the gospel. And I am quite sure that none who care enough for Christian education to be here to-day would regard that as a truly Christian ministry which did not concern itself with Christian education, and make itself an effective agency in it.

MY FIRST SCHOOL.

The first school I ever went to was a girls' school. I was the only boy in it, and I was too small a boy to be easily distinguished from a girl except by my dress. I believe I had begun to wear something that I supposed to be trousers. I do not remember whether I had any lessons from books: probably I had learned A, B, C, at home. I do remember that I sat on a stool near the seat of the teacher, who gave me some attention and help in learning to sew small pieces of calico together into squares, to be united by more competent hands into a bed-quilt.

NOT A KINDERGARTEN.

It was not a kindergarten. I doubt whether my teacher would have known what that word meant, if she had heard it. I am sure that I never did hear it until I was the father of children older than I was at that time. But I have never forgotten that school, to which my older sister led me up a hill which to my short legs seemed quite a mountain, nor how she and one of her mates,* of her own size, led me down that hill between them, pushing me a little forward and bringing their skirts together behind me when some bigger boys of the neighborhood followed after us, trying, or pretending to try, to whip me with switches. What do little boys do in this rude world, who have no sisters to take care of them? And what would become of big boys, if they did not soon come to covet the favor of the very girls whom they had always thought it good fun to tease and worry?

I now regard that beginning of my school life as a propitious one; and I am not quite sure but some beliefs of mine, which I am going to avow to you to-day, had their germs in that almost infantile experience.

RURAL PUBLIC SCHOOLS.

My experience as a pupil in public schools was in the country, with a man for a teacher in the winter term, and a woman in the summer, the larger boys being expected to work on their fathers' farms in summer time, and the larger girls with their mothers in the housekeeping. I was favored with some excellent teachers in those rustic schools—both men and women. One of those to whom I was most indebted for excellent teaching, in the schoolhouse and at home—my own dear sister—may be remembered by some of you, for she spent the last months of her earthly life in yonder house when it was my home, and died there after I had gone away, leaving her there with my daughters and brother.

The LORD deal kindly with *you*, as ye dealt with my dead, and with my living, and with me.

IN THE ACADEMY.

From my twelfth to my eighteenth year I was pursuing studies preparatory for col-

* A daughter of Rev. Heman Humphrey, at that time President of Amherst College.

lege in an excellent academy, but spending part of each summer in work on the farm, where horses and horned cattle, sheep, fowls and squirrels were both my playmates and my teachers; and where plows and hoes and axes did for my muscles in a plain, practical way, what is now done more scientifically by dumbbells and foot-ball.

In all those schools and in all that home life, my deliberate opinion now is, that for fully half of the teaching and influence that have done me good and not evil all the days of my life, I am indebted to my feminine playmates, schoolmates and teachers. That academy, at Homer, N. Y., was a thoroughly Christian school, about as much an adjunct of the Church, in fact though not in form, as the Sabbath-school. All its instruction was as available to young women as to young men. It was quite practicable to pursue there effectively the studies of the Freshman and Sophomore years, and to go from it well prepared to enter the Junior class in college. There were young ladies there who could read Virgil and Cicero, and Xenophon and Homer as well as any of their brothers. After the close of my college course, I was employed two years in that same academy, teaching Latin and Greek to pupils of both sexes. My opinion was and is, that young ladies learned those languages and translated those classic writings as well as the young men. I also thought that in a class in which there were both gentlemen and ladies the meaning of the author was often brought out with more complete justice to all its phases and shades of meaning than it ordinarily would be by either sex alone.

MONASTIC LIFE.

I was very happy in my college course and in the theological seminary, but those were the only parts of my school life in which I had only masculine schoolmates; and the very last occasion on which it was my duty to deliver an essay before my fellow-students and teachers, I improved the opportunity with a very frank and earnest protest against that monastic feature of our educational system inconsistently retained by Protestant Christians after abolishing religious monasticism. That was of course the utterance of an immature young theologian. But I confess that I am not yet mature enough to have outgrown it.

My youthful protest against what I called literary monasticism was made from the masculine side. I was not then discussing the question whether young women needed the companionship of young men in their studies in all stages of their education. I was convinced that young men needed the companionship of young women in their schools as much as in their homes. When I uttered that protest, there was not a college for women in our country, nor in the world, so far as I know; and the colleges to which young women could be admitted with young men were very few and were looked upon very much as were the very few women who wore the "Bloomer costume."

COLLEGES FOR WOMEN.

Now, Elmira, Vassar, Wellesley, Smith, Bryn Mawr, and I know not how many more colleges for women are peers of the colleges for men in their courses of study and in the honorable significance of their diplomas. It would have required more time than I could give in preparing this address, to make and verify a list of the colleges and universities whose instructions and whose degrees are accessible both to women and to men.

I do not censure the institutions which adhere to the older plan. There may be good reasons for continuing in a course which has been successful, until longer trial has been made of a newer method. I cannot think it the least important or honorable distinction in the history of the nineteenth century that in it, it has become settled that—either in schools by themselves or in the same schools with their brothers—women shall have as good and as large opportunity for high, higher, highest education as men. Institutions providing means and facilities for such education, either for women alone or for women and men together, are to be so provided and endowed and administered that youth of both sexes shall have equal opportunity for all the education by which they are capable of profiting.

A LOOK FORWARD.

Heartily do I congratulate you who are young enough to have expectations extending into the twentieth century, that you are to enter it with such opportunity.

To have won an opportunity by our own

struggles, or to have inherited it from a brave generation who have won it for us, lays upon us the grave responsibility of considering and deciding whether and how we will improve it.

Girls, women of the twentieth century: what are you going to do with the great opportunity which the nineteenth century bequeaths to you? You, perhaps, have heard some vehement outcries for "the emancipation of women," as if in this Christian land and in the Christian Church, women had ever been slaves—as if you or your mothers had ever known a time when the men with whom you had to do did not find their strongest and most constant incentive to toil in their desire to provide for you the best they could, or when they were not ready, in any peril, to give their lives in defense of their women, their children and their homes. Whatever, of this sort, you have heard, I am not willing to believe that you have been beguiled into so false belief. You know your fathers and your brothers too well. You know that neither yourselves nor your mothers are more heartily glad and thankful than they for whatever these Christian centuries have brought to you of opportunity to be and to enjoy all that unselfish love of sons, of brothers, of fathers and of God can desire for you. You know, in your true hearts, that there is nothing on earth more valuable to you than true manly love.

"Some feelings are to mortals given
With less of earth in them than Heaven;
And if there is a human tear
From passion's dross refined and clear—
A tear so limpid and so meek,
It would not stain an angel's cheek—
'Tis that which pious fathers shed
Upon a duteous daughter's head."

We are here to-day—fathers, mothers, brothers—rejoicing in all that the times we live in are giving us opportunity to do and to provide for the advancement of our daughters and sisters in all that can be for their happiness and their ability to promote the welfare of others. In the most unselfish planning there may be mistakes. "Patience worketh experience and experience hope." Human experience is largely an experience of mistakes, and the best human wisdom utilizes its own mistakes, making each experiment that fails a reconnaissance for finding the way toward success; but true

wisdom learns caution by its past mistakes. The boldness which experience gives is not rashness. When it has learned its mistake in going too near the ditch on one side of the path of progress, it does not forthwith rush into the ditch on the other side. "Wisdom is profitable to *direct*."

We agree, I am sure, that human mistakes are to be always expected. But there is no other human mistake more fatal to all human endeavor than the assumption that God ever makes mistakes.

"And God created man in his own image,
in the image of God created he him; male
and female created he them."

The man without the woman was not the image of God; neither was the woman apart from the man that image. The image of God was man *male and female*—unity of being in duality of person and sex—as deep a mystery as the unity of divine being in trinity of divine persons. Without this distinction of sex humanity would be no image of God. Education, which should aim or tend to obliterate that distinction or which should ignore it, would be a disastrous mistake.

Unchristianized men everywhere have used their superior bodily strength to oppress and enslave women. Unchristianized women everywhere have used their superior bodily charms to ensnare and enfeeble and debase men. Christian men and women have been slow to appreciate the advantage to both sexes of giving to both equal opportunities for such education as would develop the strength peculiar to each in harmony with that which is common to both. Slowly and steadily the teaching of Christ and his apostles has been educating masculine human nature out of its coarse fondness for brutal strength and into more just appreciation of the finer elements of power in womanhood. More rapidly of late men and women together are learning that the best development in both of all the powers which are alike in both, and in each of all the powers and qualities in which each excels the other, enables them to become in the highest degree helps meet for each other. In such education it becomes evident that the beauty of woman in person and in mind is not only consistent with strength, but greatly dependent upon it. That idea of womanly grace and refinement which identified them with languor and helplessness, nurtured by in-

dolence, was a false and pernicious idea. The women of the nineteenth century have learned that not by being merely dependent upon men, but by being helpers of men—helpers not merely of their pleasure, but of their work—do they fulfill their mission—fulfill God's purpose in making them women—become indeed helps *meet* for men. Thus only do they attain the highest beauty of person and character.

BEAUTY AND STRENGTH.

It has been a mistake of much female education that it has aimed first to make women polished, and not first to make them strong—to cultivate that which is superficial, and which can only be permanently beautiful as it is the surface of a substance that is strong and solid. The mistake is like that of trying to put upon a block of soft wood a polish like that which is seen upon blocks of granite. Wiser methods and more intelligent public sentiment are making it practicable for girls to acquire the solid basis of womanly character which is capable of glorious and enduring polish, a beauty which age does not dim, but which will delight us in the light of the setting sun with even a deeper pleasure than that with which it charmed us in the morning or dazzled us at noon-day. Thus is it that "our daughters shall be as corner-stones polished after the similitude of a palace."

METHODS BEST LEARNED BY EXPERIENCE.

As to methods of education—whether of youth of both sexes together or in separate schools—there is, no doubt, much to be learned, which can only be learned by experience—that is, by the true method of inductive science. The experiment of coeducation has thus far been conducted for the most part with prudence, under the guidance of wise educators—most of them women and men wise with that wisdom which begins and continues in the fear and the love of God.

WOMEN IN BUSINESS.

But education of either sex is not confined to the schools and colleges. Such education as has now for many years been attainable for girls as well as for boys has made many young women of the present time competent for useful employments which formerly were given exclusively to men. One finds now in many business places, men and

women working together, and notices that such places are more like well-kept homes than those in which only men are found. Places in which ladies are expected to be, gentlemen are careful to make fit for the presence of ladies; the ladies know how to keep them so; and the men are glad and thankful for this. They like this in their shops and offices as well as in their homes. The old practice illustrated the truth that it is not good for man to be alone; the new practice is proving that, in business life, as truly as in domestic life, woman is a help *meet* for man.

DANGERS.

"Dangers in this"—does some one suggest? "Limits and safeguards needed?" Certainly. Can we get them in any other way than by frank consultation of women and men—thus combining the best feminine and the best masculine wisdom for continued experiment and study, "proving all things, and holding fast that which is good"? Meanwhile both sexes are experiencing a coeducation advantageous to both, improving their intellects, increasing their mutual respect, refining the sensibilities and manners of both, making them more sincere and frank towards each other.

WOMEN IN CHRISTIAN WORK.

Nowhere are these good effects more evident than in Church work. Nowhere is female education progressing more safely or more steadily than in the feminine organizations for Church work and benevolent work of all kinds, which are so notable a development in the latter half of this century. I would not try to hasten this development nor to hinder it. I believe that God is in it and will guide it.

My only fear is, lest worldly policies, misnamed "business principles," shall allure our women from the simplicity of their godliness. My hope is that women coming more into business, will bring more godliness into it; that the companionship of women will make men more conscientious. Let us men accept the coöperation and companionship of women to refine us—to refine not our manners only, but our consciences.

Let us beware lest we exert the opposite influence upon them.

Rather than that—I will speak only for myself—rather than that let the heaviest millstone be fastened to my neck and be flung into the deepest sea.

REPORT ON "THE CHURCH AT HOME AND ABROAD."

To the General Assembly of 1897, in session at Winona, Ind., the Committee on THE CHURCH AT HOME AND ABROAD respectfully presents its eleventh annual report.

Your committee has continued its efforts to conduct the magazine in accordance with previous instructions of the General Assembly, and to increase its usefulness, its attractiveness and the number of its readers. The means and methods which we have employed for this purpose are not different from those hitherto reported except as experience has, we hope, enabled us steadily to improve them, with no sudden or radical changes.

That we have thus been able steadily to increase the usefulness and helpfulness of the magazine to all who read it, we have the emphatic testimony of many. These gratifying testimonials, coming unsolicited from subscribers, from other publications of our own and other Churches, and from correspondents in this and in other lands, have been more frequent and emphatic than ever before.

Witness to this improvement and adaptation to realized necessities has come to us from two specially gratifying and important sources.

FROM THE FOREIGN MISSION FIELD.

No class of readers has shown more appreciative and affectionate regard for THE CHURCH AT HOME AND ABROAD, in all the years of its existence, than the foreign missionaries, who find their own work regularly reported and advocated in it. This soul-stirring work is presented in its normal close connection with all departments of the Church's work at home. By this method our brethren declare that we strengthen their hands and comfort their hearts, enabling them to realize and enjoy the healthy unity of the Church's work, at home and abroad, and assuring them that no Americans working for Christ anywhere are looked upon as alien and foreign, and no work less so than that which, simply from its location, is, more conveniently than properly, designated *Foreign Missions*. We are happy in the belief that the reading of this magazine has had some influence in both satisfying and cultivating that sentiment which is manifested by these two significant facts, viz., (1) that no members of the Church

take a more lively and intelligent interest in all our home work than the foreign missionaries, and (2) that there is no better recruiting ground for foreign missions than home mission churches and homes.

And the second special source of cheering testimony we find in

OUR YOUNG PEOPLE'S SOCIETIES.

Prominent leaders of young people's work have during the year expressed hearty commendation of the educational features of the magazine. While many have testified to the helpfulness of the young people's department, especial mention has been made of the following items: 1. The missionary biography every month. 2. The question page, which is intended to arouse interest in the whole work of the Church through each of the agencies employed. *The Sunday School Times* has recently suggested the use of these questions as supplemental lessons in the Sunday-school. 3. The suggestive reports, usually from the pastors' point of view, of the activities of Presbyterian young people. 4. The Christian Training Course.

From the beginning it has been the constant endeavor of your committee and the editor to conduct the magazine in such a manner and in such a spirit as to win the cordial approval of all our brethren, and to enable them all to reach their people with the needed information and instruction concerning the respective departments of the one sacred work effectively, and so as to make evident the unity of that work in all its vastness and variety. The happy success of this constant endeavor is signalized by the reception of the following from the honored and beloved secretaries of our Church's Boards, which, by their request, was published in our February issue:

TESTIMONY OF THE SECRETARIES

"The New Year offers to our Church new opportunities for mission work at home and abroad. But opportunity implies obligation. That the Church may discharge her obligations, there is needed among her members a wider diffusion of knowledge than at present exists concerning the doors open before her and the agencies by which those doors may be entered. We, therefore, would now call your attention to the magazine established and maintained by the General Assembly to

promote the great work of our Church administered by its Boards and Permanent Committees, viz.: THE CHURCH AT HOME AND ABROAD.

"It is now ten years since the consolidation of several papers into that magazine. By some the consolidation was regarded with misgiving; by all, even the most hopeful, it was felt to be an experiment. In quality, the magazine has grown better year by year. As an organ for presenting to the Church the work and needs of the Boards, it has been increasingly effective. To-day, it stands in the front rank of missionary periodicals. We, therefore, as secretaries of the Boards, commend it most earnestly to the friends of the vast and varied work of our Church.

"The magazine, however, that it may do for that work what it is capable of doing, and what it ought to do, should have many times its present circulation. That would mean fuller knowledge, deeper sympathy and larger contributions. It should have a place in every household of our Church.

"Will not every minister, every elder, every thoughtful Christian, strive to bring about this most beneficent result?

WILLIAM C. ROBERTS,

Secretary of Board of Home Missions.

D. J. McMILLAN,

Secretary of Board of Home Missions.

F. F. ELLINWOOD,

Secretary of Board of Foreign Missions.

JOHN GILLESPIE,

Secretary of Board of Foreign Missions.

ARTHUR J. BROWN,

Secretary of Board of Foreign Missions.

EDWARD B. HODGE,

Secretary of Board of Education.

E. R. CRAVEN,

Secretary of Board of Publication and S. S. Work.

ERSKINE N. WHITE,

Secretary of Board of Church Erection.

W. C. CATTELL,

Secretary of Board of Ministerial Relief.

EDWARD P. COWAN,

Secretary of Board for Freedmen.

E. C. RAY,

Secretary of Board of Aid for Colleges and Academies.

"Although not a Secretary at the time it was resolved to send out this circular, I cheerfully give it my endorsement.

B. L. AGNEW,

Secretary of Board of Ministerial Relief."

That the consummation so earnestly invoked by our brethren—the domesticating of this magazine in every household of our Church—has not been reached, is not, in our judgment, the fault of either editors or committee. Every legitimate effort has been put forth by us. Constant pressure has been used to secure a wider reception and recognition. But we know from many letters received that the hard times have told against our circulation. Circumstances over which we have had no control have been singularly adverse. It is the unanimous opinion of our committee that we have deserved larger success. We have done our best and have no apology to make.

Nor would we make the slightest concealment of the fact that our roll of subscribers and our pecuniary income have been affected by the continued financial depression, as all treasuries and all enterprises have been.

We believe by examination and after inquiries widely made that proportionately we have lost less than similar publications. But we have lost; and so, faithfully and frankly, as brethren with brethren, we desire to invite the attention of this Assembly to this matter somewhat more distinctly and fully.

ABSTRACT OF ACCOUNT.

Balance due Board of Publication,	
Dec. 1, 1895	\$6,193 03
Expenses for the year	17,650 36
Amount due subscribers	1,119 24
	<hr/>
	\$24,962 63

Receipts	\$17,655 75
Assets	6,682 58
	<hr/>
	24,338 33

Deficiency	\$624 30
Average monthly circulation, 14,922.	

THE CHRISTIAN TRAINING COURSE.

The Christian Training Course, which the Assembly of 1896 approved and commended "to the favorable consideration of pastors and other instructors of the young," has been continued during the nine months, October to June, inclusive. It has consisted of (1) a brief doctrinal study of questions in the Shorter Catechism; (2) a Biblical study following Mr. Speer's "The Man Christ Jesus;" (3) historical study, using Smith's "Development of the Missionary Idea;" (4) a missionary study, based upon a series of sketches of modern missionary heroes prepared especially for this course and pub-

lished monthly in **THE CHURCH AT HOME AND ABROAD**, and the other fresh material in the pages of the magazine.

RESIGNATION OF THE EDITOR.

At the last meeting of our Committee, the following communication was received from Rev. H. A. Nelson, D.D., Editor of our magazine.

It is after much conscientious consideration of the interests and obligations involved, that I have reached the conviction that I ought not to retain the editorship of **THE CHURCH AT HOME AND ABROAD** longer than during the current year, 1897.

Your meeting to-morrow seems to me a suitable occasion for communicating this decision to you, and I hereby place in your hands my resignation of the office to which you called me, and in which you have sustained me so loyally, so generously and so long, to take effect at such time as you may judge best for the magazine and all that it represents—not later than the date above indicated, the end of this year, 1897.

For this decision, I am sure, you will agree with me, that I need not mention any other reason than this comprehensive one, viz. : that before that time I shall have passed the seventy-seventh anniversary of my birth.

206 St. Mark's Square, Philadelphia, May 6, 1897.

It was resolved to receive and accept this resignation of Dr. Nelson in the terms of his own letter. The Committee expressed very high appreciation of Dr. Nelson and his work, and instructed the Chairman to

convey to him in the warmest and most emphatic terms their great regret at the loss of his valuable services, their continued and ever-increasing confidence, their cordial recognition of the faithful and efficient labors of the past eleven years, and their earnest prayers that although Dr. Nelson regards the approaching period a suggestion of needed rest, he may yet enjoy many happy years of usefulness as well as of honor.

RECOMMENDATIONS.

1. That the Assembly commends to all the youth in our congregations the diligent use of this Christian Training Course as a convenient and efficient help in the study of the Bible, Presbyterian history and doctrine, and allied topics; and the devotion of one of their regular meetings each month to this course.

2. That the Committee be reappointed with the same powers, and directed to report to the Assembly of 1898.

The report was received and referred for consideration to the Committee on Bills and Overtures, who subsequently recommended that the report be approved and the recommendations adopted. This was passed by the Assembly, and a special committee was appointed to consider all matters relating to the **CHURCH AT HOME AND ABROAD** and the *Assembly Herald*.

HOW TO MAKE A MISSIONARY CHURCH.

REV. ROBERT M. DILLON.

A church should not have a missionary society, but should be a missionary society. To talk of a missionary society in a church is like talking of a "Bible class" in Sunday-school. All classes in a Sunday-school should be Bible classes; and the school should be the church studying the Bible. All church societies should be missionary in spirit; and the missionary society should be the church engaged in mission work. This idea has enabled the writer to more than double past contributions to missions with but comparatively little effort on the part of both pastor and people.

To accomplish this object, three things are necessary, namely, intelligence, interest and action.

1. No church can possibly be a missionary church until it has been enlightened in the duty, progress and prospects of evangelizing

the world. Therefore, let each pastor show in a charming way what ought to be done, what has been done, and what may be done in this greatest work on earth. A thorough understanding of our missionary machinery is of more vital importance to greater work than the most encouraging news from mission fields. For it is astonishing how little the average layman knows about our missionary machine. When I came to my present field, one of my elders soon gave me to understand that he would not give to certain Boards of our Church because he "did not believe in them." I resolved that he should be my first convert. So at an early date I described fully our missionary machine, and the way Presbyterian missionaries are made by means of our several Boards, from the College Board to the Board of Relief, showing that one is just

as important as another, though the relative needs are different. When I was through I had many converts, and among them was the elder who did not believe in some of the Boards. Since that time my people are careful to give to the lesser as well as the larger Boards, desiring that each should have its due proportion.

2. A church cannot be interested in this work until it is enlightened on the subject. Interest follows enlightenment as the day's programme follows the dawn. When the sun comes up, all people will at least think about getting up. But so long as it is night, many will sleep on even though their neighbor's house be on fire. So sure as there is enlightenment in missions, interest in the work will follow.

For example, not long since, after I had explained one morning the Presbyterian machine for making missionaries and the economy of its workings, a member of the church declared that he had listened to many missionary sermons, but never before did the work have sufficient interest to call forth his aid, because he had not understood the machine. "But now," said he, "I am deeply interested." Then proving his words by his actions, he handed me a handsome sum, more, I thought, than he could afford, saying as he did so, "I wish I could make it ten times that." Several others on the same occasion gave liberally, among whom was a young lady of but little means, whom I urged to take back half the gift, but who positively refused.

When women are received into our

church, they are invited to attend the woman's monthly missionary meeting, and I have never known one to come away without being interested. This society gets the women interested and the pastor gets the men.

3. As interest follows enlightenment, action follows interest. But with these two prerequisites the missionary activity of a church may be atrophied unless there be harmony and concentration of forces. The mission forces of a church should all work together on some general plan. If not, they may depend upon each other, or what is worse, may work against each other unintentionally. As a rule, the best contributors to missions are the men of a church, because they are the most able; and the best workers for missions are the women, because they have the most time. But these two forces working separately will not accomplish as much as they will working together. My plan has been not only to unite these two, but to combine the Young People's Societies also, having but the one mission fund, into which all money raised for missions during the year shall be placed. At the end of the year this fund is divided equally between the women and the session. The one portion is sent through the Woman's Missionary Society, and the other goes to the Boards of the Church according to their relative needs. This plan concentrates our forces, and it leads all to give, and each to give to all. The result is that instead of a missionary society we now have a missionary church.

COUNTRY WORK NEAR PAOTING-FU.

BOUDINOT C. ATTERBURY, M.D.

To the west of Paoting-fu about fifteen miles lies the small walled city of Man-Ching. Situated at the foot of the chain of mountains which forms the western boundary of this great plain of Chih-li, for its size it is a busy place, especially on fair days, when the people from all the surrounding villages, as well as those living among the mountains, come in to buy and sell various commodities. At such times the principal street is crowded with sellers of cotton, cloth, peanuts, tobacco, sweet potatoes, cabbages and other products indigenous to the region, while from the hills around are

brought huge bundles of firwood, charcoal and grass. Foreign countries are also represented by peddlers with matches, kerosene, needles, buttons, which are purchased chiefly from German firms in Tientsin.

Into this scene of activity has recently been introduced new merchandise in the form of Christian literature, the "merchants" being our native helpers, who, usually in company with one of us foreigners, can often be seen on market days standing in the centre of a crowd of more or less interested bystanders, selling his tracts. A word is said about each book as

one after another they are held up to view. "Here is a Catechism telling of the way of salvation, price three cash—who wishes to see it and learn about the true God?" "This is a Dialogue between two friends, one of whom, a Christian, explains to his neighbors the religion from the West—price five cash." Thus the running commentary is kept up till the setting sun tells us that it is time to return to the inn.

There may be more trying work in the Lord's vineyard than this standing, surrounded by these too often unsympathetic Chinese, trying to induce them to part with some of their much-loved money in exchange for a little book, but I have not yet found it. One man remarks: "What is the foreign devil and his apprentice talking about?" Another takes a tract, but the smell of the printer's ink confirms his suspicions that some medicine intended to deceive the mind of the reader has been poured on the leaves, and he hastily returns it; while a third cries out, "These teachings are not spoken of in our classics, hence cannot be good." It is indeed refreshing to meet at such times some simple country fellow who, after listening awhile, produce a few cash and buys a book, expressing his belief that the foreigner's words are true.

This method of seed sowing at the country fairs involves economy of time and labor. It is impossible to visit all the villages around us, but at these centres of Chinese rural life every one will at some time or another hear of Christianity.

Near Man-Ching are two villages, Peichuang and Chia Chuang, which at present are foci for our country work. At the former place resides the, to us, famous family of Bi. The old man with his five sons and their numerous offspring live in some mud-brick houses built around the usual Chinese yard. All the members of the house have belonged to various religious secret societies, but their adherence to these has not brought the peace of mind and assurance of salvation of soul sought for. On the contrary, as the leaders of the organizations grew richer from the gifts of their devoted followers, the disciples themselves became poorer in both body and soul. About two years ago the grandfather, hearing from a neighbor of Christianity, invited our helpers to his house, thus beginning an acquaintance

which has opened for us a door into this whole region. There, in cheerless rooms, with dirt floors and walls, members of our station have spent much time instructing all wishing to listen.

Fortunately for the success of the meetings held, a number of bright little boys have taken a fancy to learn to sing, much to the pride of their relatives who listen to their efforts with undisguised admiration. The presence of a foreigner is also a "drawing card," which, with the singing, is sufficient to fill the room with villagers coming often from a distance to learn what is going on.

In spite of many adversaries seeking to hinder us, the friendliness of the people makes us feel that the next few years will witness solid growth in the work thus providentially commenced. Opposition from the evil hearts of the Chinese is to be expected, but it is very trying to hear other foreigners who also call themselves Christians seek to neutralize our efforts. The Catholics, following their usual tactics, have come after us, and by giving a comfortable sum of money during the winter months to any attending their own services, divert the interest of the natives, who cannot understand, as we are all foreigners, why a house should be divided against itself.

Thus it is that little church organizations spring up in this great empire. Beginning in the household of some one interested, the grain of mustard seed, if faithfully looked after, grows by attracting neighbors and friends till it becomes a fair-sized tree. Progress must be made slowly, foreign moneys scattered very sparingly, and only the best material used, if lasting results are to be looked for. Genuine inquirers are to be sifted from those hoping to benefit themselves by connection with the foreigner. Like attracts like, and while these sincere ones will draw in others like-minded, to encourage the false will be like building on sand.

As it is now drawing close to the Chinese New Year, we are especially anxious that the Christian inquirers may witness a good profession before their heathen neighbors and not yield to the idolatrous customs of the season. This will require much firmness on their part, but will show more forcibly than any words just what the new religion they profess to follow really is.

FOREIGN MISSIONS.

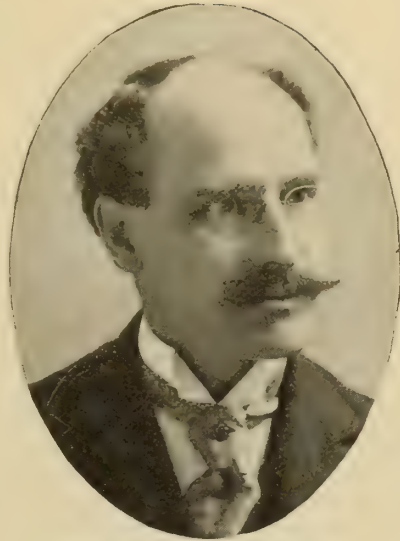
NOTES.

The Outlook for the New Fiscal Year.

The Board of Foreign Missions started on the new year with an indebtedness of \$97,454.47. After a severe reduction on the estimates sent from the missions, they have appropriated for the entire work of the year \$830,000, which is \$67,311.45 less than the sum appropriated at the beginning of 1896-7. The total obligation for the Board, therefore, for the year amounts to \$927,454.47. The receipts from the living and the dead last year were \$808,928.52. From this it appears that the Board must receive in the current year \$118,525.95 above what it received the past year, in order to meet its full fiscal obligations. This certainly is a large undertaking, but not an impossible one for such a Church as ours. The very magnitude of the work challenges the zeal and pride of a Church that stands foremost before the world for its liberality and energy. It appeals to the high devotion of every individual church, and every single member thereof who has a true sense of responsibility to the Saviour who died for the whole world's redemption. To accomplish the task demands the immediate attention of every pastor and elder and church member throughout our bounds.

Hopeful Features in the Situation.

In reviewing the finances of the past year it should be borne in mind that the Board started in the year with a debt of \$46,235.14, which was reduced by receipts from the Memorial Fund and other gifts to \$31,351.50, and further that during the year the receipts from legacies fell behind those of the previous year \$57,091.92. But the contributions from living contributors in the same period came short of those in 1895-1896 by an amount less than \$14,000. This certainly is not a large drop in a year of such unusual financial stringency. It is clearly an indication that the Church is not faltering in its foreign missionary purpose. This conclusion is confirmed by the response of the churches to the special



Charles W. Hand, *Treasurer.*

appeal sent out in April. The increase of contributions from churches, Sabbath-schools and Women's Boards and Young People's Societies over those from the same sources in April, 1895-96, amounted to \$23,731.32. Such a sum plainly reveals an undercurrent of devotion to the cause of missions, which, with the return of better commercial and industrial conditions in the country, may confidently be expected to rise to high tide again. Let every one be hopeful, prayerful, unstinted in effort, and our Church will soon recover the tone of its benevolences.

The General Assembly.

The sympathetic interest of the Winona Assembly for the Foreign Mission service of the Church was most gratifying as well as significant. The profound attention paid to all presentations of the cause, the cordial hand of fellowship given to the missionaries, and the hearty approval of the Board's transactions for the year, augur well for the devotion of the Church to this grand enterprise. Now let this enthusiasm express itself in prompt and noble action which shall fill the Board's treasury.

A Generous Gift.

The managers of *Woman's Work for Woman* have made that magazine such a splendid success that out of a surplus in its treasury they have been able recently to contribute to the Assembly's Board more than \$3000, of which \$578.50 was to pay for the type for the Bangkok Press, and \$2500 was to reduce the deficit in the year's receipts. The Board, in acknowledging this gift, very properly congratulated the Women's Boards and Societies, and especially those in charge of *Woman's Work for Woman* on their success in its management both financially and as a missionary magazine.

The Rev. S. G. McFarland, D.D.

In the death of Dr. McFarland, which took place at his home in Canonsburg, Pa., on April 25, there passed away one who has occupied an eminent place in the moral and religious regeneration of Siam. Mr. William Rankin, so many years acquainted with his successful career, writes of him:

"Dr. McFarland was a member of the Siam Presbytery, and for eighteen years a missionary of the Presbyterian Board, having resigned the same in 1878 on accepting the presidency of a college under the auspices of the king. In this responsible position he exerted a commanding influence upon the youth of Siam, and in harmony with the principles of the gospel. He was especially useful in translations into Siamese, including the Pentateuch and some of the epistles, the Confession of Faith and Shorter Catechism, and preparing other books for the people. As a missionary, Dr. McFarland held a high rank among his brethren, and lost none of the spirit which made him such by his more prominent position in the Siamese kingdom.

"Dr. McFarland leaves a widow and two children, who will have the prayers and sympathy of thousands both in Siam and the United States."

Islam Resuscitating.

It cannot be but with deep solicitude that the Christian Church marks the present increase of vitality in the Mohammedan world. It seems to be resuscitating from its once apparently moribund state. The cruel triumph of the Turks over the Greeks, with all the coincident manifesta-

tions of aggressive purpose, arouses the attention to a general movement in the Moslem world, which looks to the rehabilitation of the political power of Islam, propelling it into ambitious antagonism with Christianity. It is its haughty temper revived that has led to the malignant effort in Turkey to exterminate the Armenians, and would, if possible, expel the Greeks from its territory. Internally the revival of religious zeal is apparent in the increasing vigor with which such rites as the fast of Ramazan is observed. In Persia, too, the ecclesiastics whom the civil powers have sought to keep in check are regaining influence, especially under the new Shah. New orders have been issued likely to fetter the distribution of Christian literature. Outbreaks of fanaticism in Tabriz and Ispahan against the Christians accentuate the situation, and mark the growing boldness and rejuvenescent aims of the Moslem Church. The Mussulmans of India, too, are in a state of angry tension over the changed attitude of England towards the Sultan of Turkey. Shall these new conditions be met by a corresponding revival of devotion in the Christian Church, of loyalty to the last great command of her ascending Lord, and of prodigal self-sacrifice to effect its accomplishment? If there is approaching a new struggle between Islam and Christianity, it is full time that the latter hasten to gird itself with its most potent weapons, those which are not carnal, but spiritual, "mighty to the pulling down strongholds."

Mr. Speer.

April was spent by Mr. Speer in southern China and Hainan, making Canton his headquarters. From there he moved north to Shanghai as a new centre of operations. The Board has extended the time of his absence a month, which will bring him home the last of October. His voluminous letters written by the way, which have appeared in many papers besides *THE CHURCH AT HOME AND ABROAD*, show what a vast amount of rich and useful information he is amassing in this tour; knowledge which will be of permanent value to himself and to the Board.

It is interesting to notice in this connection that at this same time the eminent secretary of the London Missionary Society, R. Wardlaw Thompson, is on a visitation

of the principal missions of that society, and the Missionary Society of the Methodist Episcopal Church is about sending one of its secretaries, Dr. Baldwin, to visit its missions in China. All societies feel the urgent need that its officers should be in closer touch with the living facts of their missionary work.

FRESH FACTS.

Rev. A. A. Fulton, of Canton, writes: "Yesterday a Chinaman gave me money to rent, equip and fully fit out a chapel, and he will pay salary of preacher largely himself. It will not cost the mission a cent."

The missionaries at Elatte, West Africa, train their boys to do garden work to pay for their cloths, thread, needles and Bibles. It takes them fifty hours of work to get a whole cloth or a Bible, six hours for a spool of thread and one for two needles.

Explorations on the part of the missionaries, as also of English and French officials, in the northern Lao country, reveal the fact that Chieng Mai, the central mission station, is situated in just a corner of the large territory inhabited by the people speaking the Chieng Mai dialect. Not half the population can be reached from stations now occupied.

The tribes around the mission station Elatte are in constant war with one another, to the great discomfort of the missionaries, in spite of their earnest efforts to persuade them to come to terms. They had the two greatest chiefs to dinner one day and preached peace to them. Mrs. Johnston had her hands full in caring for the wounded and sick.

The school in Nodoo, Hainan, opened with bright prospects at the Chinese new year. Spiritual earnestness among the older boys, a cordial response to the new rule that each scholar should contribute something to meet his expense for boarding, and applicants on this basis almost more than can be accommodated, are facts that count for much joy in missionary experience.

In the early part of April there were serious demonstrations in Tabriz against

the Armenian Christians on the part of the fanatical Moslems. All the Christian residents of the city were in anxiety some days as to how the riotous manifestations would issue. The vigorous remonstrances and threats of the Russian consul finally brought the Persian officials and ecclesiastics to their senses.

The reports of revivals in the Oroomiah field during the last Spring months are of thrilling interest. It is many a year since those churches were visited from on high by such an outpouring of the Holy Spirit. Mr. Coan writes: "Never before has there been so deep a thirst for the Word of God, such a desire to hear it preached, and such a ready response to its claims." It is estimated that more than eight thousand different persons have been in attendance on the special services of missionaries and evangelists, and that the aggregate attendance had been as high as 46,000. There had been personal interviews with more than eight hundred souls, and there was reason to hope that several hundred would unite with the churches as the fruits of this revival. All praise is given to our wonder working God.

MISSIONARY CALENDAR.

DEPARTURES.

May 11—From New York, returning to the East Japan Mission, the Rev. and Mrs. H. M. Landis and family.

May 20—From New York, returning to the Canton Mission, Mrs. A. A. Fulton; from San Francisco, returning to the Siam Mission, the Rev. J. A. Eakin and Miss Eakin.

ARRIVALS.

March 31—At San Francisco, from the Laos Mission, Miss Nellie McGilvary.

April 21—At New York, from the Siam Mission, the Rev. and Mrs. Charles E. Eckels.

April 22—At New York, from the Chile Mission, the Rev. and Mrs. W. B. Boomer.

May 1—At New York, from the Laos Mission, the Rev. Jonathan Wilson and Miss Margaret Wilson.

May 13—At New Wilmington, Pa., from the East Japan Mission, Mrs. J. M. McCauley; at Maryville, Tenn., from the East Japan Mission, Mrs. T. T. Alexander.

DEATHS.

March 23—At Kolhapur, India, Mary Annabella, daughter of the Rev. and Mrs. W. H. Han-num.

Concert of Prayer For Church Work Abroad.

July—MISSION PRINTING PRESSES.

- (a) Native languages and literature.
- (b) Creation of Christian literature.
- (c) The vernacular Bible.
- (d) The mission presses—location, history, output.
- (e) Our Church papers and magazines at home.

"The Ely Volume ; or, Missions and Science." Thos. Laurie, D.D. American Board Com. For. Miss., Boston. \$1.50. See chapters on "Philology," "General Literature" and "Periodical Literature."

"Report London Missionary Conference, 1888." Foreign Missions Library, 156 Fifth Avenue, New York. 2 vol., postpaid, \$1.50. See in Volume 2 "The Missionary in Relation to Literature."

"Foreign Missions After a Century." Jas. S. Dennis. Foreign Missions Library, 156 Fifth Avenue, New York. \$1.15. See chapter "The Present-day Summary of Success."

Information may also be found in the "Encyclopedia of Missions," by E. M. Bliss, and in the Annual Report of the American Bible Society, Annual Report of the British and Foreign Bible Society and the Report of the American Tract Society. Especial attention is called to a leaflet, "The Hand of God in the Circulation of the Bible." E. W. Gilman, D.D., American Tract Society. Price, with postage, 20 copies 27 cents.

THE TRANSLATION OF THE BIBLE.

DR. JAMES C. HEPBURN.

The Bible is God's message to the world. It is a loving Father's instruction to his disobedient children, who had lost their way. It is God's advertisement to man of the remedy provided for all their ills ; a remedy of wonderful efficacy, operating not only upon the whole nature of man—body, soul and spirit—with cleansing, reviving and regenerating power, but also most powerful to reform all his external relations—social, political and national—and raising him to a higher plane of life, happiness and civilization.

To make known this message, and to translate it into the languages of the nations and peoples that have not known it, and for whom it was also intended, is the chief object of the foreign missionary.

For this purpose the missionary makes his home among a strange and uncongenial people, with whom, at first, he cannot converse except by signs, and who may regard him with hostile feelings as an intruder, or, at most, with civil curiosity.

The first thing to do is to learn the lan-

guage, so as to talk and hold converse with the people. He soon obtains a key which serves him effectively in opening all the secrets and mysteries of the language, which was at first to him only a jargon of confused and unmeaning sounds. This useful key is—to translate the native phrase—simply "What do you call this?" With this key he gradually unlocks the language, and comes to know the names of everything to which he points, and writes it down in the little blank book he always carries with him. At first he learns the nouns—the names of things; then the qualifying adjectives, then the verbs to express their action or passion, then the modifying adverbs, and the connecting particles. Thus he collects gradually a full vocabulary of the words of the language, their signification, and use; constructs a grammar, and lays the foundation for a dictionary. As he advances he notes the idiom and peculiarities of the language, and learns to construct sentences, to talk correctly and to write freely. He also acquaints himself with the literature, if there should be any, with the manners and customs, religion, and worship of the people. He mingles with the people as a friend and brother, sympathizes with them in their troubles, perhaps prescribes for their sicknesses, and gains their friendship and good-will, gaining at the same time a deeper insight into their spiritual and religious condition, as well as a more intimate acquaintance with the peculiarities of the language. All this may require several years before the missionary may undertake to translate the word of God into the language of the people. But while preparing for this, he endeavors to make use of what he has attained to deliver God's message; though it may be in broken language and with a stammering tongue.

Many of the peoples and tribes to which the missionary goes at first, as in Africa and the islands of the Pacific, have no written language, and their spoken language is extremely rude and barren of terms with which to express moral or abstract ideas. He has accordingly to reduce the language to writing; he must form an alphabet or syllabary with which to express the sounds of the native tongue. For this he finds the Roman letters and alphabet, with perhaps some diacritical marks or combination of letters, to express peculiar sounds, generally

sufficient; and seldom finds it necessary to invent a new character. Thus even the tones and accents of the various dialects of the Chinese spoken language can be denoted and written with the Roman letter. Of the 381 languages and dialects into which the Bible has been translated in whole or in part, 187 have been written and published in the Roman letter, even languages that have a native character, as the Arabic, Hindu, Japanese and many others, have been transliterated, for greater convenience, into the Roman.

Another difficulty which the translator of the Bible has sometimes to encounter in the languages of pagan peoples is the want of a satisfactory term to express the name of the Divine Being. It may appear strange that, even in the language of that ancient and cultivated people of China, no single term has yet been found satisfactory to all the Protestant missionaries laboring in that country, upon which they can unite. Three different terms are now in use. The adoption of either the Hebrew or Greek term for God would be a happy solution in such cases. Besides the above-mentioned, the flora and fauna of the different countries vary with their location and climate. Those of Syria may be quite unknown, and no words found in the language of another nation to express them. These, with terms to express the names of the precious stones mentioned in the Bible, and which are wholly unknown to barbarous peoples, cause no small perplexity to the translator of the Bible. Although the rendering of these in exact terms, true to the original, may not be important, nor affect the clear understanding of the essential part of the message, yet the conscientious translator endeavors to be faithful in the least. More important are the obscurities occasionally to be met with in the text of the original, from various readings, and from allusions to manners and events well understood at the time by those to whom the message was first addressed, but which cannot now be appreciated or conveyed into another language. As an illustration, it may be mentioned that the word for *kiss*, which is often mentioned in the original Scriptures, is not found in the Japanese language; and that many of the terms to express the sins and immoralities of mankind, in the last five verses of the first chapter of the Epistle to the Romans,

were not found in the Japanese vernacular, but had to be coined from the Chinese (which is to the Japanese what the Latin or Greek is to the Anglo-Saxon), the Japanese assistants declaring that the reason of the absence of such terms in their vernacular was that such immoralities were unknown in Japan!

The missionary, then, having a useful knowledge of the original languages, and having acquired a fair knowledge of the native tongue, with the assistance of as many of the best ancient and modern versions as possible, as well as with the best critical works on the original text he can command, sets himself to the work of translation; but not without the assistance of the best native scholarship he can find. The work progresses slowly, as every word has to be weighed, every sentence to be studied, its connection settled, and its meaning reproduced with conscientious care; which drives him often for light to the Spirit and Author of the book.

It is seldom that any one person, however scholarly and expert in the language he may be, has been able to translate the whole Bible, or is willing to take it upon himself, when the coöperation of others can be obtained. When there are other missionaries in the same field, the translation is generally done in committee of three or more, and of different Christian denominations.

As an example of the method usually adopted, the Bible was translated into the Japanese at first in portions by different persons. These portions were then carefully revised and corrected by a committee of three and at times of four persons appointed to the work, and assisted by three native scholars. This committee met three hours daily four days in a week, and spent nearly six years in the revision of the translation of the New Testament. Afterwards, in the Old Testament the members of a committee of three worked separately; but the work of each was revised by all the other members, the committee meeting only by appointment in case of any peculiar difficulty, and was completed in about the same time of six years.

The sacred Scriptures cannot be translated with the same freedom and liberty as is allowable in human compositions. A most important and essential theological

doctrine may depend on the rendering of a word, even a preposition. Besides adhering as closely as possible to the native idiom, a simple, easy style, free from vulgarism and commanding the respect of the people, should be the aim of the translator. He thus not only honors the word of God, but does much to preserve the purity of the native language.

Although the translation of the Bible into the languages of the various heathen peoples in modern times has been done by the missionaries, the printing, publishing and distribution of the Bible has been done by and at the expense of the different Bible societies, especially by those of Great Britain and America. The plan of these societies has been to establish agencies and depositories for the sale and distribution of the Bible, in the capitals or principal cities of every country, under the superintendence and direction of capable Christian men, who divide the country into districts, and employ a corps of colporteurs to go about to sell, if possible, or give the Bible or portions of it, to every family and individual that will receive it. In some countries, especially in those where women are secluded, as in most Asiatic countries, "Bible women" are employed to visit every house and family, to read, explain and distribute the Scriptures. This plan has been extensively adopted, and has been found a most useful method. During the past year in these various ways the British and Foreign and American Bible Societies alone have distributed more than 5,720,000 Bibles or portions thereof.

The work of translating the Holy Scriptures in modern times among heathen peoples has been the work of Protestant missionaries. It is only within a year that the Roman Catholic missionaries in Japan have translated from the Latin version the gospels of Matthew and Mark, and published them with explanatory notes, asserting the divine appointment of the Apostle Peter to supremacy in the Church of Christ, and the Popes of Rome to be his successors.

As the missionary finds his way into new countries and among new tribes of people, the work of translation must still go on, nor cease until the message of redeeming love has been published in all the languages of man and made known to the whole world.

ROME'S PROHIBITED BOOKS.

In contrast with the tireless efforts of our great missionary societies to translate and circulate the word of God in all languages, it will be interesting to note the contrary spirit of the Church of Rome. In the revision of the index of Prohibited Books recently officially published, the following rules are given among others:

"RULE 7.—All translations of the Bible into the vernacular, including those that have been published by Catholics, are absolutely prohibited, unless they have been approved by the apostolic sees, or have been issued under the supervision of the bishops, with annotations from the writings of the Church fathers or learned Catholic writers.

"RULE 8.—Further are forbidden all translations of the Scriptures in any living languages, especially those of the Bible societies, which have been forbidden more than once by the Popes; for these editions are prepared without any regard to ecclesiastical authority whatever. These translations, however, are permitted those who are engaged in theological and Bible studies."

A FACT, A FACTOR AND A FACTORY.

GILBERT MC INTOSH, SHANGHAI.

The Presbyterian Mission Press—what it is, what it has done and can do, and how it is doing it, is our threefold topic. To add another phase by asking, "Why is it doing it?" is unnecessary, as a moment's reflection will indicate the place and power of the press in a land noted for old learning and great conceit.

I. *The Presbyterian Mission Press, Shanghai, a Fact.* We begin thus because we are anxious to awaken an interest in the work of the Press in the breasts of all good Presbyterians, many of whom have not been sufficiently cognizant of, and therefore not adequately thankful for, or interested in, this important part of their possessions. The fact is a well-established one. The founding of the Press bears testimony to the prescience of the officials at home and the wide-awakeness of the workers on the field, whilst its history is a record of arduous labor, wise enterprise and ingenious adap-

tation on the part of the various workers who have helped in the building up and development of the Press. In the manner of casting Chinese type, and in the method of arranging them in the business-like manner in which stock is manipulated, and all financial transactions recorded, in all that makes work easy and successful, and continuity possible (not to speak of the buildings we live and work in), we are reaping the benefit of our predecessors' scheming and working.*

II. *The Presbyterian Mission Press a Factor.*—A characteristic feature of mission work in China is the economy effected in literary and publishing effort. In the Bible, tract, vernacular, educational and other societies we find the best qualified men are procured and set apart for literary work along these various lines; funds are procured from workers on the field and parent or associated societies at home; and judicious arrangements made for distribution of the printed page. As much of the printing for these societies is done by the Presbyterian Mission Press, and as it acts as depository for some of them, it is evident what an important factor the Press is—how, in some respects, it acts as the “executive.” Of the 46,300,925 pages printed for the year ending June 30, 1896, 17,797,200 pages come under the heading of Scripture printing; religious books and tracts comprised 12,738,800, in addition to which 5,466,750 sheet tracts and calendars were printed; whilst of educational and such like works, 3,601,080 pages were printed; the balance being made up of periodicals, tune-books, reports, and a large variety of printing for all departments of missionary effort.

As the Bible and Tract Societies publish regularly reports of their work, it is unnecessary for us to give illustrations of the reception accorded to Christian books and the effect produced by their perusal. One incident, however, I might mention as showing how different departments of Christian effort are interlinked—the one assisting or preparing for the other. Four or five



Chinese Type Foundry.

years ago an old countryman bought a Scripture portion from a colporteur of the British and Foreign Bible Society. Being unable to read, he got a friend to read it to him, and many nights were spent by him and his fellow-villagers listening to the account of the wonderful doings of Jesus. It was remarkable and encouraging to hear how much the old man could remember of what he had heard. Among other things he said: “There was a country called Naphtali, which was very dark, and all the people dwelt in darkness, until one day Jesus went there, and it was light.” Of course he only understood it in a literal sense, and it only remained for the evangelist to come along and explain the spiritual meaning of “darkness” and “light.”

III. And now we will speak of *The Presbyterian Mission Press as a Factory*—understanding by a factory a place where goods are manufactured. There may seem to be a straining of the definition, but without going into the derivation of the word we think “goods” particularly applicable in view of the nature of the works issued from the Press. The use of the word “manufactured” (which may seem out of place in speaking of the output of the Press), in making us think of “hands,” leads us parenthetically to explain that in speaking of the Press workmen we prefer using the descriptive term adopted by the patriarchs, and think of them as so many “souls”—not as so many “hands.”

* Whilst the Presbyterian Mission Press is the largest of its kind in China, we would not obscure or minimize (from the emphasis with which we speak of our own press) the work done by the other mission presses in this empire. Full particulars regarding these may be found in *The Mission Press in China*, which, whilst being a jubilee retrospect of the American Presbyterian Mission Press, gives historical accounts of the other mission presses.



The Shanghai Press.

And now in taking a peep into the work-rooms we naturally commence with the type-casting room. Here we find type being cast for the Methodist Press in Foo-chow, as well as for our own requirements. Where the heat is most intense we find stereoplates being cast by both plaster and paper processes. The group of men, heads down and "gravers" in hand, at the tables in the other room, are touching up and correcting plates for the new edition of a work on Astronomy by Rev. W. M. Hayes, of Tungchow. Others are finishing off the plates of Dr. Martin's well-known work on "Evidences of Christianity"—a work specially adapted to the Chinese mind, with many references to their own ancient books. Going into the machine-room, we find two large Cottrell presses throwing off sheets of the same work. Ten thousand copies of these "Evidences" are urgently wanted, less than a month being allowed for the completion of the work, as the books are destined for far-distant Chentu, the capital of the Szchuen province, and are wanted for distribution to the students who flock there to the triennial examinations. At the other machines we find

editions of the Mandarin dialect New Testament, and Shanghai colloquial New Testament being printed off, as well as several "forms" of Christian Chinese magazines.

Leaving the machine-room and all the rattle and rumble caused by the five cylinder and two platen machines, we come to the quieter and more deliberate movements of the room set aside to hand presses. Here we find the men at five large presses busy at Bible work and missionary magazines. Passing by the "godown" with its large supplies of native and foreign paper, ink, etc., we come to the foreign binding-room. Its quietness is disturbed only by the flutter of paper, the rattle of the guillotine or the occasional clank of the hydraulic press pump handles. As Chinese labor is comparatively cheap, we have not found occasion for folding or rolling machines. In this room works on foreign paper are pressed, folded and collated. Among these we note vocabularies, mission reports, missionary magazines, Chinese type Bibles, Testaments, etc. A large portion of our Bibles, commentaries, hymn-books, catechisms, etc., are printed; on native

paper and bound in native style. As, however, we are cramped for room, such binding is done outside.

Going upstairs to the type-setting rooms, we first hear in the English type-room the familiar click of type on composing-sticks. The movements are smart enough, but as the workmen are Chinese with a limited knowledge of English, the matter set up is not characterized by the correctness expected from home compositors. Among the works in process we see the "Recorder," "The Medical Missionary Magazine," "The St. John's Echo" (published by the Chinese students of St. John's College), Dr. Ma-teer's Mandarin Lessons, New Testaments and Pilgrim's Progress in Ningpo Romanized colloquial; Gospels in Cantonese colloquial, a History of China, etc.

In the Chinese type-room, with its type-cases and frames, each capable of containing fonts of fully 6600 different kinds of characters, we see the work prior to stereotyping and printing.

In this quick run through the principal departments, we have endeavored to make clear the nature and extent of the work

done by the Press. We trust that to the reader the Presbyterian Mission Press is a more graspable fact than before. We bespeak your prayers for the native and foreign workers engaged in the work, and trust you will prayerfully follow the books and tracts as they go out on their quiet and tireless mission. We bespeak also your prayerful interest in the work of those gifted friends who are engaged in the preparatory literary work. Thus, whilst we emphasize the work of the Press and speak from a technical standpoint, we would remember and associate with the Press all those whose labors precede, and are linked with, or follow up ours, not thinking of the work as beginning at the Press, but keeping in grateful memory the thought and scholarship involved in preparation for the Press. In fact, as missionary printers, we look right back to the olden times (yet young so far as the world is concerned) when God said, "Let there be light;" and in thinking of God's thought of love and plan of salvation seek to have all the resources of an up-to-date press utilized in the work of evangelization.



Chinese Type Case



MISSION NEWSPAPERS.

Among the many issues of our mission presses none are more deservedly popular in their respective countries than the newspapers edited and published by our missionaries. The above cut presents six of these, much reduced in size. We attach a short description of each:

1. El Faro (The Lighthouse), semi-monthly, Mexico City, in Spanish. Edition, 2000.

2. Daybreak, monthly, Bangkok, Siam, in Siamese. Edition, 372.

3. El Neshera (The Herald), weekly, at Beirut, Syria, in Arabic. Edition, 430, with monthly supplement circulating 4850.

4. El Heraldo Evangelico (The Evangelical Herald), semimonthly, at Valparaiso, Chile. Edition, 1900.

5. Zahreee d Baura (Rays of Light), monthly, at Oroomiah, Persia, in Modern Syriac. Edition, 700.

6. The Christian News, Seoul, Korea.

BIBLE TRANSLATION IN THE NINETEENTH CENTURY.

S. H. KELLOGG, D.D., LODIANA.

One of the most impressive and suggestive features of this century of missions now drawing near its close has been the immense increase in the number of translations of the Holy Scriptures. It is the remarkable fact that up to the year 1804, when the British and Foreign Bible Society was founded, the word of God in all the centuries had only been translated into some thirty languages! The most important of these, excepting the English, were, moreover, like the Greek Septuagint, Latin Vulgate, the Ethiopic and ancient Syriac, tongues which were dead, so that the existence of the word in those languages no longer contributed anything towards the world's evangelization. The remaining versions were chiefly in the languages of modern Christendom, so that practically the whole heathen and Mohammedan world, the immense majority of mankind, were still without the Bible in any language they could understand.

The latest statistics, however, give the number of versions of the Scriptures in existence in 1895 as 381, so that the word has within about ninety years been translated into some 350 languages. These languages comprise those of all the great non-Christian nations and peoples, so that fully nine-tenths of the human family have now the word in their own tongue. And this work of translating the Bible has gone on in an increasing ratio as the years have passed. In the ten years, 1878-88, translations were made into fifty-six languages; and recent statistics show us that even this rate has been latterly exceeded, as already in the six years, 1890-1896, of the present decade, versions had been made into fifty-two additional languages.

And the circulation has kept pace with the work of translation and publication, and more. In this case, the supply has created the demand. It is estimated that at the beginning of the present century not more than five or six million copies of the Scriptures were in existence in the whole world. I have seen no estimate as to the number of copies probably in existence at the present time; but in the one year, 1888, alone, the statistics for which happen

to be at hand, the number of copies issued considerably exceeded the six millions which were possibly in existence in the whole world in 1800. In the decade preceding this year, 1878-1888, the number published in various languages is given as having been about 34,000,000; some six times the whole number in existence when the century began. It is certain that the number of copies now existing must be numbered by the hundred millions. From the rooms of the British and Foreign Bible Society in London alone are sent forth daily from 5000 to 7000 copies, to which must be added the copies issued from all their subordinate depots in various lands, and the issues of the American Bible Society, and of several other lesser bodies; so that the recent statement is quite credible which puts the whole number of copies of the Scriptures issued since the century began as over 404,000,000. One of the most interesting things in the recent history of the Bible translation work has been the preparation within the past thirteen or fourteen years of two translations of the New Testament in Hebrew, the one by the late Prof. Delitzsch, of Leipzig, the other by a Christian Jew, the Rev. Mr. Salkinson. Of these at least three editions have been published, totalling over 200,000 copies, and it is needless to say that it is certain that these have almost exclusively been taken by the Jews; thereby adding another to the many indications of an awakening spirit of inquiry among that chosen and covenant nation, whose turning in faith and penitence to Messiah in the latter times, is one of the clearest predictions of the word of God, whose fulfillment, it is declared by the Apostle Paul, will be as "life again from the dead" to the world.

And as with Israel, so with all the peoples. The one report comes up from all the non-Christian lands of a constantly increasing demand for the vernacular word of God. Assuredly, there can be no mistaking the significance of all these things, by any thoughtful Christian. Alike in the immense increase of translations of the Holy Word, and the everywhere increasing demand for these, we must see the finger of God. Nor is it easy to overestimate the importance of this work of Bible translation. We write, read and talk more of evangelization by the word of the living preacher than of

evangelization by the word translated and read; but assuredly the latter is not less in importance than the other. It is probable that few realize—perhaps few of us even know—to what an extent the translated Scriptures often outrun the word of the living preacher, and go before him into dark regions where perhaps he would not be long permitted even to live. This is strikingly illustrated by the experience of our own mission press in Beirut, from which, we are told, there is a constant demand for the Arabic translation of the Bible for use in the interior regions of continental Africa—in those regions back of Senegambia and Liberia, where Mohammedanism as yet holds undisputed sway, and where the missionary is practically unknown. In like manner the Hindustani version travels from India to east and southeast Africa, where, we are told, all along the coast, from Somaliland to Mozambique, Hindustani is becoming a kind of *lingua franca*. And who can overestimate the importance of the translated word for the upbuilding of the Church when established? On this, indeed, we do not need to dwell.

In the light of all these most significant and suggestive facts regarding the translation and circulation of the written word, the writer will be pardoned for asking for himself and his associated translators of the Old Testament into the Hindi language the prayerful interest of all who may read these words. The Hindi language, it should be understood, as distinguished from Hindustani—sometimes also called Urdu—the universal speech of India Mussulmans, is the language of the non-Mohammedan population of the largest part of northern and central India. The Scriptures have indeed existed in Hindi ever since, nearly a hundred years ago, Carey made several experimental versions into various forms of the current Hindi speech. At least two complete versions of the whole Old Testament have already been published. But it had long been felt that the present received version was very far from satisfactory, both in that it used a form of speech too high and stilted, and in that it by no means represented that advance in Hebrew scholarship which is so worthily represented in the Revised English Old Testament. And so it was that, some six years ago, the British and Foreign Bible Society took up the

question of providing an improved Hindi version of the Old Testament, and arranged with the missionaries in north India for the setting apart of a small committee to give their time to this work. The call which came to the writer in this connection some years ago seemed so clear and urgent that he felt constrained to resign the home pastorate and return to the field of his first love, in response to this call of the Bible Society and the brethren in India. Of the three members of the committee, one, the Rev. Dr. Hooper represents the Established Church of England; another, the Rev. Mr. Lambert, the English Independents, while the writer is privileged to work as the representative of the Presbyterian Church in America. Five years have about passed since the work was begun; it is estimated that about three years more will be required to finish it. The importance of this particular version is plain when it is remembered that those who speak the Hindi language number at least seventy or eighty millions; so that among the languages spoken in non-Christian lands, only Arabic and Chinese reach a larger number of people. But as compared with the closely related Hindustani or Urdu, the Hindi offers special difficulty as a medium for the expression of Biblical truth. In the former, the whole religious vocabulary is Arabic or Persian, and therefore theistic; Hindi, on the contrary, is a pantheistic language. This fact, that Hindi is the speech of a people to whom pantheism in some form is as natural as Calvinism is supposed to be to a Scotchman, is easily illustrated. We have no word in Hindi for “person,” none for “matter” as distinct from “spirit.” The word for “omnipresence” suggests rather universal pervasion than what we mean by presence. There is often difficulty in finding exact words even for moral ideas. Thus there is no one word to express the idea of chastity, which can be applied to a man; the word which denotes this can only be used of a woman!

Neither is there any word which connotes the same thought as our word “ought,” so that, naturally, Hindi has no word for “conscience.” These are merely isolated illustrations of the defects of this very copious language. The language itself needs conversion. To render into idiomatic Hindi

Biblical ideas is thus a work of exceptional difficulty, for which the translator of God's word is often made to feel most deeply that very special aid and guidance from the Holy Spirit is needed. May the Christian people of our churches, when praying for missions, and for India, not forget those to whom in God's providence has fallen this so difficult and yet so important and responsible work.

OUR MISSION PRESSES.

V. F. P.

Our Presbyterian Church operates eight printing presses in its foreign missions. These are located at Beirut, Oroomiah, Shanghai, Tungchow, Nodoa in Hainan, Bangkok, Chieng-Mai and Mexico City. The amount appropriated by the Board of Foreign Missions for these presses last year was \$6248.79. Their output was 86,235,757 pages. We give here a separate notice of each of these presses, taking them in the order of their date of establishment.

THE BEIRUT PRESS.

In 1832 the American Board established a press on the Island of Malta. Printing could not then be done safely at Beirut or Smyrna. In 1833 the press was moved to Smyrna, but its Arabic equipment was sent to Beirut, where also a new press arrived in 1834, passing through the Turkish custom house without objection, much to the relief of the missionaries. The press here was placed under the care of Rev. Eli Smith and Mr. G. C. Hurter, the latter a practical printer. By 1836 the mission became satisfied that the Arabic type in use was seriously deficient, not conforming to the most perfect standard of Arabic caligraphy, and so not meeting the popular taste. Mr. Smith collected models of characters of the best manuscripts as the basis of a



Presbyterian Press, Beirut, Syria.

new font. Mr. Hallock, the missionary printer at Smyrna, a man of great mechanical ingenuity, successfully cut the punches from these and the type was subsequently cast at Leipsic, at the famous foundry of Tauchnitz. This product of missionary energy and skill has proved a most important contribution to learning and the spread of the Christian faith, a very model of beauty to the scholarly Arabic eye, and one which has since become a standard of excellence in Arabic typography in all the best printing establishments of the world.

In 1848 began the translation of the Bible in the Arabic by Dr. Eli Smith. For nine years he labored upon it, assisted by Mr. Butrus el Bistany,

a native scholar of superior qualifications. When Dr. Smith died in 1857, Dr. Van Dyck, already known as "a genius in Arabic," was appointed to complete the work. The first printed copy came from the press April 19, 1865. Subsequently electrotype plates of the entire Bible were made in New York under the direction of the American Bible Society. Later other and smaller fonts of type, after the same beautiful models, were made, and various other editions were issued. This version of the Scriptures is regarded by competent scholars of both the East and the West as one of the most perfect translations ever made in any language. Dr. Van Dyck lived long enough to see it thoroughly tested and to perfect it by a careful revision. Last year some 17,000,000 pages of this splendid version of the Word of God were printed at the Beirut press. It is to be found on sale at all the great centres of Mohammedan population throughout the world, in Damascus and Jerusalem, in Alexandria and Cairo, in Constantinople and Aleppo, in Mosul and Bagdad, in Teheran and Bombay, in Zanzibar, in Algiers and Tunis, as well as in Shanghai, Canton and Peking, in Siberia and Sierra Leone.

Apart from this immense work of supplying the world with the Arabic Bible, the Beirut press issues annually a large number of other publications. The last catalogue has 529 distinct works, including besides the Scriptures religious and educational books, theological, scientific, historical, juvenile and miscellaneous works prepared by missionaries, the professors of the Syrian Protestant College and by native Syrian authors. Among these may be mentioned the remarkable work of Dr. George E. Post, "The Flora of Palestine and Syria," the product of twelve years' research, which appeared in 1896. The American Tract Society and the Religious Tract Society of London have aided in the extensive publication work of this press. The Sunday-school Union of Brooklyn, N. Y., had printed here in Arabic 1000 copies of the "Angels' Christmas" for distribution in Syria, Palestine and Egypt. A weekly newspaper, "El Neshera" (The Herald), has been issued for many years—the only religious paper that reaches the outlying districts in Arabia. "The Kowkab es Soobah" (The Morning Star) is a monthly published for children.

Though doing a work of such a large and varied character and of such important consequence to the advancement of Christian truth and civilization, this press is subject to some serious restrictions. For one thing, the entire plant with its outbuildings is very illy adapted for so large an enterprise. Again, the censorship of the press, under the Turkish government, occasions it constant embarrass-

ment and serious losses. The inspection every three months by the local censor might be patiently endured, but the Census Bureau at Constantinople subjects it to innumerable obstructions besides, rejecting or mutilating manuscripts submitted to it or forcing it to long delays. In spite of all, however, the press holds steadily to the purpose originally marked out for it, and stands as an evangelizing agency of great potency for the Arabic-speaking world. The past year it employed on an average forty-seven workmen, under the efficient direction of the new manager, Mr. E. G. Freyer. It is not only a self-supporting institution, but figured up last year a profit of \$3237.96, all of which went to the treasury of the Board of Foreign Missions.

THE OROOMIAH PRESS.

In 1837 the American Board sent a printing press to Oroomiah, Persia. It proved, however, too unwieldy to be transported over the mountains of Trebizond. Two years later a press that could be taken to pieces, a new invention, was sent to Oroomiah in charge of Mr. Edward Breath, a practical printer. Already considerable headway had been made in reducing the modern Syriac language of the Nestorians to written form, in which work Dr. Perkins, the founder of the mission, was aided by some able Nestorian priests, who were themselves interested beyond measure to see their spoken language actually in written form. They would read a line so prepared and then break out into immoderate laughter, so strange was it to them to hear the familiar words of their language read as well as spoken. The first book in the modern Syriac was a small tract made of passages of the Holy Scriptures. Of this first work of the press, Dr. Perkins says:

"As I carried the proof sheets of it from the printing office into my study for correction, and laid them on my table before our translators, they were struck with mute rapture and astonishment to see their language in print. Then they exclaimed, 'It is time to give glory to God that we behold the commencement of printing books for our people.'"

The first important volume printed was the Psalms, adapted for use in the services of the Old Church. For some years all the books were printed from type brought from London, of rude and imperfect form. Under the successful direction of Mr. Breath, fonts of type were prepared more worthy of the great work in hand, and which when finished became the delight of all Syriac readers. In the garb of these beautiful letters the modern Syriac versions of the Old and New Testaments have been sent forth, receiving the encomi-

ums of distinguished scholars in England and Germany. The blessing these volumes have been to the Syriac-speaking people themselves is simply incalculable. The latest important work is the revision of the earlier editions of the Scriptures in the modern tongue, and their publication in a type of smaller size with references. This was supervised by Dr. Labaree, and printed at the Bible House in New York city—one of the most laborious and difficult works ever undertaken by the American Bible Society.

The Oroomiah press has issued a large number of devotional and educational works, reproducing in the Syriac some of the best religious literature found in the English language, including the works of Bunyan, Baxter, Spurgeon and Andrew Murray. It also issues a monthly newspaper, "Zahrereed' Baura" (Rays of Light), with a subscription list of some 700, which meets about half the cost of publication. It is probably the oldest newspaper in Persia. On an average the press turns off about 500,000 pages annually, and it sends out from its bindery from 1200 to 1500 volumes. The total number of pages from the beginning amounts to 133,530,181. It employs, as a rule, six workmen in both printing office and bindery. "Rays of Light" is under the editorship of Rev. W. A. Shedd, who also prepares other literary matter for publication; but the management of the press is in the hands of Rev. B. W. Labaree, who has the efficient coöperation of Rev. Samuel Badal, a native of Oroomiah, educated in the mission school, who completed his studies at the Drew Theological Seminary. The press is now housed in an unpretentious building erected with funds furnished by the Board in 1892. The annual cost of running the establishment is about \$1000. The grant of the Board of Foreign Missions in 1896 was \$764.

THE SHANGHAI PRESS.

This, now the largest press operated in any of our missions, was first established at Macao in 1844. The little seed there sown so unpretentiously, yet hopefully and prayerfully, has grown into a great tree, with its branches spreading over the empire, extending beneficent influences wherever Chinese are found. The new enterprise was consecrated by an early issue of parts of the Scriptures, thus beginning the wide circulation of gospel truth into the Chinese nation which has been so vigorously pushed ever since. In 1845 the press was moved to Ningpo, where it was known as "The Chinese and American Holy Classic Establishment."

In 1858, Mr. William Gamble, who was sent out for the purpose, took charge of the press, and ac-

complished a work for this press and all mission presses in general in China that has hardly been equaled in the annals of missions or in the history of the development of the art of printing. With his two main inventions, the making of matrices of Chinese type by the electrotype plate process and the Chinese type case as now generally in use, aided by his business faculty, indomitable perseverance, unflinching patience and true missionary spirit, he succeeded in so developing the mission press that it speedily grew from infantile proportions to a mighty agency for achieving great results for Christ in China. It was said at his funeral, and time but endorses the sentence, "For the century to come, not a Bible, Christian or scientific book in that empire or Japan, but will bear the impress of Mr. Gamble's hand."

Perceiving the great importance of Shanghai as a commercial and evangelistic centre, Mr. Gamble succeeded in having the press transferred to that port in 1860, where the plant was greatly enlarged and from twelve to fourteen million pages were printed annually. To-day the property covers a half acre of ground, with a total value of \$50,400. All the Chinese type is manufactured on the premises. Some 115 men are employed under the supervision of Rev. G. F. Fitch and Rev. Gilbert McIntosh. A prayer meeting, attended by most of the native workers and led by one of them, begins the day at 7.30 o'clock each morning. The press issues several monthly and weekly publications, chiefly in Chinese, and some in English. All the great missionary societies avail themselves of the fine advantages of this establishment. The American and British Bible Society does an extensive work with this press. It is only necessary to allude to the superb New Testament presented to the Dowager Empress of China by 2000 Christian Chinese women. One critic says: "The appearance of these pages is not surpassed by anything in Arabic, Hebrew, Syriac, Sanscrit, Greek, Latin, English or any other language."

The demands from all quarters tax the press beyond its full capacity. Larger building accommodations, with more extensive machinery, and, above all, an accomplished associate manager are of prime necessity. In a recent letter Mr. Fitch says:

"In November we sent out from our sales department nearly \$4000 worth of books, tracts, etc. Many of the educational works are being pirated by the Chinese, and sold by them. Formerly we could hardly give them away."

In 1896 there were printed 46,300,925 pages. This press pays yearly into our Mission Board's treasury hundreds of dollars above the cost of running it.

Two other smaller Chinese presses may be mentioned here. One is located at Nodoo on the Island of Hainan. This was presented to the mission in 1890, by friends in the United States, for the purpose of printing books in the Hainanese-Romanized colloquial. A number of gospels, hymn books and other works have been already printed. In 1894 about 27,000 pages were issued. It is understood that the press is worked chiefly by school-boys and natives under the superintendence of a member of the mission, and thus far without direct expense to the mission.

Another small press is located at Tungchow College, Tungchow, Shantung. It was presented by a Christian Endeavor society of Pittsburg. Mrs. Nevius writes: "It is doing good service, and printing a little Chinese newspaper, 'The Shantung Times,' edited by Rev. W. M. Hayes, president of the college, the first regular newspaper in the colloquial Mandarin, begun in June, 1896.

THE BANGKOK PRESS.

Prior to 1859, our Siamese mission depended upon the Baptist and Congregational presses, since abandoned. But that year one was sent to Bangkok by the Board, and in a year or so reported more than half a million of pages printed annually. The Bible has until recently been issued in separate portions, owing to the size of the volume as necessitated by Siamese type; but the Rev. J. B. Dunlap, the very competent manager, during his furlough in this country in 1895, had matrices made in Philadelphia, which make it possible to print the whole Bible in one volume of moderate size. Siam offers unusual opportunities for Bible distribution. The priests in their wats (every man is expected to spend more or less time in the priesthood, and according to law no one can serve the government until he has done so) are entirely ignorant in a large majority of cases of their religious tenets, nor do they understand their sacred books in the Pali, so are glad to buy our press publications, which in many cases they have actually taught to their people.

Mr. Dunlap has eight printers at work in his press. "Daybreak," the mission paper, is edited by the missionaries, assisted by the Rev. Boon-Itt. The subscription list is on average as high as that of any local paper. No mission probably does so much in the distribution of religious literature in the vernacular as the Siam mission. Rev. E. P. Dunlap, D.D., in his remarkable itinerations sells thousands of Scripture portions and tracts in a single tour. Siam being a land of rivers and canals, and the people fond of fishing, it is said the book of Jonah is a great favorite. About four million

pages were printed last year. The Board appropriated for this press this year \$800. Generous assistance towards the expenses of the establishment came through a recent gift of nearly \$600, from the surplus receipts of "Woman's Work for Woman," donated especially for new type.

THE PRESS OF MEXICO CITY.

The Spanish conquerors gave the New World the first printing press, to Mexico in 1536. In 1885 the Presbyterian mission established a press in Mexico City. Last year there were connected with it the Rev. Hubert W. Brown, as editor; Rev. P. Arrellano, associate editor; Rev. J. G. Woods, manager, with a force of nine workmen. One of the chief publications is the *El Faro*, an illustrated fortnightly in Spanish, with about 2000 subscribers. It circulates in all the Protestant missions in Mexico, and finds readers also in Guatemala and Colombia. It has subscribers too among the Spanish-speaking people in our Southwestern States. The Sabbath-school lesson leaves have a circulation in Cuba to the number of some 4500 copies. An illustrated supplement, in the form of a tract, containing a serial life of Christ, and often a sermon, is issued fortnightly, of which some 14,000 copies are printed. 12,000,000 pages is the total output of the press since 1885. The Board annually grants something over \$3000, while the press has an additional revenue from the field of some \$700. One means of propagating the printed gospel in Mexico is peculiar and very interesting. In various public places in Mexico City are scribes or readers, known as "evangelists," serving for the benefit of the illiterate majority. They are accustomed to charge one cent for reading a tract or small leaflet. One sainted woman is reported as never failing to get a copy of each new tract announced, which she takes to one of these *evangelists* and has him read it aloud, so that he gets the benefit, she herself is edified and the crowds of people sitting or standing by hear a message that the Holy Spirit may own to their salvation.

CHIENG-MAI PRESS.

A small press was established in 1890 at Chieng-Mai for the use of the Laos mission. At the outset the readers were compelled to learn the Siamese, and to make use of the Bible in the Siamese tongue; but now they have Matthew, Luke, John, Acts, Psalms and a few other portions in the beautiful Laos type, which through the energy and skill of Rev. S. C. Peoples, M.D., of Lakawn, was made in Philadelphia. The help rendered by Nan Inta, the first Laos convert, in the translation of Pilgrim's Progress and of the Scriptures is worthy of note in

this connection. Among other interesting products of this press is a set of Bible history cards, prepared to meet the almost passionate fondness of the people for games.

Summary of issues from Presbyterian presses in 1895-96 :

MISSION.	PAGES.
China, Shanghai	49,041,438
* Guatemala	1,000
Laos, Lakawn	1,352,000
Siam, Bangkok	2,940,900
Mexico, Mexico City	5,704,343
Persia, Oroomiah	631,560
* Chile	1,528,000
* Bogota	50,000
Syria, Beirut	24,986,516

Total number pages.....86,235,757

LETTER FROM ROBERT E. SPEER.

On the Bay of Bengal, March 27, 1897.

THROUGH PLAGUE AND FAMINE.

We left Hamadan January 21. The ride to Bagdad led over the Corpse road, across the Zagros mountains, down into the broad plains which reach out into Mesopotamia. From Bagdad it was easy, very easy compared with the hard riding in mud and storm, to glide down the Tigris river to Busra, where good steamers for India make the journey down the Persian Gulf easier still. We anchored in the harbor of plague-smitten Kurrachee Monday morning, March 8. There was a spirit of unrest and of death on the place, and we passed on as soon as we could, accompanied by many natives who fled from the fatal touch of the plague. At each large station along the road, as we went northward through Sind and along the western border of Rajputana into the Punjab, there were examinations of the passengers. One wonders, though, that these were so slight and superficial, and that other parts of the country seemed to fear so little the awful scourge which mocks at man and defies him. It is said that the spring warmth checks the plague. May God grant such a result rather than the spread of its horrors where famine is already devastating the people.

The plains of northern India are not unlike our own western plains. It was easy to imagine that we were riding over them, or down the Mexico plateau. The dust came in with a homelike heartiness, and

we were glad at the end of an eight-hundred-mile ride from the well-kept, well-fortified harbor of Kurrachee, part of which lay along the wide sandy bed of the Indus, to step out into the midst of a little group of loving-hearted missionaries at Lahore, the capital of the Punjab, rich in memories of Hindu, Mogul and Sikh, and richer still through the work and lives of such men as Forman, whose name is held still in veneration and love. It was the time of the government examinations, and two classes of the Forman Christian college had "gone up" to them. No one at home can imagine the feverish ambition of the Hindu or Mohammedan student to pass these tests. If he fails he drops back into the great undistinguished, miscellaneous mob. If he succeeds he rises into the class of acknowledged men, the class of intelligence, of government so far as the natives have part in it, of respectability, of more clothes and rupees than the mass. I have seen hard "cramming" at home, but all life hangs on the examination for these men; often in a literal sense failed men have turned not seldom to the escape of suicide. The system has great disadvantages. It is doubtful whether they balance its commendations. A Bengali student has found in it a field for the exercise of the queerest benevolence at the coming sixtieth anniversary of his accession. "Let extra marks be given to all students in the tests," says he, with unsurpassed ingenuousness.

The college stands at the head of Punjab institutions in many ways. It may be doubted whether there is a more effective, vigorous missionary college in India. As one of the students of the college expressed it in a characteristically vivid Oriental address: "Your unceasing efforts in transplanting to our Indian soil such American flowers as Drs. Ewing and Orbison, Messrs. Velte, Griswold and Morrison, have spread a delicious, fragrance of moral and spiritual instruction. . . . They have by their strenuous exertions raised this college to a height of literary excellence that makes it unrivaled in the whole of this province. Year by year they have sent into the world graduates superior in number to other colleges, some of whom have brilliantly distinguished themselves in university examinations. . . . We are constrained to say that the introduction of Christianity into this country is helping to dispel the darkness of ignorance, and is elevating the condition of our country. Sir, we are deeply grateful to your country, which has by the sacrifice of men and money helped India to raise herself somewhat in the scale of nations. We welcome you in our midst, and pray you to carry with you when you return home, a grateful sense of our remembrance, and tell your people to

* Pages printed on presses owned by private firms or Bible and Tract Societies.

continue to help a country seeking enlightenment and regeneration."

Persia and China being the fields which we have had especially in view, it has been necessary to hasten rapidly across India, and so, after a brief glimpse at the great Rang Mahal school in Lahore City, where thousands of boys have been taught, at the native church, and at the ruins of past glory, sadly marred by the devastating hand of the iconoclastic Sikh, we passed down one of the India railways with iron sleepers, stone telegraph poles and water towers built like Hindu temples to Agra. In Persia and Bagdad the traveler sees—save at Persepolis—no real trace of the mighty splendor of gold and marble and precious stones described by the childlike historians of the day. It is only a common monotony of sun-dried bricks and flat brownness. The imagination is satisfied at Agra. I had begun to doubt whether all the glory of the past was not a hyperbolic dream of the novelist. Agra shows that it was even as the legends say. There was a time when kings lived in marble palaces and treated jewels as of light account, and breathed the scents of Araby. When Akbar built the great brown stone flat at Agra, overlooking the Jumna, and Shah Jehan, his grandson, added to it white marble halls gemmed with jewels and radiant with gold; and built in fair view of his palace windows, the Taj, to which it is sacrilege to apply adjectives—the tomb of his queen—those were the days of glory. There was wealth and royal magnificence then. Royalty was not maintained then just for the tradition of it.

Under the shadow of the Fort and the Taj the famine relief works well, employing thousands of starving men and women and little ones. A starving child is the most heart-rending sight I have ever seen—pinched, wizened face; thin, shriveled little arms; the dark skin drawn tightly, though heavily wrinkled and seamed like the face of an aged man; the feeble, death-foretelling totter of the weary little legs. The famine relief funds came none too soon, and thousands of these little ones carry their baskets of earth by their mothers' sides and receive a few cents each day for their labor, a little wage but enough to buy ample food. We passed down into the worst of the famine as we drew near Allahabad. The northwest provinces are suffering most, and at Allahabad we saw a group of the wee children whom one of the missionaries at her own expense was saving from death, in the spirit of him who came not to be ministered unto but to minister. I dare not describe that group. In the Sarah Seward Hospital is one small child

called "Little Cactus," because it was rescued from a cactus bush into which its mother had flung it to die, after she had first wrung its neck. Why, was not that better, she would say, than to watch the little life starved painfully out before her eyes?

It would doubtless be productive of many "rice-Christians," but one cannot help wishing that the immense relief funds contributed in England and elsewhere might be wholly administered by the missionaries. The natives of India are no nearer sanctification or even business probity than Persians and Turks. Underneath that thin surface zone, where stern English righteousness rules, all the distortion and obliquity of the Orient sweep in full tide in India, and it is beneath the zone of British administration that the great bulk of the famine relief funds is disposed of. What does a Hindu grain dealer care for the starving, or how can a native supervisor, whose one chance is now, be expected to have a higher code than prevails universally in Asiatic government, and only too commonly in municipal administration at home?

It will be a long time before famines in India are impossible. The rainfall will be less capricious as the forests are developed, but it will still be too variable to ensure both ample and regular crops. Railroads will knit the land yet closer together. The great work of Stephenson, the India railroad builder, is not done yet, though after a life of indefatigable energy he has fallen asleep, with his greatest project of a railroad from Calcutta to Calais, straight across intervening Asia and Europe, still unrealized. But the poverty of India, due to whatever cause, undevelopment, or the overdevelopment due to too great a population, will mean famine and want to multitudes for years. The average village home is worth perhaps fifteen cents or thirty cents, or even less, a month for rent, and possibly in the northwest province at least one or two dollars for its household furniture and utensils. A dollar will supply a man with a far more expensive outfit of clothes than the great turbanless, shoeless multitude possess. "The curse of the poor is their poverty," is a proverb well tested in India.

We call the land India and its religion Hinduism, but under these unities what a vast collection of peoples and religions seethe to and fro! We spent less than a fortnight in the land, but a fortnight of years would not reach down very deep into the great mystery and maelstrom of Indian life. But in that fortnight we saw things, many and many of them horrible, which I have not written here.

EDUCATION.



Eton College, England, from the Thames.

THE BOARD OF EDUCATION BEFORE THE GENERAL ASSEMBLY.

THE ANNUAL REPORT.

It must have been gratifying to the General Assembly to learn that the Board had *kept its expenses during the year clearly within its income*. One of the important lessons which the "hard times" are impressing upon our various benevolent agencies is to the effect that conservative estimates should be made of probable income, and that expenditures should be kept strictly within the estimates. *Let the Church mark this for her guidance when prosperous times return to us.* The indebtedness has been reduced since the last report from \$16,675 to \$9220.75. The number of candidates is 124 less than a year ago. The total number enrolled during the year was 911. The amount of scholarship aid granted was less than in former years. The reduction was made necessary by "the present distress," and former rates must be restored at the earliest possible moment.

The General Assembly, by its action, distinctly endorses the position that *it is better to care for fewer men on a more generous scale than more men in a niggardly manner*.

This implies a constant effort to effect a wise restriction. An arbitrary limitation of numbers might cut off the very men who should by all means be encouraged and assisted. The limitation must be by the exclusion or elimination of the unpromising and the unworthy.

THE PRAYER FOR LABORERS.

The command of the Lord Jesus, "Pray ye the Lord of the harvest that he would send forth laborers into his harvest," has never been repealed. The condition of things as he regarded it, when he said, "The harvest truly is great, but the laborers are few," has changed only in such a way as to make his words appear more startlingly true. "The field is the world." The Church has in her hands the commission to make disciples of all nations. Godly men and women will never cease devoutly

to utter with heartfelt zeal the prayer which the Saviour taught them. *The prayer is a safe one to offer.* The Lord of the harvest is not a man that he should make a mistake; or that he should be misled by his people's importunities. He knows how many men are needed in every emergency, and *he will never call too many men at any one time.*

AN OVERCROWDED MINISTRY.

Complaints are heard on this subject. Have we too many ministers? *There can never be too many divinely-called men in the ministry.* The sin of the Church has been twofold. She has, in too many cases, hastily and carelessly introduced into the holy ministry men who do not give satisfactory evidence of a divine call; and she has failed to make adequate provision for the prompt, full, economical and constant employment of those who do give evidence of this call.

This is a heavy indictment, but the truth of it can hardly be questioned. The remedy is, not disobedience to the Lord's command; that would be criminal: but renewed care in the admission of men to the ministry, and renewed zeal in undertaking the redemption of the world for Christ.

There may be a necessity for a reduction in the number of candidates for the ministry, but *the reduction must be attempted along lines which shall prevent the exclusion, if possible, of a single man who gives good evidence of a divine call.* The heart of the Church should go out towards such a man very much as the heart of the mother of young Samuel went out after him. "For this child," said she, "I prayed." And the Church should care for the training of such a man with maternal affection that, at the proper time, she may present him to the Lord for his holy service.

RESPONSIBILITIES OF PRESBYTERIES.

Presbyteries are very properly jealous of their prerogatives. It belongs to them primarily to judge of the evidence which a young man may give of being called of God. It belongs to them to judge whether the evidence to the contrary which may be sent to them is sufficient to justify the conclusion that a divine call is absent. It requires great wisdom and prudence, however, to deal with questions of this kind. It will not do to judge by the outward appearance. It will not do to judge by mere intellectual

ability or scholarly attainments. Some men of uncouth look, like Robinson, sent in the early history of our Church as missionary to Virginia, have become powerful and successful preachers. Some men who have had difficulty in securing their college degree and have been ready to despair over problems in geometry or floundered helplessly in the depths of metaphysics, have surpassed many of their more highly cultured brethren in zeal for God, readiness to endure hardships, and skill in leading souls to the knowledge of Christ.

The Board simply offers its help to the presbyteries, so far as they may need it, in a task so delicate and difficult, and with which are bound up so many precious interests.

A MISSIONARY SPIRIT.

One of the most prominent features of the report relates to a plan for the encouragement of a missionary spirit in all of the Church's candidates for the ministry. While this plan is meant to apply to *all* without discrimination, it was fitting that the Board of Education should have a leading part in inaugurating it because of the exceedingly intimate relation which that Board has sustained from the beginning to the cause of missions. It owes its origin to the great revivals of religion by which the beginning of this century was marked, and which were followed by a mighty awakening of the conscience of the Church to the duty of giving the gospel of Christ to all mankind. Its most eloquent advocates have written, and argued, and spoken, in behalf of an earnest effort to raise up a qualified ministry, to be the Church's instrumentality for the accomplishment of this glorious end.

The type of men which it has sought to encourage has been of the heroic order; men ready to lead a forlorn hope, to volunteer their services for difficult undertakings, to brave danger, to face death.

Its growing list embraces many such; missionaries by the hundred on the foreign field, missionaries by the hundred on the frontier at home. It believes that one of the best indications of a call of God given to a young man is a disposition in his heart that leads him to offer himself without reservation for the divine service, to go anywhere, and to do anything according as God may make the appointment.

To keep alive such a spirit, to emphasize its importance, and to make it the prevailing disposition of all the probationers of the Church is a prime object of the plan which has now received the approval of the General Assembly. Unless all signs fail the age in which we live will be marked by notable advances in missionary enterprises. If new wonders are not wrought in the name of the Lord, it can only be on account of the sluggishness of the Church, and a criminal neglect upon her part to embrace the magnificent opportunities which the providence of God has opened before her.

THE MEANS TO BE EMPLOYED.

The BOARD has the opportunity to reach a large proportion of the Church's candidates with influences of a missionary character, and practically all the rest can be reached through the theological seminaries and the presbyteries. Accordingly the Board is now directed by the General Assembly to put into the hand of each candidate who accepts a scholarship an expression of its judgment as to *the importance of a missionary spirit as Christlike, apostolic and timely*, and the appropriateness of a proffer of service on his part for work in a missionary field in view of the destitution which exists in many places, the advantage, honor and privilege of such a service, the peculiar adaptability of young men for its necessary hardships, the natural expectation of the Church which has educated them, and, above all, the spirit of the last command of their ascended Lord. This judgment of the Church will be printed in the "Rules for Candidates," not as though it were a matter of binding obligation, but because the so-called rules contain as well whatever other matters are necessary to make plain to the candidate the principles by which his relation to the Board is to be regulated.

If we are not much mistaken with regard to the character and disposition of our young candidates many will be found eager and ready for precisely such service as is thus proposed for them. *There are many fields waiting for just such men.* An average of seventy-six Presbyterian churches dissolved each year is too large by far. It is almost certain that a good proportion could be saved and made prosperous by zeal and care. The Board of Home

Missions has been too much straitened to encourage much aggressive work, or even to care for what was ready to perish. Why wait for a salary from the Board? In many places a young man of the right kind will find that he can cast himself upon the care of the people. Food and shelter are abundant; a bicycle in these days will often, for a large part of the year, take the place of the costly horse and buggy, and an umbrella tent, in case of necessity, give cover for the night.

The Board hopes to be the means of bringing enterprising and well-equipped men into relationship with those who can direct them to fields which will test their qualities, develop their manhood, and give them opportunities of making Christ known to those who are perishing for lack of knowledge.

It is a gratifying fact that the THEOLOGICAL SEMINARIES have done much already to foster a missionary spirit among their students. Missionary prayer meetings regularly maintained, occasional courses of lectures upon the great problems of the missionary field in the country, in the city, in foreign lands, and perhaps other instrumentalities, have been the means employed. But much more may be done, *particularly by the personal influence of the individual professors.* It is very easy to give the impression to a young man that, after all the care bestowed upon his education, and with his talents and culture, he ought not to bury himself in a mission field, or pinch himself upon the meagre income which he must there be contented with. It is easy to convey to him the impression that the Church owes him a generous support and that the seminary rather expects its graduates to find their way to what are considered the more desirable charges.

On the other hand, the professors in their individual relations with students can do much to make them feel that it is a nobler privilege and a higher honor to preach the gospel to the destitute, and that it is the peculiar privilege of the young in their vigor, and with their habits not yet incapable of adaptation to new conditions, to bear the hardships and overcome the difficulties of the more rugged fields of labor.

The students naturally look to their teachers for advice as to their settlement

and few are in a better position to influence them in a worthy manner than those whom they have learned to love and trust as their instructors and guides. *Institutions have characters as well as individuals.* It is hoped that each of our seminaries may be distinguished by its zeal in the cause of missions, and by the number of its graduates that show a readiness to turn aside from the places of comparative comfort to carry the standard of the cross of Christ into the places where the conflict is hottest and the conditions the most difficult.

As the PRESBYTERIES have the immediate care of probationers as well as of the fields

of labor, a very large share of the whole responsibility in this matter rests upon them. How well many of them are discharging it need not now be told. Nevertheless, is it not possible that more might be done in encouraging probationers to look to them for guidance in seeking settlement? May not suitable young men be found by diligent correspondence who are ready to give their services to churches now feeble and with meagre salaries, where, under proper care, strength and prosperity may result? That there are many places where the zealous labors of such young men are badly needed there seems to be no manner of doubt.

CHURCH ERECTION.

AS TO INSURANCE.

In response to one of the notes sent from this office calling for the amount paid as premium upon a policy held by the Board, and also urging additional insurance, the following answer was received:

"I would say, as my reason for not carrying any further insurance on the church, that I believe the Lord rules on earth as well as in heaven, and I believe that he is better pleased with me for using his means for the further advancement of his kingdom on earth, than giving it to some insurance company, and I believe he will protect his own to his own honor and glory."

We do not quote this for the purpose of reply or criticism. The former is obvious to any one who believes that our heavenly Father, even in dealing with the interests of his children, works through means which he has placed within their reach, and as to the latter, we have nothing but sincere respect for one who reverently trusts in the Lord even although we think he misconceives the relation of such trust to his own human responsibility.

But we desire to use the statement of our friend as a text for a few suggestions upon this important matter of *insurance* against the danger from fire.

The Board does all that it can to secure protection in this way. It takes out insurance policies to cover its mortgage interest in all churches and manses to which it has

made appropriations, but it is unable to do this to any greater extent, and therefore unless the church also cares for its own protection, only partial safety is secured, for the insurance held by the Board cannot exceed one-third of the value of the property and is usually much less.

That the danger from this cause is real is manifest from the fact that last year there were reported to the Board twenty cases of loss, partial or complete, from fire among the churches upon which the Board held policies of insurance, and nearly \$3000 was actually collected from the companies. That neglect upon the part of churches is common is obvious. Not only was it found in the above instances that in many cases no insurance in addition to that of the Board was held, but also, in reply to an inquiry sent out a year or two ago, it was found that in the case of one hundred churches from whom answers were received, nearly one-half, and moreover the half that included the weaker churches least able to bear the loss, carried no insurance at all excepting that held by the Board. In other words, the total insurance upon forty-eight buildings valued at \$76,300 was only \$9874, or nine per cent. of the estimated value, and this was held exclusively by the Board. Upon the remaining fifty-two, valued at \$180,350, the total insurance was \$136,388, or about seventy per cent. of their value, of which \$36,883 was held by the Board, and \$99,505 by the churches.

These figures make it obvious that it is the weaker churches that are most neglectful in making adequate provision against this very real danger.

In some regions of the country there is the added danger of the destruction of the church building by a tornado, and in such localities insurance should cover damage from wind as well as from fire. In this matter, the Board can give little or no help, as the open policy under which it obtains insurance does not cover loss from this latter cause. Yet not a year passes that the Board is not called upon to aid in the rebuilding of an edifice destroyed in an instant by the blow of a tornado.

To church trustees who are neglecting through indifference or procrastination to provide against the ever-threatening calamity of fire, we would say: Friends, you are recreant to duty, in not recognizing the responsibilities that you, as trustees of the property of the church, have assumed, and if calamity comes, and finds the church unprotected, you cannot be held blameless.

To brethren, if such there be, who in what they believe to be a special faith in God throw upon him all the responsibility for disaster, we say: Meditate upon the teaching of the apostle James, and consider if it does not have a bearing upon the ordering of this present life as well as upon preparation for the next. You cannot too confidently put your trust in God, but his protecting care is most often manifest, not in miraculous intervention, but by pointing the believer to the means within his own reach to ensure the safety for which he prays. So long as fire burns and an organized system of mutual protection provides insurance against loss, it is emphatically true that "*faith if it hath not works is dead.*"

THE INDIAN WORK IN ARIZONA.

Three years ago (January, 1894), we published a most interesting account, by the Rev. Charles H. Cook, of the work among the Pima Indians in Arizona. Since then the work has gone steadily on and there is now an urgent demand for additional chapels at other stations among these tribes. In sending on applications for help at two points, Wa-key and Salt River, Dr. Cook,

after saying that the Sacaton church is generally crowded and the others nearly always full, goes on to say of the new work now projected:

"We got through with the walls at the Wa-key church yesterday. Being able thus far to use the water from the ditch has helped us very much. Hereafter, whatever water we use we shall have to draw from a well, and besides carry it quite a way, as the river bed will be dry again shortly. As I have said before, the whites, and more especially the Mormons, for the past three years have taken from us the water needed for irrigation, otherwise the Indians would contribute more cash. As soon as the government helps us to a better water-supply, many Papagoes no doubt will also settle in that neighborhood, as there is abundance of good, rich soil. Heretofore we have tried to push the work, at present the work seems to push us. The church at Wa-key is greatly needed for effective work among the Indians in that neighborhood, and best of all, many of the Indians see the need of it. They have worked very earnestly on it so far, and will gladly give more help as needed. A number of our Blackwater Indians who, nineteen years ago, were at war with the Wa-key people and had a battle two and a half miles below here, gave us a number of days' work. Some of the medicine men and others who threatened to kill us eighteen years ago are now church members and earnest workers at the new chapel.

"We would like very much to put on the roof immediately, and then finish as soon as possible. Lumber at present is lower than usual, but we have to haul it some thirty-five miles over not very good roads. The church, when finished, will seat comfortably two hundred and twenty-five people, but is so built that if necessary it can be enlarged without extra expense to seat three hundred. It would help us much if you could send us \$250 right away, and the balance by the middle of June. Should my check arrive from the Home Board shortly, which I fear is doubtful, I shall go to work at once upon the roof. In about three weeks more harvest will commence, and then help will not be so plentiful nor so easily obtained as now. We take up a collection after the harvest, but we always send it to the Boards of the Church. We trust you will do the best you can for us."

PUBLICATION AND SABBATH-SCHOOL WORK.

SUMMARY OF A YEAR'S WORK.

The fifty-ninth annual report of the Board of Publication and Sabbath-school Work, which was presented to the General Assembly at Winona, in May, traverses the entire field of operations of the several departments of work.

BUSINESS AND EDITORIAL DEPARTMENTS.

The Business department, though it has felt the effects of the general depression throughout the country, has, nevertheless, made a substantial net profit, the result of the year's trading, and has paid over to the Sabbath-school and Missionary department, in accordance with the direction of the General Assembly, two-thirds of the same, amounting to the goodly sum of \$17,577.90, as a contribution to the missionary fund. The Board has issued during the year 23 new publications and no fewer than 168 reprints of former publications—64 of these latter being bound volumes and 104 tracts and paper-covered books. The periodicals issued comprise eleven Lesson Helps and four illustrated papers, which have been received with marked favor in our own Church and in other denominations in the United States, and also in Canada and England. The total number of copies of books and tracts issued during the year was 1,831,975; of periodicals, 41,814,849. This work is done through the agency of the main store in Philadelphia, the depositories in Chicago and St. Louis, and seventeen branch houses, twelve of which are in the United States, four in British America, and one in England.

The New Hymnal.

Several hundred of our churches have already adopted this book of praise for congregational use, and the work may be pronounced a decided success. The feeling in its favor is steadily growing, and it is finding its way into churches of sister denominations. The Congregational Publishing Society has purchased an edition for the use of the churches of that body. A cheap music edition, with the Psalter, has been issued.

The Witherspoon Building.

This building is rapidly approaching completion and will, it is expected, be ready for occupation in the approaching fall.

SABBATH-SCHOOL WORK—EDUCATIONAL.

The two main branches into which this work is divided are very fully reviewed in the annual report. These branches are: first, missionary, comprehending the organization of Sabbath-schools and other forms of work connected therewith; and, second, educational, or the elevation and improvement of Sabbath-schools. In this brief summary we will reverse the order and give the precedence to the educational work. This has received great attention during the past year, particularly in efforts made to encourage in our Sabbath-schools the memorizing of Scripture and also of the Westminster Catechism and of standard hymns—also in the development and extension of Home Department work. The statistical work of the department has been prosecuted with care. The preparation of the Sabbath-school statistics of our Church is attended with no slight difficulty, and the attention of the superintendents and secretaries of our schools, as also of pastors and sessions, may very properly be called to the duty of promptly and carefully filling in the blank returns forwarded to them through the stated clerks of their presbyteries. Children's Day, Rallying Day and the united movement in the fall of the year for the ingathering of scholars, have also been kept before the churches as important agencies for improving and extending Sabbath-schools.

The relation of church and Sabbath-school, and of the Presbyterian Church as a whole to the Sabbath-school movement, has been discussed in lectures, magazine and newspaper articles, and correspondence.

It is gratifying to find in this report the assurance that the constant aim of this department in this important feature of its work is to subordinate all machinery and methods to the one great end of the conversion of the scholars to Christ. It is stated, as a mark of divine favor, that in the year

1895-6 and as the result of the labors of faithful pastors, superintendents and teachers, no fewer than 32,141 Sabbath-school scholars were received into full communion of the Church.

Persons desiring information on these subjects should correspond with the department.

SABBATH-SCHOOL WORK—MISSIONARY.

A large space in the annual report is given



Sabbath-school Institute at Owen's Glen, Wisconsin.

Besides the lines of educational work above referred to, the department has given much attention to the promotion of Normal Class instruction and Bible Institutes, and the introduction into our schools of the Westminster graded supplemental lessons.

to the operations of the missionary branch of this department. First, we find a statement of objects which are now arranged in six divisions, namely, the organization of Sabbath-schools in localities of our country destitute of the means of grace; the up-



Wisconsin Lumber District.

building of mission schools; the reorganization of lapsed schools; the distribution of Bibles, hymn-books, books, tracts, lesson helps and Sabbath-school papers to churches, Sabbath-schools, families and individuals; the visitation of families and individuals not reached by other Christian agencies; other forms of work growing naturally from Sabbath-school missions. A thoughtful glance over the list of objects will satisfy anyone of the vast range covered, and of the imperative demands of the work upon both the brains and the hearts of those engaged in carrying it on.

The number of Sabbath-schools newly organized during the year was 938; of schools visited or otherwise aided, 3894; of lapsed schools reorganized, 389. There has been a noticeable gain in the matter of permanency of the schools. A generous distribution has been made of Bibles and Christian literature, including lesson-helps to the mission schools. House-to-house visits by the Sabbath-school missionaries numbered 89,940. Evangelistic services lasting from two to more than twenty days at each point were conducted in 180 places, leading to 1463 known cases of professed conversion and 675 admissions to the fellowship of Presbyterian churches. In eighty-five places Normal Classes or Bible Institutes, each attended by representatives of several schools, have been held by the missionaries with marked benefits. The establishment has been reported of thirty-three

preaching stations, eighty-two Home Departments and twenty-eight Young People's Societies. Fourteen chapels have been dedicated, and thirty-eight Presbyterian churches which have been developed from the work have been duly organized by authority of Presbyteries. The missionaries have delivered an aggregate of 13,272 public addresses or sermons, and report a total of 2824 instances of professed conversion.

The number of teachers and scholars gathered into the newly organized and reorganized schools at starting was 50,503.

A summary of the work for the past nine years shows a total of 8927 schools organized, 2030 reorganized, 413,613 teachers and scholars, 20,412 grants of literature made, a total distribution of 117,487,948 pages of periodical literature, 642,342 house-to-house visits, 437,176 volumes distributed, and 416 churches (in six years) developed from the mission schools.

REPORTS FROM THE FIELD.

A specially attractive part of the report is the presentation of brief summarized reports from different portions of the mission field, chiefly reports from the synodical Sabbath-school missionaries, who, in addition to performing the regular duties of the Sabbath-school missionary, exercise a general supervision over the work of their presbyterial brethren. The tone of these reports is strikingly encouraging. The characteristics of different fields are also brought out, sometimes with picturesque effect. And not least the influence of Sabbath school missions upon the growth of the Presbyterian Church is made very clear.

From the Southern (colored) field we read: "This year has excelled all others in the history of our struggles and victories. We have organized nine more Sabbath-schools than the previous year. Twelve churches with a total membership of 200 have been developed. These are being preached to by Presbyterian ministers and are among the most vigorous and consecrated of all the churches in their vicinity." In

Colorado over fifteen hundred families have been visited. In Illinois three churches have been organized or reorganized, and much church property saved. In Indiana, Presbyterian churches have been organized at Albany, Hebron, North Indianapolis and Sugar Grove; three buildings have been erected and three additional preaching stations established. In Iowa, eight churches have grown out of the work, six being Presbyterian. In one community in Kansas a missionary conducted a series of meetings which resulted in thirty-four conversions, the organization of a Sabbath-school of seventy-four members, a Young People's Society and a weekly prayer meeting. Michigan reports a Presbyterian church of seventy members at Munissing, the outgrowth of our work. Minnesota sends the details of 294 additions to Presbyterian churches from our mission schools, twenty-five preaching points and eight churches organized. Montana reports sixty-seven Home Departments, six chapels, one Presbyterian church and five Young People's Societies. Nebraska reports twenty Home Departments, 384 hopeful conversions, four Presbyterian churches. North Dakota reports 226 conversions and four churches organized. In West Virginia two churches and two chapels have been built in connection with our missions in that State, and the work has been greatly blessed in many particulars. In Kentucky the attendance at the schools has been strikingly large and two church buildings have been dedicated. In Tennessee two Presbyterian



Chapel of Mission at North Cabanne, St. Louis, Mo.

churches have grown out of the work. In South Dakota the work has triumphed over many obstacles. In the States of Washington and Oregon the labors and successes of our missionaries have attracted much attention. In Wisconsin six mission chapels have been built and five Presbyterian churches have been developed from our work.

COST OF THE WORK.

The entire cost of the work done by the Sabbath-school and Missionary department in its educational and missionary work for the year ended March 31 last was \$111,633.14. The receipts from churches, Sabbath-schools and individual contributions amounted to \$92,391.07, to which items of interest and sales have to be added, making, with the sum of \$17,577.90 paid over to the department from the profits of the Business department, a total of \$113,811.50.



—Mr. L. P. Berry, one of our missionaries in North Carolina, writes: "A majority of our Sabbath-schools flourished all winter and the outlook for our work is bright and encouraging. The Bible is being studied as never before; the teachers are earnest and faithful and the children are anxious to learn." During the year two Sabbath-schools in Mr. Berry's district had developed into Presbyterian churches and in three other places application is about to be made to Presbytery for authority to organize.

—The long distances which people in frontier settlements have to travel to reach a common center makes the organization of Sabbath-schools often very difficult and places the work of house-to-house visitation on a high plane of usefulness.

COLLEGES AND ACADEMIES.

FROM THE ANNUAL REPORT.

FINANCES—COMPARISON OF RECEIPTS.

<i>Treasury:</i>			
For the General Fund:	1895-6	1896-7	
Churches and Sabbath-schools.	\$28,300 00	\$29,751 97	
Other Sources.	6,767 53	10,317 97	
Property Fund.	12,267 03	3,495 50	
Permanent and Trust Funds.	427 08	427 08	
<i>Direct:</i>			
Churches and Sabbath-schools.	9,163 89	9,316 86	
Individuals.	31,217 76	23,320 47	
<i>Sustentation</i>	510 50	853 36	
<i>Transmission</i>	484 58	248 68	
Total.	\$89,138 37	\$77,731 89	

THE CHURCHES.

Of many faithful churches it may be said, that in a great trial of affliction, the abundance of their joy and their deep poverty, abounded unto the riches of their liberality; though we cannot bear record of all, that to their power, and even beyond their power, they were willing of themselves, praying with much entreaty that we would receive the gift. The following table shows the number of

OFFERINGS OF CHURCHES, SABBATH-SCHOOLS AND YOUNG PEOPLE'S SOCIETIES.

	1895-6	1896-7
Sent to the Board's Treasury.	2,347	2,536
Sent, by permission of the Board to aided institutions in their own synods or presbyteries.	570	495
Total.	2,917	3,031

Nearly two-thirds of the churches make no offerings for this Board, do not place its literature in their pews, and presumably do not hear sermons on this great work for our Church and country.

THE GENERAL FUND.

At the beginning of the year the Board resolved to cut administrative expenses fifteen per centum. In voting appropriations it allowed for a possible decrease of six per centum in its General Fund income.

Administrative expenses were reduced nearly twenty-two per centum, instead of the fifteen contemplated. But, near the close of the year, it appeared probable that the General Fund income would be much less than in 1895-6, threatening a considerable deficit. Kind friends, some new, some long-time and generous benefactors, made up the necessary amount. The year closes with funds in hand to pay all appropriations voted.

For the current year the Board will cut administrative expenses about ten per centum more, and will vote appropriations very conservatively.

ASSIGNMENT OF FIELDS.

In accordance with the action of the last General Assembly, fields for solicitation of funds have been assigned to some institutions under a carefully devised plan. It is still an experiment, and will be continued until the wisdom of it can be estimated by results. Pastors and people are asked to give canvassers who bear commissions from this Board kind hearing—"Thou shalt not make clean riddance of the corners of thy field when thou reapest; thou shalt leave them to the stranger"—and to give the Board their judgment of the plan and of the work done by canvassers.

INSTITUTIONS.

Thirty institutions have been aided.

Six, aided the previous year, were not aided this year. One did not reopen; indebtedness, proximity to other institutions, the financial stringency, and the inability of this Board to give the very large aid required, making a prosperous year impossible. Small attendance and lack of local interest seemed not to warrant further investment of Church funds in another. One academy was not aided because it attempted, without permission of this Board or its synod, full college work while not equipped for it. Another academy was not aided because the trustees deeded the property to private parties. Two colleges in one synod were not aided because, being,

close proximity and rivals, they could not be brought by their synod to unite.

THEIR WORK.

Most institutions have suffered severe reductions in income, and have been able to keep open only by great sacrifices made by instructors or by local friends.

The number of students was 2711, being (for the same institutions) 170 more than in 1895-6, and the number in college classes also increased; but there was a considerable decrease in the number in classical courses, and some decrease in church membership, credible conversions, and choice of the ministry, with slight increase of the number in systematic Bible study.

THE CRITICAL SITUATION.

Unless this Board shall soon be enabled, by more and larger church offerings to its General Fund, to grant much larger current aid to institutions; and unless it shall be enabled, by more and larger legacies and individual gifts to its Property Fund, to secure endowments for institutions; some institutions which render eminent service to the Church, and are both needed and desired in their several regions, are likely to close their doors.

Our beloved and honored Church, the ancient friend of higher education based upon the word of God, either must presently put much money into Western use for such purpose, or must consent to underrank all the other great Churches in such work and in future harvesting in the newer West.

THE WAY OUT.

If our ministers, appreciating the critical condition, will inform their congregations, the loyal people of our name will no doubt see to it that our responsibility to our history, to our claims to possess superior culture and loyalty to the Bible, to our country, and to the Great Head of the Church, shall be better discharged.

EDUCATION DAY.

The use of a Sunday near the Day of Prayer for Schools and Colleges as Education Day, recommended by previous General Assemblies, is happily increasing. The successive generations of our Church should have continual instruction regarding one of its fundamental principles and historic glories—Higher Education based upon the word of God.

MINISTERIAL RELIEF.

A NEW ARITHMETIC.

A. E. A.

In the arithmetic of salvation, the opening problem of *addition* sends a thrill of gladness and thanksgiving through our whole being, as we hear the loving Master say, "Seek ye first the kingdom of God, and his righteousness: and all these things shall be *added* unto you" (Matt. 6:33); and how this deepens, when we realize what has been done for us by *subtraction*: "All Israel shall be saved: This is my covenant with them, when I shall *take away* their sins" (Rom. 11:26, 27); then *multiplication* follows, bringing rest and comfort in its thought, "Grace and peace be *multiplied* unto you through the knowledge of God, and of Jesus our Lord" (2 Peter 1:2); and when we reach "*division*," we are ready, by the grace of God, for service:

"The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another gifts of healing by the same Spirit; to another the working of miracles; to another prophecy. But all these worketh that one and the self-same Spirit, *dividing* to every man severally as he will" (1 Cor. 12:7-11).

Realizing what blessedness such an arithmetic contains for lost souls, a young man devotes himself to the work of winning back the lost ones and enters the ministry of God. He is at once confronted by the arithmetic of life, and some knotty problems, hard and difficult to solve, are presented to him. He hears God's word spoken in infinite love, "*Add* to your faith virtue; and to virtue knowledge; and to

knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Peter 1: 5-8, margin). Very soon he must face and solve the problems of *subtraction* and what shall he do? With a mere pittance for salary, he must not only deprive himself and his family of many of the bare necessities of life, but also he can make no provision for his old age. At times the question confronts him, as he looks at his wife, so weary with overwork, "What *shall* I do for her and my helpless children?"

But he is not left alone, for he leans in strong faith upon the covenant-promises, and each day he learns a new lesson and solves another problem in the arithmetic of trust, as he earnestly prays to be held "*moment by moment*," by the power of God, and bravely he goes on with his work. But all the problems of *subtraction* have not yet been solved. The angel of death enters his home and one of his little ones is gone! With a heart well-nigh crushed with sorrow, it would seem as though he would sink in despair. But, oh! the Master speaks in tender love and pity, comforting his heart and anew he learns the lesson taught by the great Teacher of teachers that life must be lived "*moment by moment*," for there is

"Never a trial that he is not there,
Never a burden that he doth not bear,
Never a sorrow that he doth not share,
Moment by moment, we're under his care!"

In this place of deep trust, by the grace of God, he is able to say, "The Lord gave, and the Lord hath *taken away*." As the "peace of God that passeth all understanding" enters his heart, he is able to add, "Blessed be the name of the Lord" (Job 1: 21). Ah, now your heart has gone out in sympathy to them, but listen! and you will hear this faithful servant of God tell you that in the arithmetic of life, he has gone one step farther, by all this, has turned a new page and is deep in the study of *multiplication*, for his heavenly Father is saying unto him, "Mercy unto you, and peace, and love be *multiplied*" (Jude 1: 2). Does he withdraw from his work and leave it because he has met with so much care

and sorrow? Ah, no! out of the fullness of his heart's experience, he goes forward, clad in the power of his might, and faithfully proclaims the gospel of our Lord and Saviour Jesus Christ. And when he is called hither and thither into homes where the sorrows of life have entered and where sad hearts think they cannot endure the weight of care, and the loneliness of the long years ahead of them, in which they will so keenly miss the loved ones who have left them, then hear him give his heart's testimony that

"*Moment by moment*, he's kept in his love,
Moment by moment, there's life from above."

And hear him tell these sad hearts that they live not a year, or a month, or even a day at a time, but simply *moment by moment*, held in his love! Now he is listening to his heavenly Father bidding him "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly *dividing* the word of truth" (2 Tim. 2: 15). What joy comes when this page in the arithmetic is turned, and he enters fully into the problems of *division*!

As in the power of God, guided by the Holy Spirit, he rightly *divides* the word of truth, one soul after another is led to the foot of the cross, there to receive pardon for sin and to be washed in the blood of the Lamb. As the years come and go this number increases rapidly and this faithful workman of God has the joy of knowing that hundreds of souls have been saved, and gathered into the kingdom of God through his instrumentality. One by one, his children have been gathered to their heavenly home, old age is upon him—he and his wife have, perhaps, only a few more years to live. Are they to be forsaken and left alone, with no one to care for them? Or shall they be cheered and comforted, and their lives blessed and brightened? Dear reader, these are problems for you to solve, and you hold in your hands the solutions. Will you *add* joy and comfort to their lives, *subtracting* care and worryment, *multiplying* peace and *dividing* his blessing, who honors even a cup of cold water given in his name? It is in your power to cheer these and many others similarly situated, and make the closing years of their lives bright and happy, free from care and replete with peace and joy. Will you do it in His name, and for His sake?

Perhaps you have had great care and burden in your own heart and life, and if so, you are learning what the "moment by moment" life really means. If that be so, how it will cheer your heart, as you lovingly minister unto these beloved ones who have labored so long and so faithfully in the Master's vineyard! Many of these have had their faith sorely tested and yet they stand true to God. One of our best writers has said:

The present circumstance, which presses so hard against you (if surrendered to Christ), is the best shaped tool in the Father's hand to chisel you for eternity. *Trust him then.* Do not push away the instrument, lest you lose also its work.

Do you believe in God? If God be *God*, whatever he shall plan for us, is *positively* and *surely* the best; and could our eyes at this moment see by the light of eternity, instead of time, we would always choose for ourselves, that which God has chosen for us. "Jesus said unto him, What I do thou knowest not *now*, but thou shalt know hereafter" (John 13 : 7).

If you have been sustained under deep affliction, by the grace and power of God, will you not in thanksgiving join in this loving ministry to others, rejoicing that they have been so marvelously used in

God's service, both in leading souls to Christ, and afterward in the building up of his kingdom and in strengthening the lives of his followers, teaching them to live close to the Lord Jesus—*moment by moment*. Dear reader, then your heart will be gladdened and your trust will be deepened, and you can say with the poet:

Dying with Jesus, his death reckoned mine;
Living with Jesus, a new life divine;
Looking to Jesus till glory doth shine,
Moment by moment, O Lord, I am thine.

CHORUS.

Moment by moment, I'm kept in his love;
Moment by moment, I've life from above,
Looking to Jesus till glory doth shine;
Moment by moment, O Lord, I am thine.

Never a trial that he is not there,
Never a burden that he doth not bear,
Never a sorrow that he doth not share;
Moment by moment, I'm under his care.

Never a heartache, and never a groan,
Never a tear drop, and never a moan;
Never a danger, but there on the throne,
Moment by moment, he thinks of his own.

Never a weakness that he doth not feel,
Never a sickness that he cannot heal;
Moment by moment, in woe or in weal,
Jesus, my Saviour, abide with me still.

FREEDMEN.

REPORT OF THE STANDING COMMITTEE TO THE GENERAL ASSEMBLY AT WINONA.

REV. THOMAS LAWRENCE, D.D.,
Chairman.

Your committee, to whom was referred the thirty-second annual report of the Board of Missions for Freedmen, would respectfully report that they have carefully gone over the records of the meetings of the Board for the past year, and have been gratified with the evidence which they furnish of the deep and prayerful interest in the great department of Church work committed to their hands, and the wise and prudent measures from time to time taken under the stress of a greatly reduced income, to save the work from present disaster on the one hand, and the accumulation of a huge debt on the other. The Board has not only

retrenched its operations in the field, but materially curtailed the expense of office work. The salaries of two officers are for the present saved to the Board; that of treasurer and that of secretary in the field, resulting in a saving of nearly \$3000 over last year, and not quite \$5000 over previous years. In this connection it is but just to mention that Dr. Beacom, late treasurer, is gratuitously giving his valuable services to the Board. A spirit of entire harmony seems to have pervaded the councils of the Board, and from their widely diversified fields of labor there has not reached the ears of the committee a single complaint or report.

During the year there has been expended by the Board \$182,299.22, an increase of not quite \$10,000 over the expenditures of last year. This increase was not spent in the enlargement of the work, but simply

arose out of the disbursement of a sum of money held in trust to aid in the reërection Mary Holmes Seminary, and which was expended for that purpose, considerable less having been expended, as we may learn from the report, in the prosecution of the regular work.

EXTENT OF THE WORK.

The Board reports 175 ministers, five less than were reported last year; churches and missions, 321, an increase of seven churches or missions over last year; added on examination, 1809, a loss of 174 as compared with the number reported last year; whole number of communicants, 18,068, 693 less than were reported last year; 315 Sunday-schools, one more than reported last year; 19,021 Sunday-school scholars, 603 less than last year's report; number of day-schools, sixty-seven, eight less than last year; number of teachers, 204, twenty-six less than last reported; 9442 scholars, sixty-nine less than reported last year.

HIGHER SCHOOLS.

Biddle University, for the training of ministers and teachers of a higher grade; five female seminaries; thirteen academies (coeducational); eight other institutions classified as academies and large parochial schools. Two of the five female seminaries were not on the list reported last year. The Mary Holmes Seminary, West Point, Miss., which burned some two years ago, and was reopened under most favorable circumstances under the efficient management of the Rev. Dr. Payne and his estimable wife, the insurance and the gifts of sundry friends meeting the cost of construction, some \$39,000, with the exception of \$5000, which it is hoped some friend of the enterprise will speedily liquidate.

Another substantial, beautiful and spacious seminary building, built and furnished at the cost of \$50,000, was erected by Mrs. Phineas M. Barber, of Philadelphia, as a memorial of her late husband, and presented by her to the Board. The building was of brick and stone, four stories high, with accommodations for between two and three hundred pupils, with all the modern appliances fitted to secure the health and comfort of the scholars. On the same delightful premises, some sixty-nine acres in extent, is erected a neat chapel, and a com-

fortable parsonage. Since the writing of this report was begun, the sad intelligence has been received that this building has been burned to the ground. Particulars connected with this sad calamity have not yet been received, save that in the providence of God no lives have been lost and the furniture was saved. There was an insurance of some \$25,000 on the building. The sympathies of the Assembly are due the Board of Freedmen, upon whom in their present great embarrassment this great calamity has fallen, and the noble Christian woman, who with loving hands reared this grand building as a memorial to her sainted husband, and a munificent gift to a needy race.

The number of churches contributing last year was 3639, showing a gratifying gain over last year of 328. Women's societies, 1805, a gain of 187. Young People's Societies, 256, thirteen less than last year. The amount contributed for self-support on the field, which does not pass through the treasury of the Board, was a little more than \$70,000, an increase of nearly \$2000 over last year; an encouraging fact when taking into consideration the distressed and impoverished condition of the contributing churches.

EXPENDITURES.

Besides the moneys paid out to secure the finishing and furnishing of Mary Holmes Seminary, moneys were paid out from the treasury during the year in aid of the erection or enlargement of fourteen different schools or churches, which moneys in every instance have been paid into the treasury for these specific purposes and could not be used for any other. These contributions increase the real estate item, and possibly diminish the receipts for the regular work of the Board.

Foreseeing about the beginning of the year that the receipts as compared with the preceding year were falling off, notice was sent by the Board to all their teachers that in the year to come such reductions should be made as would bring their expenditures within the limits of their income. It is sincerely hoped that further retrenchment, which simply means disaster to the field, may not be found necessary.

The Board reports to the Assembly their resolution to decrease their indebtedness \$20,000 during the coming year, and asks

its advice as to how it may be best accomplished. If the present status of the work is maintained, no new enterprises being entered upon, the income of the Board from regular sources continuing as it is, this would enable them to liquidate \$9000 of their indebtedness, leaving \$11,000 to be provided for either by increase of income or a reduction of expenditures to that extent. The latter, in the present condition of the work, would, in the judgment of your committee, involve irreparable injury to the work, and distress and suffering to the workers.

The Board gratefully acknowledges the generous aid received from the various societies connected with the Woman's Executive Committee, which, notwithstanding the stringency of the times, aggregates but a few hundred dollars less than last year, making honorable mention of Mrs. C. E. Coulter, general secretary of Freedmen's Department, and Miss Mary E. Holmes, of Rockford, Ill., acting without salary as Freedmen's secretary of the Northwest.

Your committee would make to the Assembly the following recommendations:

1. That the minutes of the Board, which they have carefully examined, be approved.

2. That whilst deploring the painful necessity for such action, the General Assembly commends as wise and prudent the measures taken by the Board to bring their expenditures within the limits of their income.

3. That the presbyteries be requested to urge upon delinquent churches the duty of contributing to the Freedmen's cause, that

pastors and stated supplies earnestly show its pressing need and present peril.

4. That in the present crisis, with disaster impending, if retrenchment is further continued, the Assembly appeal to the membership of the churches to give preference to their own work and institutions in their gifts to the Freedmen.

5. That the General Assembly urge upon the churches under the Freedmen's Board the duty and necessity of self-denying effort to lighten the burdens of the Board, and at the earliest practical moment to assume their pastor's support.

6. That the Assembly renew the recommendations of former Assemblies with reference to steps being taken to secure the endowment of Biddle University in order that the burden of its support may be lifted off the Board, and that they approve of the appointment of Rev. W. H. Weaver, D.D., to act as financial agent of the university.

7. That permission be given by the Assembly to the Board of Freedmen to appeal to the churches for an increase of \$11,000 over the contributions of last year, that the necessity for further retrenchment may be removed, the present work maintained, and that they may be enabled, in accordance with their expressed desire, to reduce their present indebtedness to the extent of \$20,000.

8. Your committee would recommend the reelection of the following members of the Board, whose term of service expires with this Assembly, *i. e.*, Rev. D. S. Kennedy, D.D., Rev. H. T. McClelland, D.D., Rev. David M. Skilling, Rev. Samuel J. Glass and Mr. A. G. Bixler.

—"You must not be discouraged," said a Kiowa, "if we Indians come slow. It is a long road for us to leave our old Indian ways, and we have to think a great deal; but I am sure that all the Indian people will come into the Jesus road, for I see that these white Jesus people are here to help us, and I thank them for coming. Tell the Christian people to pray for us. We are ignorant, but we want to be led aright that we may come into the Jesus road."

—There is no evidence of a crisis in missions. All movements, religious as well as commercial and industrial, have their periods of enthusiastic advance and of conservative delay. The cause of missions, not merely foreign, but home, is at present in the latter, but it will not remain there. It is as firmly seated as ever in the conscience of the Church, and it has as strong a hold as ever upon its affection and devotion. There is need for work, but none for discouragement.—*The Independent*.



Rev. Thomas L. Janeway, D.D.,
Corresponding Secretary, 1862-68.

HOME MISSIONS.

NOTES.

It will save considerable inconvenience if all our friends when sending remittances to this Board, will kindly make the same payable to the order of the undersigned, as Treasurer, and not as an individual.

HARVEY C. OLIN, Treasurer,

Madison Square Branch P. O. (Box 156).

The Mormon Priesthood.

From every part of Utah come overwhelming evidences that Statehood has repaired the broken power of the Mormon priesthood, just as Brigham Young in 1877 said it would.

Polygamous Converts.

The question of receiving polygamous converts to church membership has been frequently forced upon our missionaries in Utah. They have in every case declined to receive them, thus placing a ban upon the unholy thing.

The Debt Reduced.

The Board of Home Missions closed the fiscal year, April 1, 1897, with its debt reduced to \$147,276.96. The receipts for March—the last month of the fiscal year—were \$232,080.91—about *twenty-seven per cent.* of the receipts of the entire year. The debt one year ago was \$299,062.42. It has been reduced more than one-half.

Our City Populations.

About one-half of the citizens of the State of New York reside within the limits of the "*Greater New York*" city. Nearly one-half of the population of Illinois reside within the city limits of Chicago. One-fourth of the population of Pennsylvania

are in Philadelphia. Providence is thus massing the people conveniently for Church work.

A Good Investment.

Alaska cost \$7,000,000 when we purchased it thirty years ago. Its gold mines are expected to yield \$10,000,000 the present year, and the values of furs and of fish taken this year are expected to bring up the yield to twice the original cost of that country. Our heterogeneous American population are flocking up to that land of varied climate and wealth, increasing its importance as a mission field.

Soldiers at the Front.

Our missionaries are soldiers of the cross who have turned away from the money-making businesses of life to fight the battles of the kingdom. They are not the kind of soldiers who are in barracks, but are at the front, many of them on the picket line. They do not stand upon the fortified towers of Zion and man theological columbiads; they are pushing on to broader conquests, and as they advance they build fortifications for the rear guard to occupy.

The Kind of Men Needed.

The home missionary, like the apostle Paul, must be all things to all men. He must be all kinds of a good man. Some of his congregation may have come to him from Dr. John Hall's church, with one ideal to be satisfied; others from Dr. Talmage's, with another ideal; others from Plymouth Church, Brooklyn; while others still may be from Dr. Gunsaulus' church in Chicago—with a sprinkling of Baptists, Methodists and Episcopalians—all of which must be shepherded together in one little fold under our comity rules. Does any Eastern pastor want the job? Ah! we must beguile the young graduates into such fields.

Moderator Sheldon Jackson.

The General Assembly displayed wisdom and fairness in the election of the Rev. Dr. Sheldon Jackson as Moderator. Though a native of New York, a graduate of Union College at Schenectady, New York, and of Princeton Seminary, he is the foremost pioneer in the history of the Christian Church in America. He is the fourth missionary—the first home missionary—called to moderate the General Assembly. He is sixty-three years old, the age at which the Government retires its generals, and yet he is still in the saddle. He has been in Asia half a dozen times, yet never crossed an ocean. He is the smallest big man and the greatest little man in America. He has read his obituary three times in the great journals of the country, yet he lives to moderate the General Assembly. Nine synods now cover the fields of his pioneering, yet his own presbyterial relation is in the farthest outpost of civilization. He is near-sighted, yet the most far-sighted man in modern times, as we shall see when the Acts of the Apostles shall be fully written.

EARNEST INDIAN INQUIRERS.

E. P. HOUSTON.

Four of our Indians, with the interpreter, came in to ask us if we would have an extra service and read the Bible to them. In the course of their prolonged talk we noticed a disposition on their part to lean on the arm of flesh. We said yes, we did believe in the effectual prayers of the righteous. But I said we must not depend too much on any one; we can go to Christ alone, if we are in earnest and believe. Christ knows our hearts and he will be our helper. The interpreter said: "Yes, but we are so ignorant about such matters, and these Christians have been so long having this knowledge that they know better." The interpreter also asked for our prayer. I told him that ever since we had been here it was our united plea daily at the mercy-seat that the eyes of their understanding might be enlightened. We believe God has heard our petitions. We told them we would meet them any time; nothing was of so much importance as to have this matter settled. The schoolhouse was overfilled just with men.

In the morning the eleventh chapter of

Hebrews was read, with such explanations as we thought could be comprehended by them. Then in the evening, such passages were selected as we thought suitable to their case, such as the love of God for all who will come unto him, and the rejoicing in heaven over one sinner that repenteth. Then, with one accord, they would chatter their approval in their own dialect. I knew they felt glad that the healing balm was for them also. When they would get quiet we would go on. They were told nothing was impossible with God.

Our Indians for the last eighteen months have shown a great change for the better in the way of Sabbath observance and in other respects, but they have never shown the interest in seeking Christ that they do now.

On the first day of the new year, the new officers were elected, and, as is their custom, they get their orders in regard to the course of action they are to pursue for the coming year. The interpreter told us that the officers had instructed the people that nothing was to be done on the Sabbath day, not the least thing. No doubt they will be much ridiculed by the other members of the tribe, and they will need much comfort and encouragement.

Mr. Bercovitz will be here next Sabbath; he now comes twice a month. I do not know what course he will take with them, but hope for the best. I will not prolong this recital, but would like to ask if it is not too much, if either of the secretaries, Mr. McAfee or any member of the Board, would send a message assuring them of your earnest prayers in their behalf, with promises, and with a prayer which can be read to them often, giving them to know that it was written especially for them by these same people who spend all their time trying to save souls. I have told the interpreter to teach them the Lord's Prayer, so that they can use it daily.

Our work heretofore has been to try to get them to believe that the Bible is the word of God. Many of them have believed. I told them the story of the Pentecost; it did seem to me so significant to see them all of one accord in one place.

Miss Mathes and myself especially desire the united prayers of the members of the Board. We feel we are standing in solemn places.

RELIGIOUS WORK AND REVIVAL IN NEBRASKA.

REV. THOMAS L. SEXTON, D.D.

The last three months have been attended with blessed results for our churches in Nebraska. In addition to our regular pastors and pastors-at-large, we have had the services of two evangelists during the entire period. Major James H. Cole began evangelistic services at Hastings early in November, and for ten weeks continued to hold services in that city, and more than 300 persons confessed conversion. Seven churches united in this protracted effort, and they all received much benefit.

Moving on westward, Major Cole stopped part of a day at Kenesaw, where his efforts were blessed in leading souls to Christ. His next stop was at Holdrege, where he spent a couple of weeks or more with good results, forty-three persons having been received into our church on confession of faith. His heart seems to be going out toward the feeble churches in the western part of the State, and his faith is being honored of God in the salvation of many souls. Rev. Dr. W. F. Ringland has been with him and has in some cases been his forerunner, going in advance and preparing the way.

Major Cole is now at McCook, where the greatest spiritual power has been manifested. While at this place he has visited our church at Culbertson, and has greatly encouraged our people in their struggle to hold the place for the Master. Rev. D. W. Montgomery, pastor-at-large, has been here holding services and is greatly encouraged by what the Lord has done through Major Cole. Up to the present time more than 1100 souls have professed conversion under his earnest labors. The other evangelist who has been at work is Rev. J. C. Redding, of York, Neb. He has been holding special services in a number of our churches, and large numbers have been brought to Christ through his labors. He has been ably assisted by the pastors where he has been at work. On the last Sabbath of February twenty-five persons were received into our church at St. Paul on confession of faith, and on the same day thirty-five were received into our church at Central City, of whom twenty-seven united on confession. At St. Paul, the pastor, Rev. George A. Ray, D.D., baptized twen-

ty-three adults, and at Central City, the pastor, Rev. H. A. Carnahan, baptized ten adults. Bro. Redding has labored also at Lexington and at Wood River, where large accessions were made to our churches as the result of his labors among our people.

Our pastors-at-large have also been faithfully at work, and in some cases their efforts have brought new life into churches which have had merely a name to live, while they have been really dead spiritually. Thus God is honoring the faith of his believing people, and giving an answer to the persevering prayers which they have been pouring out before the throne. One church has been organized as the result of a gracious revival at which the services were conducted by one of our Sabbath-school missionaries, who is also a licentiate under the care of the Kearney Presbytery, Mr. Nelson C. Johnson. He went to Rockville, in Sherman county, where there was no church organization, and began holding special services with the people, and the result is a Presbyterian church with twenty-nine members. The name of this church is Rockville, and it is within the bounds of Kearney Presbytery. I am now under appointment to organize a church on the Winnebago Indian Reservation as the result of special evangelistic services held by the Rev. W. T. Findley, in charge of our church at the agency. He was assisted by the Rev. L. W. Scudder, of Emerson. During the greater part of the time the weather has been favorable for carrying on these services, and they will be continued until the opening of spring, when the people will be compelled to resume work on their farms. A new church building has been erected at Randolph, and it will soon be ready for dedication. The church building at Gordon, in Sheridan county, has been completed and furnished, and during the month of January it was solemnly dedicated, your missionary being present to preach the sermon.

Holdrege has decided to assume self-support, and has called a pastor, Mr. Harry B. Allen, of the McCormick Seminary. He is one of our Nebraska boys, and is a graduate of the college at Hastings.

The condition of the Board's treasury is not encouraging to us, either in regard to new work or in our efforts to secure new workers on our fields. We are planning to employ our own students to as great an

extent as possible, yet some of our churches now vacant wish to secure settled pastors; but the problem we cannot solve is one of finances which those feeble churches cannot possibly supply. Our faith is still firmly fixed in God, and we are going forward with confident assurance that the silver and the gold will yet be brought into the treasury, so that our home mission work will not be halted in the present crisis.

ASHEVILLE FARM.

REV. J. G. BARTON.

Work upon the Farm, while not altogether monotonous, is, as one of the boys expresses it, "powerful constant." That is, we find something to fill every hour of the day. Our woodland affords sufficient work for a large number of boys during the winter months. We are just finishing clearing a tract of land for fruit trees from which we have procured our wood for the winter, and will have a large amount toward next winter's supply. The school building is heated by steam, and we use wood for the boiler, so that it requires a large amount during the winter season. The boys cut and split it in the woodland,

then it is hauled to the woodhouse, and sawed by horse power. This is done on bad days instead of taking a holiday. The holiday might not be so objectionable, but by sawing we impress upon the boys the fact that there are duties for rainy as well as sunshiny days, an impression which in some cases is very much needed. There is a wonderful difference as to the amount of energy found in these boys. While some have a certain "immovableness that tendeth not to work," the majority are ambitious, and are ready to do what they can to make their way in life. A boy under fourteen told me a few days ago that last year he raised over a hundred bushels of corn, and sold part of it to buy a cow and fed the rest to two hogs, which he had killed for the winter meat. When I asked him what he wanted with a cow, he replied, "Why, to get some milk and butter." His mother is a widow, and he has a brother six years old, so that he seems to be the man of the house. He says he must go home as soon as school is out "to put in a crop." When I asked him if that would not be too late, he said, "It's not too late for corn." When a boy less than fourteen will do this to help a widowed mother, surely some one ought to help him.

SAMUEL JOHN MILLS.

MRS. ALBERT B. ROBINSON.

To Williams College, in the autumn of 1806, came a young man of twenty-three, outwardly quiet and reserved, but with a soul made strong by rare spiritual experiences and all aglow with love for Christ and for sinful humanity. From his mother's lips in childhood he had often heard of the work of Brainerd, Eliot, and others, among the Indians, had listened to her earnest prayers for the missionary cause; and her words, "I have consecrated this child to the service of God, as a missionary," had, no doubt, an influence in shaping his after-life. He was carefully trained by both parents in the home at Torrington, Conn.

When fifteen, a revival that swept his native town awoke in him the deepest convictions of sin, and a desperate struggle of two years followed, when his heart was filled with bitterness and opposition, and his stubborn will refused to yield. As he was leaving home at the age of eighteen to

attend school in Litchfield, he confided to his mother, "Oh, that I had never been born! For two years I have been sorry that God ever made me." "But," she replied, "you *are* born, and you can never throw off your existence or accountability to your Maker."

They parted, the son to go to his school, and the anxious mother to her closet, where she plead with a covenant-keeping God for her boy; nor did she cease till, by faith, she was assured of an answer to her prayers. The answer did indeed come that very morning when, on the way to Litchfield, he was almost overwhelmed with a sudden revelation of the divine majesty and perfection, and turning aside into the woods he paused for a short time to enjoy undisturbed his new conceptions of God. Yet it was not till three months after, that he experienced a hope of personal salvation. Through these spiritual conflicts the divine hand was surely mould-

ing him for his life work. After his return from school the first positive proof his parents had of his conversion was the remark that he could not conceive of any course of life in which to pass the rest of his days that would prove so pleasant as to go and communicate the gospel of salvation to the poor heathen. In June, 1806, he united with the church in Tarringford, where his father was pastor for over sixty years. By his own example and teachings that father had sown in the heart of his son the seeds which afterward bore wonderful fruitage in sublime efforts for the extension of Christ's kingdom throughout the world. When at last young Mills announced his decision to devote his life to foreign missions the surprised father asked, "My son, where did you learn to be a missionary?" "I learned it of my father," was the reply.

He carried with him to Williams College that intensity of love for Christ, that entire self-surrender, coupled with constant prayerfulness, that made him eminently successful in creating among others the missionary enthusiasm that had already taken full possession of his whole being. Having thoroughly enlisted some of his fellow-students, they held their first special prayer meeting under the well-known haystack in what is now called Mission Park, and two years later formed the first Foreign Missionary society in America, pledging themselves to service in foreign lands. When these young men entered Andover Theological Seminary, they transferred their society to this institution, where it was increased and strengthened by the addition of such men as Adoniram Judson, Samuel Newell, Samuel Nott and Gordon Hall. Mills quoted the words of another, "The field is almost boundless. Oh, that we could enter at a thousand gates, that every limb were a tongue and every tongue a trumpet to spread the joyful sound."

In 1810 he led Judson, Nott and Newell in the historic appeal to the General Congregational Association of Massachusetts which subsequently resulted in the organization of the American Board of Commissioners for Foreign Missions. A year before, in the interval between his graduation at Williams College and his entering the Seminary at Andover, he was a resident graduate at Yale College. Here began his deep interest in the friendless Sandwich Island

boy, Henry Obookiah, which afterward resulted in the establishment of the Foreign Missionary School at Cornwall, Conn., by those who had become interested in the education of young men from different parts of heathendom. This school came later under the care of the American Board, and from it originated, with glorious results, the mission to the Sandwich Islands. "Mills, anxious to see every wheel set in motion for the advancement of Christ's kingdom, was restless because of the inaction of the Presbyterian Church in the cause of foreign missions; again, by his personal influence upon prominent men, another plan was matured." As a result, General Assembly, in 1816, organized the United Foreign Missionary Society, embracing the Presbyterian and Dutch Reformed Churches, which, in 1826, was merged in the American Board. The plans of Mills for denominational work were first carried out by the Presbyterian Church *as a Church*, through the organization, in 1831, of the Western Foreign Missionary Society, which, in 1837, became the Assembly's Board of Foreign Missions.

The most important period in his life began when he was called by Providence to do a special four years' work in the home mission field. Again we turn back to his boyhood's days, when the father, with his contemporaries, was in the habit of leaving home for missionary tours in Vermont, and, upon his return, telling the children of his experiences. Thus, by the fireside was created that interest in the new and destitute portions of his own land, which prepared Samuel Mills for successful home missionary work in later years. In a letter written to his father in 1816, he expressed the hope that the interest of the Presbyterian Church in foreign missions might excite fresh zeal for the diffusion of religious knowledge in our own country. The true missionary spirit was embodied in this earnest man, who, while forming plans for evangelizing the heathen in distant lands, had no less at heart the regeneration of every part of his own loved country, and whose desires in this direction had led him, before this, to take two long journeys, each time with a single companion, to what were then our Southern and Western frontiers.

The first tour, begun soon after his graduation, and while he was yet a licentiate,

was taken in company with Rev. John Schemmerhorn, under the patronage of the Massachusetts and Connecticut Home Missionary Societies and of local Bible Societies. Its object was to explore the almost unknown territory west of the Alleghany Mountains, extending from the Great Lakes to the Gulf of Mexico, to ascertain its moral and religious condition, to preach the gospel to the destitute and to establish Bible societies and other needed institutions.

The two travelers set out on horseback in the early fall of 1812, and journeyed through New York, Pennsylvania, Western Virginia and Kentucky, to Tennessee. "They went through swamps and cane brakes, cutting their way with their hatchets, in sound of the Indian war whoop and the howling of wolves around their camp at night." But they did not enlarge upon personal dangers and privations. From Mr. Mills' journal we quote: "In perils in the city, in perils in the wilderness, in perils on the rivers and in perils on the seas, the Lord has preserved us." In all the leading towns they formed Bible societies and everywhere preached and distributed Bibles.

The war of 1812 was in progress. Arriving in Nashville, they rode out to Franklin, eighteen miles distant, the home of that grand old pioneer of Presbyterianism in the Southwest, Rev. Gideon Blackburn, who introduced them to Gen. Jackson, explaining the object of their mission. He received them courteously and invited them to take passage on his boat just ready to go down the Cumberland and Mississippi rivers, with fifteen hundred volunteers. They gladly accepted this invitation to continue their trip by water to New Orleans, the extreme southern limit of their journey. They had no opportunity at this time for personal exploration in Indiana or Illinois and landed at only one point on the Illinois shore, Fort Massac. Remaining a few days at Natchez, they continued on to New Orleans, where they spent a few weeks busy with evangelistic work, and then returned through the western parts of Georgia, the Carolinas and Virginia. A letter from Mills expresses the regret that while passing through the territories they were not able to proceed more slowly and perform more missionary labor.

From the letters and reports of Mills, published in the *Panoplist* and other missionary magazines of that time, a few interesting facts have been gleaned concerning this trip, and also concerning the second tour, in 1814, undertaken in company with Rev. Daniel Smith, at an expense of \$2000, borne by the Massachusetts Missionary Society, by the Bible Society of Philadelphia and by the Assembly's Committee of Missions.

Their route as far as Cincinnati was the same as that of two years before; from Cincinnati they passed through Indiana and Illinois by way of Lawrenceburg, Jeffersonville and Vincennes, on to St. Louis, Mo. They reported the people exceedingly destitute of religious privileges; many American families had never seen a Bible or heard of Jesus Christ.

Of Indiana they reported that it was peopling rapidly, the population being nearly doubled in four years, and yet there was but one Presbyterian minister in the State. In a letter dated November 7, 1814, Mills spoke of the universal favor and approbation with which they were received in Illinois, the governor and other prominent persons expressing a desire for a Bible society in this State, destitute alike of both Bibles and ministers.

Arriving at St. Louis, Mills wrote: "This is a city of two thousand inhabitants, one-third American, the remainder French Catholics," and prophesied, "When we consider the situation of St. Louis, just below the confluence of the Illinois and the Missouri rivers, so that no place in the Western country save New Orleans has greater natural advantages, we think it highly probable it will become a flourishing commercial town." Here, in a schoolroom, the first Presbyterian sermons ever preached on the west side of the Mississippi were listened to by large and appreciative audiences.

Norton, in his *History of Presbyterianism in Illinois*, says: These two exploring missionaries were men of keen observation and sound judgment. They went on to Natchez and New Orleans, and returned to New England by sea in the early part of the summer. Since neither of them was an ordained minister, they could not administer the sacraments and ordinances of the Church.

Portions of the country had never before

been visited by Presbyterian clergymen, although a large number of the inhabitants were originally Presbyterians.

Mills wrote: "Many among the settlers regret with many heartaches and many a tear the loss of former privileges, and are looking with anxiety toward the rising sun for some one to come to them who shall again stand and feed them in the name of Christ, and break to them the bread of life." New Orleans was reached for the second time after the battle of January 8, 1815, when Gen. Jackson had ended the war with his signal victory. They visited the hospitals filled with sick, wounded and dying English and American soldiers, and ministered to the needs of both alike, praying with them, distributing Bibles and preaching in camp. When the English prisoners left, they packed carefully in their knapsacks and carried away every Bible and tract that had been given them. Throngs of all ages and colors crowded about them at St. Louis eagerly asking for Bibles. Those in the French language were greatly in demand. Even some of the Catholic clergy assisted in the distribution of the Testaments, the bishop preferring, as he said, to have the Protestant version in the hands of the people in all his parishes than to have them remain entirely ignorant of the Scriptures. "Thus the door was opened for distributing the word of God among 20,000 Catholics, where, in the opinion of their bishop, ten copies before could not have been found." Some Bibles were sent to St. Domingo and Havana, Cuba, carried by visitors from those countries. The Bible societies which were formed at this time in the different territories were, in 1816, united, with those of other denominations, in the American Bible Society. In 1853 their headquarters were located permanently in the well-known building, the Bible House, on Astor Place, in New York city.

A Charleston paper, speaking of the distribution of seven hundred Bibles among the destitute, added, "By the formation of the Bible societies in the interior States and in Louisiana, Bibles will be given to hundreds of thousands who are now famishing for the word of eternal life."

The General Assembly of the Presbyterian Church in 1816 organized the Board of Home Missions to take the place of the

Standing Committee of Missions, appointed in 1802. The reports of Mills and his fellow-explorers after their return awoke a fresh enthusiasm, and as they were able intelligently to indicate the most important points for work, a large number of missionaries were at once sent out supplied with thousands of Bibles and tracts.

It is inspiring briefly to trace the progress of the home missionary movement as the work, under the wise leadership of such men as Dr. Blackburn, Rev. Salmon Giddings, Dr. Norton, and others, was extended into the Mississippi Valley, where it opposed its beneficent influences to the corrupting results of European immigration, and thence, still onward to the Pacific Ocean. It was Dr. Livingstone who said, "Where the geographical feat ends there the missionary work begins." The explorer must precede the missionary. The early enthusiasm created in the Presbyterian Church by this twofold pioneer work of Mills was but a dim foreshadowing of the mighty impulse given to home missions when another heroic explorer, missionary and patriot, Dr. Marcus Whitman, overcame the intervening mountain barriers, and, martyred, saved our whole Pacific coast for God and country.

Mr. Mills, after his Southern tours, was ordained at Newburyport, and spent two years in the Middle States, in Albany, New York, Newark, Philadelphia and Washington, quietly enlisting those most influential to help him carry out his unaccomplished projects. His biographer tells us that for the furtherance of his plans, he had the wisdom to solicit the able writer, the effective preacher, the noble statesman, and the liberal merchant, each to do his appropriate work, and then he was willing that they should enjoy all the reputation of it while he was himself unseen.

While in New York city his indefatigable energy found ample scope in evangelistic work. He would often visit as many as fifty families in one day, carrying Bibles and tracts into the wretched cellars and garrets of the poor; and thus he was a pioneer of city missions.

His last efforts were in behalf of the African race, in which he had become deeply interested while on his visits to the Southern States. The Synods of New York and New Jersey, listening to his eloquent pleas

for that down-trodden people, established in 1816 a school for young colored men, where they might be trained as preachers and teachers to their countrymen, but though popular sentiment made its continuance impossible, it was yet the forerunner of Hampton and Carlisle, of Lincoln University and Biddle Institute, which have produced such men as Daniel J. Sanders and Booker T. Washington.

In 1817, his earnest efforts to create public sentiment in its favor resulted in the American Colonization Society in Washington, and by it he was commissioned, with Rev. Ebenezer Burgess, to visit England and explore the west coast of Africa in search of a suitable location for a colony of colored people from America. They received a warm welcome and much assistance from influential friends of the cause in England and then spent two busy months in Africa, gathering the needed information and selecting the region of country where,

in 1822, the Liberia colony was planted, which has since become an independent republic, and as he hoped, "a radiant point of civilization and Christianity to western Africa."

Their mission successfully accomplished, they turned their faces homeward, but a severe cold suddenly resulted in the death of Mr. Mills two weeks later, on the 16th of May, 1818.

Like his friend, Adoniram Judson, he was buried in the ocean. During his short life of thirty-four years he had faithfully carried out his own words, written to his classmate, Gordon Hall, in the early Andover days: "Though you and I are very little beings, we must not rest satisfied until our influence is felt in the remotest corner of this ruined earth."

The Presbyterian Church will ever hold him in grateful remembrance as the founder of American missions, the home missionary and philanthropist.

Concert of Prayer For Church Work at Home.

JANUARY	The New West.
FEBRUARY	The Indians.
MARCH	Alaska.
APRIL	The Cities.
MAY	The Mormons.
JUNE	Our Missionaries.
JULY	Results of the Year.
AUGUST	The Foreigners.
SEPTEMBER	The Outlook.
OCTOBER	The Treasury.
NOVEMBER	Romanists and Mexicans.
DECEMBER	The South.

RESULTS OF THE YEAR.

The last four or five years form a unique and, in some respects, exceptional period in our country's history. Political, social and financial storms swept over the land, doing damage that will require years to repair.

Capital quietly retired into the vaults of our great trust companies; millions of spindles in New England and other places were stopped; the fires in many of the great furnaces of Pennsylvania and Ohio were put out, and our interstate and foreign commerce gradually decreased in bulk and value. Multitudes of men were compelled to draw on the earnings of former years to support their families. Even the revenue

of the United States Government showed a diminution of from \$40,000,000 to \$50,000,000 a year. In view of this condition of things it is not strange that our hospitals and orphan asylums, our Tract and Bible Societies, and especially our Missionary Boards should suffer a serious falling off in receipts.

It was not within the power of the Board directly to readjust or to curtail the work in the field, because that is the duty of the presbyteries. Nor is it possible even for the presbyteries always to adjust their financial affairs after the strict method of a business corporation. The doors of the mission church cannot be closed nor the agreement made with the missionary canceled by a simple resolution of presbytery or Board. Sacred interests and solemn pledges are involved which cannot be changed without a breach of faith.

TEN PER CENTUM REDUCTION.

Before issuing the circular informing the presbyteries that lack of funds would necessitate a reduction in the Board's appropriations of ten per cent., the expense of the office in New York was materially reduced. This was effected mainly by reducing the force and allocating the duties of the dismissed ones to those who remained.

In spite of all efforts to shield the missionaries from distress many of them were reduced to suffering if not to actual want. But the Board's new method of retrenchment was universally approved as effecting positive reduction of expenditures, placing the distribution of the cut in the hands of the presbyteries where it belongs, leaving the presbyteries free to use their judgment as to what work was to be supported and what to be suspended and as giving them a rational basis on which to plan their work.

Home missionaries have always had their share of trials. During the last three years not a few of them suffered in degree, if not in kind, as much as those who labored among the mountains at the beginning of this century.

THE BOARD.

The Board regrets that ill-health compelled Mr. John S. Kennedy, one of the most useful of its members, to resign. Every effort was made to persuade him to remain and continue his valuable service to the cause in which he has been so long interested, but it proved unavailing, because his physician ordered him to give up all duties which required close attention and mental anxiety. The Board feels assured, however, that Mr. Kennedy will not lose his interest in home mission work nor his regard for the missionaries.

MR. O. D. EATON.

With deep sorrow the Board announces the death, during the past year, of its treasurer, Mr. O. D. Eaton. His name had become a household word in nearly every home in the Presbyterian Church.

Upon the removal to Philadelphia of the former treasurer, Mr. S. D. Powel, Mr. O. D. Eaton—though a young man to fill such a position—was made treasurer. But he soon realized the highest expectations of his friends. His devotion to the work became in time so intense that it undermined his health. Instead of performing his duties in a perfunctory manner, he exercised all the consecration and devotion of a true missionary. He carried upon his heart the disappointments and trials of the missionaries and their families.

During the last two or three years Mr. Eaton's duties became very perplexing and onerous, by reason of the repeated embar-

assments of the Board. In many ways he showed that he was suffering from the strain. His friends urged him to seek rest, but he could not see that his presence in the office could be spared. Consequently he postponed it from year to year, until last spring the Board insisted upon his taking a trip to Europe. But at the expiration of six months his health had not materially improved.

On the 21st of September, 1896, he died in a camp near Weld, Me. Nothing had been left undone which promised relief, but his life could not be prolonged. He entered quietly into rest among the beautiful hills of his native State. "He fought a good fight and kept the faith."

MR. HARVEY C. OLIN.

At its monthly meeting, November 24, 1896, the Board unanimously elected Mr. Harvey C. Olin, of Chicago, to fill the place made vacant by the death of Mr. Eaton. For years Mr. Olin was an elder and superintendent of the Sabbath-school in the Hyde Park Presbyterian Church, Chicago. He has had thorough training and large experience as a business man. In addition to occupying for years a responsible position as a man of affairs, he has always shown more than ordinary interest in home missions. The Board has been fortunate in securing such a person for a place that demands not only uncommon ability, but also a true missionary spirit.

THE MISSIONARIES.

Though the field has been rapidly growing in extent and demands, yet the Board has been compelled to reduce the number. For more than two years no new work was undertaken for the lack of funds to carry it forward. For the same reason, middlers in our theological seminaries have not been sent out to preach as heretofore during their summer vacation. Contiguous churches have been grouped and a whole district committed in many cases to the care of a pastor-at-large. By this means the number of our missionaries and that of our missionary teachers has been materially reduced. The whole force during the past year numbered 1416, and they are distributed in the following manner, namely: Alabama, 2; Alaska, 9; Arizona, 10; Arkansas, 2;

California, 75; Colorado, 58; Florida, 19; Idaho, 24; Indian Territory, 30; Iowa, 100; Kansas, 120; Kentucky, 21; Maine, 2; Massachusetts, 8; Michigan, 84; Minnesota, 93; Missouri, 59; Montana, 19; Nebraska, 84; Nevada, 1; New Hampshire, 2; New Jersey, 2; New Mexico, 42; New York, 131; North Carolina, 3; North Dakota, 52; Ohio, 19; Oklahoma, 14; Oregon, 46; Pennsylvania, 9; Rhode Island, 4; South Dakota, 74; Tennessee, 20; Texas, 23; Utah, 24; Vermont, 1; Washington, 66; Wisconsin, 57; Wyoming, 7.

DEATHS.

During the year those whose names are given below passed from their earthly labors into the "rest that remaineth to God's people." Among them are found the veteran of more than fourscore years whose bow abode in strength to the day of his departure, and the useful man cut down in the midst of his years; the trusted, laborious synodical missionary and the model pastor and stated supply. Servants of God, well done! Their names are: D. F. Kuffel, Elk Grove, Cal.; Enries Vinay, San Francisco, Cal.; Thomas W. Russell, Ottumwa, Ia.; Andrew Axline, Arlington, Kans.; James A. Menaul, Albuquerque, N. M.; J. C. Sylvanus, Mehama, Oreg.; Robert M. Wallace, Lewiston, Pa.; Joshua Loughran, White Lake, S. Dak.; W. K. Marshall, D.D., Marshall, Tex.; Robert Williams, Kamiah, Ida.

THE DIRECT RESULTS.

It is hardly necessary to state in this connection that the first direct results of home mission work are the conversion of the unconverted, the comforting of saints by preaching and pastoral labors, and the affording to all who desire them gospel ordinances and the rites of a Christian burial. During the past year 13,300 persons were received into the Church by our home missionaries.

A number of revivals of religion were reported—some of them were of unusual power.

"It rejoices our hearts," say Dr. Thomas M. Gunn, "to be permitted to report most delightful revivals in nearly every part of the Synod of Washington. At Rathdrum, Moscow, Denver, Kendrick and Julietta,

Ida.; at Davenport, Fairfield, Prescott, Spokane First Church, Wilbur, Everett, Washington; we hear of times of great refreshing, while in most of the fields there is steady and satisfactory growth. Likewise even our Indian churches have been blessed, and are exhibiting *a most remarkable spirit of liberality*.

"Evangelistic efforts," says Dr. Duncan, "have been greatly blessed this year in the gathering of many souls into the kingdom, and the hard times have doubtless had something to do in making the people thoughtful and in preparing the way for the blessing. Then, I believe that some of our churches have been stirred up to make more heroic efforts for self-support. Indeed, precious revivals seem to prevail all over our home mission field, if not over the land. This ought to inspire the people to greater self-denial and liberality."

"Our school at Harlan, Ky.," writes one of the teachers, "has been greatly blessed; there has been an outpouring of the Holy Spirit upon our town. The human agent in bringing this about was the Rev. Mr. C——, a Methodist minister from P——. For eleven days and nights he preached Christ so tenderly, so touchingly, so beautifully, that the most indifferent were deeply impressed. As a result thirty-six persons were received, last Sabbath morning, by our pastor, into our church. Thirty of that number—and almost all of them young men and young women of our school—were baptized."

"In face of the hard times, ten per cent. cuts, and the machinations of the Ogden Land Company, the progress here," writes the Rev. Morton F. Trippe, "is most encouraging. Never before has the Holy Spirit so manifested his power among us. Never have our Indian churches experienced to such an extent the glory of his presence! Great progress has been made in Church work, Christian life and thought. New doors are wide open for teaching and preaching. Nearly every point is touched by the gospel, and Christian services are held in the strongholds of paganism. The impression prevails among the Indians that the old religion is fast passing away. More effective work can now be done from house to house, and more people reached than ever before."

The most tangible results of home mis-

sions are the organized churches which dot the country from the Alleghenies to the Rockies, and from the Rockies to the shores of the Pacific. As soon as men are brought to Christ they look for a permanent sanctuary in which they may enjoy Christian fellowship and exert upon those around them some influence for good.

According to presbyterial reports, fifty-three churches were organized during last year, notwithstanding the hard times and the inability of the Board to aid new enterprises. It was generously assisted in erecting houses of worship by our Board of Church Erection.

THE HOME MISSION SCHOOL WORK.

The title Mission School Work is not in all respects appropriate. For it does not set forth its true nature and character. The Board's work is not educational in a technical, but in a Christian sense. It is strictly evangelical in its nature, and missionary in its spirit.

The class of people reached by this agency of the Church could not be reached so easily or economically, if at all, by any other. In many of those communities where the home missionary meets with persistent resistance the teacher succeeds. The children are gathered into the school in which the spelling book, the gospel songs, the Catechism and the Bible do their work. Here prejudices give way; a Sabbath-school is conducted, and before long the home missionary is invited by the people to undertake a church organization. Out of these small beginnings have grown sixty-nine churches. In many communities the work has been so successful that the people themselves have assumed a part, if not all, of the expense of maintaining it.

THE PEOPLE AMONG WHOM THE WORK IS BEING DONE.

Alaskans.—In eight schools, with twenty-five teachers, eleven tribes of Alaskans, besides several hundreds of Eskimos, are being educated and evangelized. Three of these are industrial schools. In them the boys and girls are taught both industries and domestic arts; thus they are being fitted for life's duties. From all our schools pupils go forth to establish Christian homes and to take an active part in the world's conflicts and progress.

The Indians.—The Indian problem remains still unsolved. The United States Government is conducting many excellent schools among the tribes, but it does not teach them religion. The Presbyterian Church feels that she ought not to turn over these half-educated, partly civilized, though in many cases converted Indians, to the Government schools, which are taught in many places by unchristian teachers. She must continue to provide Christian instruction especially for those Indians who are particularly her wards. To do otherwise would be unchristian. Among the various tribes there are ten boarding and industrial schools and nine day-schools, with eighty-six teachers.

The Mexicans.—Much good is being done among this class of our fellow-citizens. Our teachers are winning their way to the hearts of the old and the young. Prejudices are being broken down, and the way opened for a more extended evangelistic work among them. Many young men are preparing to teach and preach among their own people. There is in places a widespread interest felt in the study of the Bible which would have exposed them a few years ago to persecution and danger. There are three boarding and industrial schools and twenty-six day-schools, with forty-seven teachers.

The Mormons.—Statehood has not solved the Mormon problem. The "Church of the Latter-Day Saints" is yet unchanged. The power of the priesthood is unbroken. Missionary zeal among them was never more intense. The actual fact of Statehood has encouraged the Mormon leaders, and threatens to cripple our work. Yet the good seed has been sown; it is being watered with prayers and tears, so that a harvest is sure to be gathered in the near future. There have been in operation four boarding schools and twenty-eight day-schools during the year, with sixty-eight teachers.

Mountaineers.—Mission school work is carried on in the mountain regions of North Carolina, Tennessee, West Virginia and eastern Kentucky. This is the newest of the several fields, but not the least interesting or hopeful. No prejudices are to be encountered in these regions. Heathenism is not a factor. Indifference to education and religion are not characteristics of the descendants of the Scotch-Irish. They are religious in their instincts and traditions.

The five boarding schools established among them are full to overflowing, and the day-schools are crowded. The eighty-two teachers find more than they can do. In this field is realized more fully than in any other, perhaps, the true aim of the school work of the Board. A consecrated teacher, and a little home with a pleasant chapel-schoolhouse planted in the midst of one of these mountain regions, has transformed the whole neighborhood into an intelligent, thrifty, Christian community.

Foreigners.—Two industrial schools, which are maintained by the Woman's Presbyterian Society, have been opened among the foreign population of Chicago and are doing a grand work, and a day-school has been conducted a portion of the year with blessed results among the Italians of Bangor, Pa.

EVANGELISTIC WORK.

The Woman's Executive Committee pays the salaries of several ministers who superintend schools and at the same time supply churches. A number of Indians and Mexicans are supported as evangelists, who labor among their own people. Much of this kind of work is acceptably done during the summer months by superintendents and teachers.

WOMEN BIBLE READERS.

The General Assembly of 1895 authorized the employment of women Bible readers in the mountain districts of the South. Six consecrated ones have been sent into the field, two into eastern Kentucky, and four into West Virginia. They have been most cordially received everywhere by the people. Their duty is to visit from house to house, read the Bible and pray, organize and conduct Sabbath-schools, and hold here and there cottage prayer meetings. One church and fifteen Sabbath-schools have been organized, with an enrollment of seven hundred and seventy-four scholars; twelve weekly prayer meetings have been maintained by them, hundreds of families have been visited, spoken to on the subject of personal religion, and prayed with. Sixty-six hopeful conversions have been reported. This has proved a much-needed and wonderfully blessed work.

FUNDS.

The Woman's Executive Committee is charged with the responsibility of collecting

funds for the maintenance of this important department of home missions. This is done through the several synodical, presbyterial and auxiliary societies, the various Young People's organizations, and, as recommended by the General Assembly, by an annual collection from each Sabbath-school connected with the Church. It is through a complete organization and a systematic effort that these magnificent results have been reached, for a large proportion of the money has been gathered by litters which represents real sacrifice upon the part of the givers.

SUMMARY.

There have been in operation during the year 117 schools, with 308 teachers and 8018 pupils. In connection with these schools and missions, 110 Sabbath-schools have been maintained, with 6754 scholars and 47 Young People's Societies, with 1117 members. There have been reported 645 pupils hopefully converted.

MISCELLANEOUS.

The Average Salary of a Missionary.—The salary paid to a missionary by the Board at the present time is about \$300. This amount, however, does not constitute his entire compensation. It is only a supplement to what the church which he serves is able to pay. In making application for aid, the church is required to forward to the Board a list of its members and adherents, with their subscriptions towards the support of the pastor or stated supply. A few of our church members contribute \$300 yearly towards the support of these missionaries to preach the gospel as their substitutes. Some support as many as twenty or twenty-five. It is pleasant to add that, by their bequests, two or three now in heaven preach the gospel through a number of such substitutes.

Monthly Payments.—According to the announcement, monthly payments to the missionaries began with the present fiscal year, April 1, 1897.

Special Times for Taking up Collections.—There is no month specially designated by the General Assembly for taking up collections for the Home Board, but the majority of our churches have chosen the month of November for that purpose.

The General Assembly has repeatedly recommended that all our Sabbath-schools

take up a collection on the Sabbath following the National Thanksgiving Day for the educational work conducted by the Woman's Executive Committee, and that the Sabbath nearest Washington's Birthday be set apart as a special rally day in the interest of the Board's work.

The Literature of the Board.—Since 1886 the Home Board has had no periodical of its own, but has a department in each of the periodicals of the General Assembly, namely, in *THE CHURCH AT HOME AND ABROAD* and in *The Assembly Herald*. The Woman's Executive Committee issues *The Home Mission Monthly*, with a circulation of 18,000, and has a joint control of the juvenile magazine called *Over Sea and Land*. In addition to these, a number of leaflets bearing on their respective departments of work are prepared by the Board and the Woman's Executive Committee.

The Library.—Until its removal to the new building, the Board had no place for a library, and, consequently, it has but few books—too few for its needs. Now it has a convenient room for a library. If any friends have books on the different phases of the Board's work, which they would be willing to donate, the gift will be most useful and greatly appreciated. An endowment fund, producing a small annuity, would enable the Board to build up a choice missionary library.

The Reading Room.—A comfortable room has been set apart for current religious newspapers and missionary magazines of our own and of other evangelical denominations. This is open every day, not only to the Board, but also to friends who may chance to be visiting the building.

Noonday Prayer Meeting.—A daily prayer meeting is held between 12.45 and 1 o'clock, in which the entire office force takes an active part. Important features of the work, both in the home and foreign fields, are alternately presented for prayer or remarks. Visitors are invited to attend.

GENERAL SUMMARY.

We condense the most important details of the year's work into the following, viz. :

Number of Missionaries	1,416
Number of Missionary Teachers	308
Additions on Profession of Faith	8,522
Additions on Certificate	4,778
Total Membership	87,035
Total in Congregations	106,368

Adult Baptisms	4,010
Infant Baptisms	4,637
Sunday-schools organized	271
Number of Sunday-schools	2,180
Membership of Sunday-schools	129,812
Church Edifices (value of same, \$3,176,917)	1,617
Church Edifices built during the year (cost of same, \$125,362)	81
Church Edifices repaired and enlarged (cost of same, \$46,625)	247
Church debts canceled	\$89,085
Churches self-sustaining this year	16
Churches organized this year	53
Number of Parsonages (value of same \$467,968)	467

APPOINTMENT OF MEMBERS.

The following members were reelected for three years: *Ministers*—Rev. John Hall, D.D., Rev. D. Stuart Dodge, Rev. Lyman W. Allen, Rev. Wilson Phraner, D.D.; *Laymen*—Mr. George R. Lockwood, Mr. Titus B. Meigs, Mr. George H. Southard.

Mr. A. Noel Blakeman was elected to serve to the end of the year in place of Mr. John S. Kennedy, resigned.

SUMMARY OF RECEIPTS AND EXPENDITURES, APRIL 1, 1896 TO MARCH 31, 1897.

Receipts.

From Churches, Woman's Societies and Bands	\$476,123 69
Sabbath-schools	40,334 42
Young People's Societies	38,327 91
Individuals and Miscellaneous Sources	132,029 66
Legacies	105,589 08
Sale of Securities	45,251 76
Quarter-Century Anniversary Reunion Fund	33,101 51
For New York Synodical Aid Fund	7,879 70
Sustentation	486 73
	<hr/>
	\$879,123 46

Expenditures.

Missionaries—Home Missions	\$407,740 00
New York Synodical Aid Fund	25,954 48
Sustentation	1,453 70
Teachers, Schools, etc.	215,729 24
Printing and Distributing Annual Report	1,745 41
CHURCH AT HOME AND ABROAD	379 43
<i>Assembly Herald</i>	420 00
Literature Department	1,866 43
Interest on money borrowed	9,231 42
Woman's Executive Committee	19,432 86
Expenses for Administration, 4½ per cent. of receipts for current work	32,418 28
	<hr/>
	\$716,371 25

Excess of Receipts over Expenditures applied on last year's Debt

\$879,123 46

Amount of Debt April 1, 1897

\$147,276 96

GLEANINGS FROM HOME MISSION LETTERS.

UTAH.—Rev. F. W. Blohm, American Fork :—No special meetings—no excitement—much earnest personal work—people visited in their homes—many special meetings with small audiences—often one or two adults with their children—sometimes one person alone [see John 3 : 1, and 4 : 7]. This method greatly blessed.

Five Scandinavian families received out of Mormonism into the Church—children baptized—going on winning these people for Christ and his Church—people come slowly, but when they do come they come to stay.

Statehood increases priesthood's power over people—some trying to shake off this power. [Liberty usually works its way out of tyranny by slow and painful growth.] Mormon people growing more tolerant of other faiths—not so the priesthood. [Always so.]

He pleads for the continuance of the school work of those consecrated and godly teachers sent out by the Women's Executive Committee, to educate the children of parents who come out of Mormonism and take a stand for Christ.

ARIZONA.—Rev. I. T. Whitemore, at Florence, tells of plans and expectations defeated and blasted by Satan—yet sees a silver lining to the cloud. Sunday-school larger than ever before; seven good teachers and eighty-five members. Goes to Casa Grande each alternate week—spends two or three days in visiting, traveling east, west and south—ninety to a hundred miles, each trip. A packed house once lately at Casa Grande, and closest attention, so eager to catch the truth—the best and most intelligent of the people.

"It is no hardship even at my age to cover, or attempt to, so large a field. I go singing behind my mule and if I could see more fruit it would be a delight to continue for years."

Bravo! Old Dr. Beecher once said, "I mean to fight old age with hard work till I'm in my grave." Nicer things than that are written in Ps. 91 : 16, and Ps. 92 : 14. And then, as to "seeing fruit," let us strengthen ourselves with Eccl. 11 : 6, and comfort ourselves with Rev. 14 : 3, last clause.

IDAHO.—Rev. D. O. Ghormley, Moscow :—Special services begun in February—Rev. R. M. Hays, of La Grand, Ore., came to assist—March 14, largest communion service ever held in that church—house crowded—twenty-seven received on confession of faith in Christ—twelve of them heads of families—nine men from 22 to 65 years of age.

NEW MEXICO.—Rev Thomas C. Moffett, Raton :—Congregations notably large at all services—auditorium inadequate—no exceptional features—gratifying progress in all departments, along well-tried and approved lines.

KENTUCKY.—Rev. William C. Clemens, Harlan :—Some of the most substantial people received into our little church—new members going right into the work and old ones revived—Sabbath-school in good condition—more than one hundred in attendance—one class taught by Mrs. Clemens composed of the older people, thirty or more—older people are taking more and more interest in it; prayer meeting continues to be well attended.

OKLAHOMA.—Rev. S. V. Fait, Anadarko :—Eleven received to communion, six of them full-blood Indian girls—evidence of fitness clear and strong—lives since in sweet accord with profession—sixteen such girls now in that church, between the ages of fourteen and twenty-one. "Convert the Indian woman, Christianize the Indian mother, and future generations will be Christian." Work never seemed more bright or hopeful. Great desire of Indians to know more of the gospel.

COLORADO.—Rev. J. J. Perdomo, Trinidad :—Large crowd of Mexicans joined him at the courthouse for a midnight communion service, December 31; the first minute of the new year in prayer.

KANSAS.—Rev. J. M. Batchelder, Osborne :—Greatly cheered by announcement that the Board has been able to extend the agreement in the case of Osborne Church. Never had his mind "exercised so deeply about our dear, grand, historic old Church as during the previous terrible six months. Would not respond—kept up work."

IOWA.—Rev. William S. Shiels, Keokuk :—Over thirty-five people confessed conversion and twenty-nine of them have already become members of our church. Twelve of the number are young men, some of whom have been very wicked. In fact when one of them was converted he went up to a crowd of young men and answered their amusement by saying: "Boys, as I have been a leader among you for the devil in the past, I propose to be a leader among you in the future for Christ." He is doing good work. We have three of the four children of that family, and the fourth and oldest is under conviction.

MINNESOTA.—Rev. C. C. Hoffmeister, Lake Crystal :—The people have had a hard time with finances, and are behind with me, so that it takes some marvelous financiering in this family. I think McKinley would have done well to select his Secretary of the Treasury from the home missionaries—they are thoroughly familiar with the operation of making ends meet.

Young People's Christian Endeavor.

The session of a church in Pennsylvania gives a Bible to each baptized child when it reaches the age of seven years.

* * *

"*Fidelis in minimis et maximis*," fidelity in little things and in the greater, was one of the working rules of life for Dr. Hort of Cambridge.

* * *

"He who imparts light to another," said Dr. Trench, "has not less light, but walks henceforth in the light of two torches instead of one."

* * *

"A keen every-day-in-the-week, personal interest," writes our correspondent from Ann Arbor, is the secret of successful work with young people.

* * *

"One of the brightest and most encouraging features of our work"—that is the testimony of the pastors in Lackawanna Presbytery to the Young People's societies.

* * *

Those who are accustomed to look in these pages for the biographical sketch, will find in the home mission department the story of that grand hero, Samuel J. Mills.

* * *

A pastor in Minnesota writes us that he would not know how to preach on Sunday evenings if he lacked the inspiration that comes from the presence of the Endeavor society.

* * *

A "missionary war" meeting, with dispatches from the various battlefields, was held recently by the Christian Endeavor societies of the First Presbyterian Church in Saginaw, Mich.

* * *

In a large wagon the Presbyterian Endeavorers of Junction City, Kansas, drove about the city, and spent a whole evening singing the gospel. Listening groups gathered every time the wagon stopped.

* * *

"One of the most loyal bands of helpers that ever a pastor was blessed with," is what the Presbyterian pastor at Ovid, N. Y., thinks of his young people. Read what he says of their work in the column "Presbyterian Endeavorers."

* * *

A Presbyterian Christian Endeavor society in Kansas reports: "We find it a good plan to go for advice to our pastor, who is in hearty sympathy with the work [of the young people. No new

methods of work are presented to the society until we have talked with him."

* * *

A pastor gives this counsel to his Sunday-school teachers: "Beware how you insist upon the pupils accepting your ideas. Let them speak freely for themselves. Provide the right conditions for growth, but let the child do the growing. If we dictate too absolutely we *envelop* instead of *develop* the child's thoughts."

* * *

Every class graduating from Park College between 1884 and 1896, save one, is represented on the foreign mission field. Every class from 1879, the first class graduated, to 1894, is represented on the home mission field by from one to twelve ordained missionaries. The graduates of the last three years, who are still pursuing their theological studies, will largely swell the ranks

* * *

In a Christian Endeavor address in Rochester, N. Y., on "The Best Way of Vanquishing," Dr. Wayland Hoyt said: "The only true liberty is the submission to righteous rule. Don't be bothering about your reputations; occupy, rather, your time in building up your character. Crown the right, the pure and the true, and keep them crowned, and in the presence of these the impure and the evil will pass away."

* * *

To encourage the steadily growing movement toward systematic instruction in the Shorter Catechism, the Board of Publication has for the last ten years offered an Oxford Bible to every scholar in Sabbath-schools connected with our own churches who shall be certified as having committed the Catechism to memory. Last year 1469 Bibles were given away under these conditions, and the total number for ten years is 14,406.

* * *

Have you seen the young people's paper, *Forward*, in its enlarged and greatly improved form? It is bright, attractive, up-to-date and possesses high literary excellence. The young people of the Presbyterian Church will find in its pages much that is spiritually helpful, many fresh incentives to new endeavor. THE CHURCH at HOME and ABROAD extends a hearty welcome to Mr. William T. Ellis, formerly on the staff of the *Golden Rule*, who is now associated with Dr. J. R. Miller in the editorial management of *Forward*.

This was Fenelon's Christian Endeavor pledge :

Cheered by the presence of God, I will do at each moment, without anxiety, according to the strength which he shall give me, the work that his providence assigns me. I will leave the rest without concern ; it is not my affair. I ought to consider the duty to which I am called each day as the work that God has given me to do, and to apply myself to it in a manner worthy of his glory, that is to say, with exactness and in peace. I must neglect nothing ; I must be violent about nothing.

* * *

"Taking part" in religious services is a technical phrase. Of the forty or fifty or more persons at a meeting, only those are said to "take part" who lead in prayer, or make a speech, or repeat a Scripture quotation. Is there danger of your forgetting the far deeper and more vital necessity of joining with the heart in worship to God, even though the lips are silent? When some one else leads in prayer do you pray? When some one else reads the word, do you attend? When another mouth utters the message, do you receive it?—*Forward.*

* * *

Dr. George F. Pentecost writes in the *Golden Rule* that liberality is "not simply the giving of money to the cause of Christ, but the *religious* giving of money as a sign of grace and consecration, and as an expression of gratitude to God for temporal blessing daily received at his hands. Beneficence is a grace, and as essential to Christian character and growth as faith and prayer. It is not a mere incidental or impulsive offering made now and again to God. It must be cultivated as a *spiritual exercise*, systematically, persistently, and proportionately, as God has prospered us."

* * *

At the fifth annual meeting of the Christian Endeavor Missionary League of the Reformed Church in America, the Rev. A. De W. Mason, president of the League, emphasized the need of more information about mission work. This can be secured, he said, in three ways : by more missionary preaching and teaching on the part of pastors ; by systematic review of the work at the regular missionary meetings of the society ; and since frequent and accurate information is impossible without a regular supply of literature, every Christian Endeavor society ought to be a missionary reading club, to take and read the missionary periodicals and circulate them among less interested people.

* * *

The Committee on Narrative reported at the spring meeting of the Presbytery of Lackawanna

that there is a Young People's Society of Christian Endeavor in almost every church, and that Junior societies are almost as numerous. As an illustration of the spiritual tone of their work, it is related that a recent convention came in conjunction with the revival work of an evangelist. In the evening among the twenty-five hopeful converts who came forward was a blacksmith, who with tears of repentance told how his heart had been touched and completely won that day by hearing the Endeavorers in their open-air meeting sing his mother's old hymn, "Guide me, O thou Great Jehovah."

* * *

Edward Everett Hale said recently in an address to the young men of Boston : "You have no right to take the comfort of Sunday and then leave to the ministers, to your father and mother, to the women of the community, the maintaining of Sunday. When a club of high-minded, moral and intelligent young men mount their bicycles on Sunday morning, by public appointment, they say far more distinctly than any words or voices could say, that, so far as they are concerned, they mean that the next generation shall have no Sunday. Courts are not to be closed, stores shut up, sheriffs kept back from executing writs, in order that young gentlemen may ride all day on bicycles. The institution of Sunday, if it is to be maintained at all, will be maintained for the nobler purposes of the higher life."

* * *

Writing on the Standard of Missionary Culture in the Sunday-school, the Rev. J. B. Thomas says it is not intended to interfere with the regular routine work. A larger purpose controls. It ought in every sense to be an assistant. It should prove a real health tonic. The future mission work of the Church is largely dependent on the culture of our schools, both in the matter and method of work as well as in the established habit of regular and systematic giving. How shall our children believe in missions unless they know about them? How shall they know unless they are taught? How shall they be taught unless we take time to teach them? They ought to be brought face to face with the religious needs and problems of our country, as well as the frightful destitution beyond the seas. The relationship between these two great departments ought to be clearly outlined. Neither can prosper without the other. They are indissolubly connected. To study either exclusively is to produce a one-sided and disjointed religious force. It is doubtful if any greater purpose can be set before our schools. This is the very essence of the Christ spirit. Any narrower view of either the Church or the school were in the end ruinous.



Syrian Pastor and Family.

LOOK INTO THIS.

"Look into This," is the caption of an article in the *Golden Rule*, in which Mr. J. W. Baer says the following kind words :

All Presbyterian Christian Endeavorers should know about the Christian Training Course, which appears from month to month in *THE CHURCH AT HOME AND ABROAD*. This consists of outline programmes, which include four principal subdivisions: a doctrinal study, a Biblical study, a historical study, and a missionary study, each occupying from ten to twenty minutes, and each superintended by a different leader. *THE CHURCH AT HOME AND ABROAD* suggests copious authorities for preparation, and gives numerous test questions, thus making the whole eminently practical, and just what the Presbyterian Endeavorers would find helpful.

The last of the nine outline programmes for the second year of the Christian Training Course appeared in our issue for June. Next month the third year's study will be fully explained, and the first programme will appear in October.

General Assembly again commended the Course, and advised the young people to devote one meeting each month to it.

The pictures on pages 65 and 67 are from "Christian Missions and Social Progress," soon to be issued by the Fleming H. Revell Company. They appear in *THE CHURCH AT HOME AND ABROAD* by kind permission of Dr. James S. Dennis, author of the book.

CHRISTIAN LITERATURE IN PERSIA.

BENJAMIN LABAREE, D.D.

The history of the printing press in Persia is very closely identified with the progress of the spiritual awakening of the old Nestorian Church. In the earliest years of mission work schools sprang up and large numbers of both old and young became readers. Powerful revivals followed the preaching of the gospel of free grace, and then became evident the power of the press. On the one hand, school books were issued calculated to foster the awakening interest in education, and on the other hand, some of the most valuable devotional books known in the English language were reproduced in the Syriac tongue and widely scattered, which have had an incalculable influence in carrying forward a grand national reformation. Their use has done much to rehabilitate the mental powers and capacities of a people once eminent for their scholastic culture, but who in later centuries had fallen into a deplorable state of intellectual as well as spiritual decadence. One result has been that the Moham-medans of Persia have acquired a new respect for Christian character, and listen with interest to statements of Christian truths from the lips of those whom they once contemned for their stupidity and ignorance. One must mingle with this people to fully realize the benefit they have received from these new forces.

I once went into the humble home of a native school-teacher, on the plain of Oroomiah, which

was little else than a dismal hovel, neatly kept it is true, but very contracted in its dimensions, without windows, and with only a small hole or two in the roof for the entrance of light and the egress of smoke. The poverty of the good man's surroundings affected me deeply, but as we sat together on a mat upon the earth floor of that smoke-stained home, discoursing upon spiritual things, I was struck with the contrast between his external condition and the brightness of his spiritual life. And as he told me, with animated face and voice, of the inspiration he had derived from Baxter's "Saint's Rest," I got a new sense of the silent power of such books in developing spiritual and intellectual character, lifting men above their environment, and imparting to them patience and firmness of purpose amid most depressing circumstances.

I remember at another time asking a young bishop of the Nestorian Church from a distant part of Koordistan, where missionaries seldom went, and who had become a bright and active Christian, a preacher and leader of power among his people, what, outside of the Scriptures themselves, had had the greatest influence in developing his spiritual life. His reply was, Doddridge's "Rise and Progress of Religion in the Soul." A copy of this, carried by some colporteur to the plains of the Tigris, where he lived, had fallen into his hands, and in the retirement of his rude home had forcefully interpreted to him the things of Christ, and thus became an important factor in the shaping of a life that proved of inestimable value to his nation.

Certainly, in circulating such literature we are giving to the nations the noblest productions of sanctified human intellect. Through them we preach the beauties and the power of the world's Saviour in the most impressive forms of speech that divinely illumined minds have yet achieved.

Not many years ago, it was my privilege to take through the press a translation of Mr. Spurgeon's daily readings, known as "Morning by Morning." After its completion I sent a copy to Mr. Spurgeon himself, with an explanatory note. I very shortly after received a letter from him, which was little less than an anthem of praise and thanksgiving that he was thus permitted to speak of the things of Christ and his glorious salvation to one more nation of the earth, in a new language. And justly might he exult could he have seen how intensely welcome this volume was among the people for whom it was printed, and the profound impression it produced upon their spiritual life. I recall, as this book was going through the press at the slow gait of our establishment, we sent out pages of it as tracts, that gave their readers great joy, and created a degree of impatience for the speedy issue

of the whole book. There was an old man of fervent soul, who had once been connected with the press, who came regularly and begged a copy of the printed sheets as they were struck off. One Easter morning, as he met with others at his pastor's house, he startled the company by declaring with Oriental fervor that he had had for his breakfast something choicer than all the rest. After trying their guessing powers a little, he produced the latest issue of Mr. Spurgeon's book, with the reading for that particular day, one of the most elevated and edifying of all the utterances of that godly man, and passing it around, he challenged any one to affirm, if he could, that he had had as choice a feast on this festive morning as this. That volume, side by side with the holy Scriptures, is now found in hundreds of Syriac-speaking families, a daily lesson book in the principles and practice of Christian living. The matchless preacher never knew this strange tongue; he could not while living have recognized his own beautiful thoughts in the dress they here wear; more than that, his lips and pen are forever at rest; but he still lives and speaks in that printed page; which will perpetuate for generations to come his inimitable expositions of divine truth, and exhaustless supply of spiritual milk and honey to the dwellers in those desert regions.

THE ROMANCE OF BIBLE WORK.

Just as Dr. Judson had finished translating the New Testament into Burmese he was cast into prison. His wife took the precious manuscript and buried it in the ground. But if left there it would soon decay, while to reveal its existence to its foes would surely lead to its destruction. So it was arranged that she should put it within a roll of cotton and bring it to him in the form of a pillow, so hard and poor that even the keeper of the prison did not covet it. After seven months this pillow (so uninviting externally, so precious to him) was taken away, and then his wife redeemed it by giving a better one in exchange. Some time after that he was hurried off to another prison, leaving everything behind him, and his old pillow was thrown into the prison yard to be trodden under foot as worthless cotton; but after a few hours one of the native Christians discovered the roll and took it home as a relic of the prisoner; and there, long afterwards, the manuscript was found within the cotton, complete and uninjured. Surely the hand of the Lord was interposed to save from destruction the fruit of years of toil, so important for those who were to read the Burmese Bible.—*Edward W. Gilman, D. D., in Leaflet.*



Blind Pupils in Mission School, Canton, China.



Rev. Frederic Poole.

THE CHINESE IN PHILADELPHIA.

In Race street, between Ninth and Tenth, the centre of Philadelphia's "Chinatown," directly opposite the temple where incense is always burning before a heathen shrine, there was opened in November, 1896, by the Christian League, "The Hall of Happiness and Glad Tidings." The superintendent is the Rev. Frederic Poole, who while a missionary in China became familiar with Chinese habits and their peculiar methods of thought. Here instruction in English is given at all hours of the day, and frequent gospel meetings are held. A reading-room and a dispensary have been opened; the men who come are made to feel at home; and they are under the influence of the Christian religion.

Wong Kong, one of the most progressive Chinamen in this country, is interpreter and assistant in the mission school. After coming to Philadelphia a few years ago he began to attend a Chinese Sunday-school. In his present position he has not only won confidence and respect; those who know him notice a broadening of character. Mr. Wong has overcome much of the conservatism peculiar to his race, and has developed into a liberal-minded Chinaman. As vice-president of the Chinese Y. M. C. A. he is zealous in evangelistic work, using forcible and convincing arguments.

Choy, thirteen years of age, was sold for \$120 to a Chinese merchant, Chu Nan, who four years ago brought her to this country to wait upon his wife. Not only was she compelled to do all the

housework and care for the two babies, she was in constant dread of brutal treatment and frequently suffered cruel beating. Mr. Poole interfered and brought the evidence before the Society for the Prevention of Cruelty to Children. The court awarded the child to the custody of the society, and she is now in a Christian home.

These and many other facts are given in detail in *The Chinaman*, a monthly journal issued in the interests of this work.

BACKING THE BOOK.

In a recent volume, "Child Life in our Mission Fields," Mrs. W. B. Burke, of Sung Kong, China, gives many interesting facts about school life in that country. Thirty boys are studying aloud, each boy shouting his lesson at the top of his voice. Then one of them comes up to *bey see* or "back the book." Turning his back to the teacher, after laying his open book upon the table, he begins to swing from side to side, and repeats from memory, yelling, if possible, just a little louder than the others. Laid safely away in the memories of millions of Chinese boys are the moral precepts of



Choy and her Rescuer.

Confucius. Line upon line these are added to, until it has been said that his classics, if destroyed, could easily be reproduced in a single day. This at once explains the powerful and enduring influence those classics have had upon China for ages. In honoring the past by such continuous and reverential study, these Chinese teachers have woven so surely about the youths of the empire the bonds of conservatism that progress has been checked for a thousand years. Remarkable memories have been developed however by this method of training, and missionaries have taken advantage of the system to store away in these little close-shaven pig-tailed heads more Bible truth than is usually found in the minds of American boys of the same age.

HOW TO HELP.

The *Lackawanna Presbyterian* reproduces the reports of the Committee on Narrative made at the spring meeting of that presbytery. After setting forth the work accomplished by the Young People's societies, the report enumerates the fol-



Wong Kong.

lowing ways in which they help : by enlarging the circle of active workers ; by affording the young people a fine training ground for personal service for the Master ; by stimulating attendance upon the regular church services ; by keeping the church alive when there is no pastor ; by their cordial help in church work as opportunity offers ; by their generous contributions to the mission cause ; and by their Sabbath-school and home mission work.

GEORGE L. MacKAY, D.D.

In 1872 George Leslie MacKay began his labors in North Formosa, where he was a pioneer missionary sent out by the Presbyterian Church in Canada. To-day there are sixty organized native churches all ministered to by trained native preachers, and four of them are self-supporting. At Tamsin there have been established a hospital and dispensary, a girls' school and Oxford College for the training of young men for the ministry. During his recent furlough, Dr. MacKay prepared for the press "From Far Formosa," a book which abounds in thrilling experiences of missionary adventure, and gives much interesting information about the Island Beautiful.

For the picture of Dr. MacKay we are indebted to *The Record*, of the Presbyterian Church of Canada.



Rev. G. L. MacKay, D.D.

Make a little fence of trust
Around to-day ;
Fill the space with loving work,
And therein stay.

Look not through the sheltering bars
Upon to-morrow ;
God will help thee bear what comes :
Of joy or sorrow.

Selected.

PRESBYTERIAN ENDEAVORERS.

Centerville, Cal.

A missionary meeting held by the Y. P. S. C. E. in April was addressed by Mrs. Kin Eca de Libra, M.D., an educated Chinese woman, who has been a missionary in her own land. Full of interesting things about China, her talk was enjoyed by every one present, including a number of Chinese. This society gave \$30 for missions the past year.—*Missionary Committee.*

San Francisco, Cal.

The Whatsoever Circle of Chinese King's Daughters, belonging to the First Presbyterian Chinese Church of San Francisco, has twenty members. They have recently taken the support of a Bible woman in China. Their bi-monthly meetings are occasions of deep interest, and the Circle is growing into a valuable auxiliary to the work of the church. They visit the sick and poor, and labor to bring children into the Sabbath-school. One of the members teaches in the primary department.—*I. M. C.*

Denver, Colo.

The Christian Endeavor society of the First Avenue Presbyterian Church is not large, but the weekly prayer meetings have always been a source of great helpfulness to the members. The society has paid the electric light bill of the church each month for several years. Money is raised largely by pledged amounts, paid to the society treasurer once a month. Most of the members pay ten cents a month to missions through the Missionary Committee. The city mission of the W. C. T. U. receives \$1 a month from this society, and occasionally the superintendent visits us to report the work.—*G. M.*

Chicago, Ill.

The leaders of the Englewood Presbyterian Juniors believe in the use of "eye gate" as well as "ear gate." As reported in the *Weekly Endeavor News*, they have a changeable bulletin board, on which notices and topic are each week attractively grouped, with reproductions of the work of celebrated artists.

Clinton, Iowa.

The young people of the Clinton Presbyterian Church have been much interested in the local Army of American Volunteers. Last winter the Christian Endeavor society contributed fifty dollars as a free-will offering to the work of the Volunteers, to aid them in securing their equipment. The officers of the Volunteers are frequently present at the Sunday evening Endeavor meetings.—*F. M. C.*

Oelwein, Iowa.

The "Roll of Honor" is a large sheet of paper on which the names of the members of the Junior Endeavor society are inscribed in an artistic manner. Each member who reads the portion of Scripture assigned for every day and commits one passage to memory, has a star cut out of gold paper placed opposite his name. For each twenty-five answers from the Shorter Catechism committed to memory an anchor is given. This method has a stimulating effect, and many have been helped by it.—*S. C.*

Leon, Iowa.

The Juniors are stockholders in missionary enterprise, and are interested in their investment. They have been so thoroughly drilled in the names and order of the books of the Bible that they turn readily to a Scripture reference. At present they are taking a course of study in the Life of Christ. Their pastor testifies that they are advancing steadily on the road to intelligent, energetic church membership.—*G. D. G.*

Storm Lake, Iowa.

For two years past a lady who is a member of the Storm Lake Presbyterian Endeavor society has driven each Sunday to a schoolhouse four miles distant to superintend a Sunday-school. She has also, for about half that time, gone out the same distance to attend a midweek prayer meeting. She "hitched up" her own horse each time, and put it away on returning home. A fine example of self-sacrificing endeavor.—*J. MacA.*

Junction City, Kans.

The Presbyterian Juniors of Junction City, Kans., recently studied Asia as a mission field. A special map was prepared on heavy paper and cut into twelve sections. Twelve captains directed the study, each having a section. A miniature flag of the country was shown, and such facts as could be gathered concerning the country, the people, the work of the Lord, were presented by members. Illustrations by means of the stereopticon were thrown on the screen. The Juniors number about a hundred, and are directed by a general superintendent and four faithful assistants, who have the oversight of divisions. They have just taken up a collection for missions which is to be loaned to members for a time and then returned with the increase.—*A. H. H.*

Smith Centre, Kans.

Music plays an important part in our Christian Endeavor meetings. The Music Committee appoints a quartette to lead the singing. At the end of one month four others are appointed, and so on. Frequently the quartette renders a special selection in which the congregation does not join. One of the four is always an active member. Some of the associates who have heretofore taken very little interest in the singing, or even the meetings, have become quite enthusiastic since serving in this capacity. We hope that some may be "sung into kingdom."—*L. M. H.*

Washington, Kans.

A member of the Junior society edits and publishes monthly *The Junior Reporter*, which gives topics, announcements, church notices, and interesting items about the work of the Juniors.

Shelbyville, Ky.

Our young people's missionary society finds helpful information for its monthly meetings in *Over Sea and Land*, *Woman's Work for Woman* and *THE CHURCH AT HOME AND ABROAD*. The dues are five cents a month, with an additional five cents if absent from the meeting. Mite boxes are also used. These contributions, which are mostly earned by the members, are given in aid of Mr. Jones' school work in Alaska and Dr. Atterbury's hospital in Peking. Last year a Christmas box of toys and clothing was sent to the Kentucky moun-

tain children. Daily Bible reading is urged upon the members, a certain book of the Bible being selected for reading within a certain time. The use of the sermon text-book issued by our Board of Publication has proved a stimulus to church attendance and helpful in gaining attention to the sermon.—*W. E. B.*

Baltimore, Md.

The Christian Endeavor society of Boundary Avenue Church did a wise thing for missions when they invited a band of students from Princeton to hold a series of meetings among the young people in the interest of foreign missions. They were enthusiastic young fellows, preparing for the mission field themselves, and awakened a great deal of interest among the people here. The society bore all the expense and arranged for the meetings. The influence was felt beyond the boundaries of our own church.—*F. E. W.*

Ann Arbor, Mich.

The Presbyterian Christian Endeavor society, composed chiefly of students of the University of Michigan, numbers 150 active members. Much care is taken to secure acquaintance and keep alive the individual interest and coöperation. The zeal with which the committees work is a commendable feature. Good singing, under the direction of a wide-awake musical leader, enlivens the prayer meetings. The society fosters a Junior and a new intermediate society. A keen, every-day-in-the-week, personal interest is the secret of our success with the young people.—*I. M. H.*

Saginaw, Mich.

There are three Christian Endeavor societies in the First Presbyterian Church. A chorus choir of thirty-five voices has greatly helped the services. A contribution of fifty dollars goes to Dr. Bradford of Persia. The King's Messengers, intermediate, have an orchestra of fourteen pieces which plays each Sunday at the meetings. Once a month they have a praise service, which is chiefly music. Our Juniors are the most interesting of all. They raise fifteen dollars for Miss Dresser in Nanking, China, a member of this church, and founder of this society. These three societies, which meet every Sunday, furnish music once a month for the Y. M. C. A. and one service for the hospital and orphanage. They also aided in the Christian Endeavor annex to the hospital, the inception and direction of which was from them.—*C. E. B.*

Redwood Falls, Minn.

Practical training for church work is a marked feature in our Endeavor society. During the pastor's absence at General Assembly the regular services were conducted by the young men. Some of the best speakers among these young men, five years ago, scarcely dared to venture a sentence in a public place. This self-training, which is so well fostered by the methods of Christian Endeavor, weaves itself into the life of every branch of church work. The Bible is the Endeavorer's chief stronghold. He cannot study the Bible without prayer; and with these two, the life-blood of the Endeavor movement added to sanctified common sense, he becomes a power that is felt. A deepening interest in the missionary efforts of the congregation has been a characteristic of this society for more

than a year past. Vigorous work was done in connection with the Million Dollar Fund, and a hearty response was made to the call to help the Board of Home Missions. Most of the members make regular weekly contributions to missions. The society is as loyal to the interests of its own church as ever George Washington was to his country.—*J. S.*

Avalon, Mo.

Last November the study of the Catechism was introduced into the Avalon Presbyterian Sunday-school. On Christmas Day a class of fifteen could recite it perfectly, and were entitled to the Bibles offered by the Board of Publication. Three months later there were thirteen more, and still another class was heard from on Children's Day. The pastor writes: In making the presentation I call the young people before the pulpit, and in a short address strive to impress them with the value of what they have done. Then they recite whatever questions I ask, generally some of those closely connected with the work of redemption, and receive their Bibles. These Bibles are seen at once in the church services and Sunday-school, and are regarded with much pride and affection by those who have gained them.

Fremont, Neb.

A recent revival has aroused the young people of this church in opposition to cards and dancing, and the pastor has been requested to form a class for Bible study.—*N. C.*

Tekamah, Neb.

Our young people are organized into an Endeavor society, which carries forward its various lines of work with spirit and interest. They render efficient aid to the leader of the Junior society, and to the Sabbath-school in teaching, gathering new scholars and distributing religious literature in the community. A number of them during the year have been active members of the pastor's training class. They are watchful for opportunities of Christian work, and show a helpful and earnest spirit.—*A. G. W.*

New York, N. Y.

At the Fourteenth Street Presbyterian Junior society a junior ten years old plays the piano at all meetings. The society has given during the year forty-two dollars to foreign missions, and thirty-five dollars to home missions. Six juniors lately united with the church.—*M. K.*

Ovid, N. Y.

The Christian Endeavor society supplies the majority of attendants on Sunday evening preaching and midweek prayer services, and is very efficient in bringing in new-comers and leading them to Christ. At the last communion, for example, out of eight additions to the church, four came through the Endeavor society. By systematic giving the society has for five years supported a native preacher on the foreign mission field, contributing one hundred dollars annually. They regularly provide the programme for the monthly missionary prayer meeting of the church, making good use of THE CHURCH AT HOME AND ABROAD.—*H. A. P.*

Syracuse, N. Y.

The active membership of the Christian Endeavor society in the First Presbyterian Church is less than ten per cent. of the church membership. The average attendance at Wednesday night prayer meetings was last year thirty-five per cent. Christian Endeavor.—*Golden Rule*.

Westfield, N. Y.

The Young People's Society of Christian Endeavor, with nearly one hundred members, has an average attendance at the meetings of about sixty. For many years the young people have carried on Sunday-schools and prayer meetings in outlying districts with excellent results. Held weekly throughout the whole year, they have deepened the spiritual life of many and have stimulated to more active usefulness. In addition to this the society takes a deep interest in an old lady, a member of the church who is quite helpless and has no means of support. Her wants are relieved and her last days made happy.—*J. A. S.*

Concord, N. C.

In Scotia Seminary, where Christian teachers are trained for the home and the school, the evangelistic work of the students among themselves is a prominent feature. The season of special religious interest each year seems to grow up out of the regular work of the school. We scarcely ever omit a school exercise to promote it. The teachers are keenly alive to their responsibility, but we are always impressed with the personal influence of the Christian students. A group of girls will take up the case of one or more still unconverted, hold special meetings in their interest, and invoke the help of a favorite teacher. A whole class came to the study of the president, asking him to help win the last wanderer in the class. We are not disappointed when we accept this soul-winning spirit as an indication of what our girls are to be on the field. Every year there come encouraging reports of what our graduates are doing.—*D. J. S.*

QUESTIONS FOR THE JULY MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. What financial conditions in this country have affected the Board of Home Missions? Page 56.
2. How many persons were received to the Church last year by our home missionaries? Page 58.
3. Name some of the other results. Page 58.
4. Tell something about the six classes of people among whom home missionary work is carried on. Page 59.
5. What results have followed the work of the women Bible readers? Page 60.
6. Glean interesting incidents from home missionary letters. Page 62.
7. How does the early history of the Presbyterian Church in this country illustrate the value of home missionary effort?
8. What did the Woman's Board of Home Missions accomplish last year? Page 5.
9. What has been the effect upon Mormonism of Statehood in Utah? Pages 49, 59.
10. How does the value of Alaska's annual products compare with the original cost of the Territory? Page 49.
11. What example of enterprise in a boy of fourteen is reported from Asheville farm? Page 52.
12. By what early influences was Samuel J. Mills prepared for his life work? Pages 52, 53.
13. What other young men were influenced by his missionary enthusiasm? Page 53.
14. Relate some of the incidents of his home missionary tour. Page 54.
15. What is said of his wisdom and modesty in enlisting others? Page 55.
16. In whose behalf were his last efforts made? Pages 55, 56.
17. What is said of the importance of insurance for church property? Page 36.
18. Name some of the results of Sabbath-school missionary work. Pages 4, 40.

19. What work was accomplished last year by the College Board? Page 42.
20. What "new arithmetic" is applied to the work of the Board of Ministerial Relief? Pages 43, 44.
21. How many families has this Board aided the past year? Page 5.
22. What calamity has recently befallen the Freedmen's Board? Page 46.
23. What plan has been devised by the Board of Education to encourage a missionary spirit in all candidates for the ministry? Pages 34, 35.
24. What effort has recently been made to deepen the missionary spirit in our theological seminaries? Page 3.

WORK ABROAD.

25. With what key does a missionary unlock the mysteries of a new language? Page 18.
26. Into how many languages and dialects has the Bible been translated? Page 25.
27. What part of this work has been accomplished during this century? Page 25.
28. Mention some of the difficulties encountered by a translator of the Bible? Pages 18, 19.
29. In reducing a spoken language to writing, what use has been made of the Roman alphabet? Page 18.
30. The methods of Bible translators are how illustrated by the work upon the Japanese version? Page 19.
31. How many copies of the Scriptures have been put in circulation since the century began? Page 25.
32. In what country besides India is the Hindustani version used? Page 26.
33. What is the language of the non-Mohammedan population of India? Page 26.
34. What are the special difficulties connected with the use of the Hindi language as a medium for the expression of Biblical truth? Page 26.
35. What was the output last year of the eight

mission presses of the Presbyterian Church? Page 27.

36. What is said of the Arabic type used in the Beirut press? Page 27.

37. How do competent scholars regard the Arabic version of the Bible? Page 28.

38. To what restrictions is the Beirut press subject? Page 28.

39. How did the Nestorian priests express their joy at seeing their language in print? Page 28.

40. How do the native workmen in the Shanghai press begin the work of each day? Page 29.

41. Describe a peculiar method of propagating the printed gospel in Mexico. Page 30.

42. How has the Presbyterian Mission Press at Shanghai coöperated with other societies? Page 21.

43. How was Judson's manuscript of the Burmese Bible preserved? Page 66.

44. In what estimation is Forman Christian College held in India? Page 31.

45. What are the evidences of increasing vitality in the Mohammedan world? Page 16.

46. What fact is announced as the result of explorations in Laos? Page 17.

47. How do the native boys at Elatte, West Africa, earn the necessities of their new life? Page 17.

48. What is said of the recent revivals at Orooniah? Page 17.

49. What incident illustrates the possibilities of Christian Chinese women? Page 3.

TWENTY QUESTIONS ON MISSION PRESSES.

V. F. P.

1. In how many languages do our missionaries teach and preach?

2. Describe the Chinese language.

3. Describe the Arabic language.

4. How many languages in India?

5. Describe the Chinese literature.

6. Why has it been difficult to create a Christian literature in China, India, Siam or Korea?

7. Which of our mission lands have the whole Bible?

8. How many mission presses have we, and locate them?

9. How many pages did they print last year?

10. What is the cost of their support to our mission Board at home?

11. Which presses are self-supporting?

12. Why are presses necessary?

13. What do our presses print besides Bibles and Testaments?

14. Tell of some of the weekly or monthly papers or magazines issued by our presses.

15. Describe some of the special achievements in fine printing effected by our mission presses.

16. How many workmen are employed at our Beirut press?

17. How many are employed at Shanghai, and what do they do before going to work each day?

18. When was our first press established and where?

19. What is the most perfect translation of the Bible, when and by whom translated, and how many does it reach?

20. Give some incidents in Bible translation.

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Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

BARTHOLOMEW, THOMAS D.—Born at Crawfordsville, Ind., 1839; graduated from Lane Theological Seminary, 1869; ordained by the Presbytery of Huron, Ohio, 1870; pastor of Presbyterian Church, Olena, Ohio, 1870-78; Corrunna, Mich., 1880-85; Presbyterian Mission, Detroit, Mich., 1885-87; Concord, Mich., 1887-90; Lawrenceburg, Ind., 1890-92; Corrunna, Mich., 1892-94. Died March 12, 1897, at Highland, Mich.

Married, October 28, 1874, Mrs. Harriet M. Lyman, who, with four children, survives him.

BURR, ALEXANDER.—Born at Aberdeen, Scotland, May 14, 1830; graduated from the University of Aberdeen, taking the degree of M.A.; took a four years' course at the University of Glasgow, and his theological training at the United Presbyterian Divinity Hall in Edinburgh; ordained by the Presbytery of Glasgow (United Presbyterian), May, 1865; previous to this he was for seven years a city missionary in Glasgow; pastor of Petrodie Church, Perthshire, 1868-1872; foreign missionary at Trinidad, 1872-1874; home missionary in Canada, 1874-1883; stated supply, Kensington and Park River, N. D., 1883-1884; stated supply, Bottineau, N. D., 1885, where he resided until his death. Died May 5, 1897.

Married, November 11, 1868, Miss Mary McLachlan, in Belfast, Ireland. She survives him with five children.

CRAWFORD, JOHN W.—Born in Lawrence county, Ind., November 20, 1836; graduated from Hanover College, 1860, and Princeton Theological Seminary, 1863; ordained by the Presbytery of Dubuque, October 8, 1863; stated supply, Franklinville, Ia., 1862, and pastor 1863-69; pastor, Vinton, Ia., 1869-72; pastor, Woodhull, 1872-80; stated supply, Third Church, Topeka and Bethel, 1880-83; stated supply, Wamego, Kans., 1883-88; stated supply, Hopkinton, Ky., 1888-90; Ellsworth, Kans., 1890-94; stated supply and Professor of Greek, Trenton, Mo., 1894-96. Died at Monett, Mo., May 13, 1897.

Married, April 3, 1862, Miss Emma J. Vannuys, who survives him, with five of their seven children.

FALCONER, WILLIAM C., D.D.—Born at Wells-ville, Ohio, December 13, 1836; graduated from Washington College, 1861, and Western Theological Seminary, 1864; ordained by the Presbytery of New Lisbon, October 11, 1865; stated supply of Presbyterian Church, East Palestine, O., 1866; pastor at Sharon, Pa., 1867-70; Sharpsburg, Pa., 1870-72; president of Highland University, Kans., 1874-76;

pastor of North Presbyterian Church, St. Louis, 1876-80; First Church, Springfield, O., 1880-90. Died at Canandaigua, N. Y., April 23, 1897.

Married, January 31, 1867, Miss Bessie W. Dickson, daughter of the late Rev. Robert Dickson, D.D., who, with two children, survives him.

RANDOLPH, J. DAVIDSON.—Born near Carlisle, Pa., May 16, 1831; graduated from Princeton College, 1858, and Princeton Theological Seminary, 1861; ordained by the Presbytery of Raritan, May 16, 1864; pastor, Frenchtown, N. J., 1864-82; part of the time Kingwood Church was connected with the Frenchtown Church; was dismissed by the Presbytery of New Brunswick to West Jersey Presbytery, to the church of Pittsgrove, 1882; he served the Pittsgrove Church two years, and supplied the church at South Amboy six months; was pastor of Atglen Church from December, 1887, to May, 1897, nine and a half years; Christiana Church, since 1891, was connected with Atglen under his pastoral charge. Died May 23, 1897.

Married, November 2, 1865, Miss Sarah M. Rutherford, of Harrisburg, who survives him, with one daughter, wife of Rev. Wm. S. Voorhies, and one son, Mervyn P. Randolph, of Pittsburgh.

RICHARDSON, WILLARD.—Born at Harford, Pa., 1815; graduated from Hamilton College, 1837, and Union Theological Seminary, 1840; ordained by the Presbytery of Montrose, 1846; principal of Academy at Bethany, Pa., 1846-51; pastor at Conklin, N. Y., 1851-63; chaplain Eighty-ninth New York Volunteers, 1863-65; home missionary and principal Fairfield Normal Institute, 1865-69; Superintendent of Schools, Susquehanna county, Pa., 1876-78. Died at Houston, Del., March 19, 1897.

Married, May 25, 1840, Miss Harriet A. Tyler, Honesdale, Pa.

VANCE, JOSEPH.—Born in Mendham township, N. J., January 25, 1806; graduated from Williams College, 1832; studied theology privately with Rev. Wm. Hoover, Morristown, N. J.; ordained by Morris and Orange Presbytery, May 6, 1836; stated supply at Boonton, N. J., 1834-38; Sussex, N. J., 1838-39; South Orange, N. J., 1839-44; field missionary in Central Pennsylvania, 1844-45, and in Northwestern Pennsylvania, 1845-46; settled over Fairview, Girard and McKean Churches, Erie county, Pa., 1846-48; Girard alone, 1848-54; Belle Valley, Pa., 1854-71; superintendent of Erie cemetery, Pa., 1871-89; retired, 1889-97. Died at Erie, Pa., April 26, 1897.

Married, May 6, 1834, Miss Marietta King, of Bloomfield, N. J., who died February 23, 1843. Married March 13, 1844, Miss Hannah Bell, of South Orange, N. J., who survives him, with her five children (among them Rev. E. D. Vance, of Erie, Pa.), and one child of his first wife.

WYCOFF, SAMUEL.—Born in Crawford county, Pa., December 11, 1829; graduated from Allegheny College, 1858, and Union Theological Seminary, 1861; ordained by the Presbytery of Meadville, September 11, 1861; stated supply, Cherry Tree and Kerr's Hill, Pa., 1861; Titusville, Pa., 1862; pastor, Peoria,

Ill., 1863-65; Knoxville, Ill., 1865-71; pastor-elect, Peru, Ind., 1871-75; pastor-elect, Portage, Wis., 1875-79; stated supply, Lake City, Minn., 1879-82; stated supply, Minneapolis, Minn., 1882-84; La Crosse, Wis., 1884-85. Died at La Crosse, Wis., April 24, 1897. His wife survives him.

RECEIPTS.

HOME MISSIONS, MAY, 1896 AND 1897.

	*CHURCHES.	*WOMAN'S EX. COM.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1896.....	\$6,026 34	\$9,486 75	\$1,739 72	\$3,559 19	\$20,812 00
1897.....	7,225 03	7,534 47	2,646 52	2,083 15	16,489 17
Gain.....	\$1,198 69		\$906 80		
Loss.....		\$4,952 28		\$1,476 04	\$4,322 83

COMPARATIVE STATEMENT OF RECEIPTS FOR TWO MONTHS ENDING MAY 31, 1896-1897

	CHURCHES.	WOMAN'S EX. COM.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1896.....	\$22,824 19	\$21,149 81	\$4,458 89	\$6,268 79	\$54,701 68
1897.....	22,631 81	13,973 98	7,382 91	4,614 52	48,603 22
Gain.....			\$2,924 02		
Loss.....	\$192 38	\$7,175 83		\$1,654 27	\$6,098 46

* Under these headings are included the gifts of Sabbath-schools and Young People's Societies.

† Includes the receipts of the Literature Department (sale of leaflets) which are not included in 1896 figures.

FREEDMEN, MAY, 1896 AND 1897.

	CHURCHES.	Y. P. S. C. E.	SAB.-SCHOOLS.	W. E. COM.	MISCELLANEOUS	LEGACIES.	TOTAL.
1896.....	\$2,072 20	\$21 25	\$312 07	\$598 62	\$1,958 15	\$5,525 00	\$10,487 29
1897.....	1,312 72	8 89	110 22	558 21	99 80	427 12	2,516 96
Gain.....							
Loss.....	\$759 48	\$12 36	\$201 85	\$40 41	\$1,858 35	\$5,097 88	\$7,970 33

TOTAL RECEIPTS TO JUNE 1, 1896 AND 1897.

	CHURCHES.	Y. P. S. C. E.	SAB.-SCHOOLS.	W. E. COM.	MISCELLANEOUS	LEGACIES.	TOTAL.
1896.....	\$4,933 64	\$79 60	\$522 95	\$1,331 58	\$3,519 02	\$5,525 00	\$15,911 79
1897.....	4,072 20	52 14	360 54	885 44	601 31	427 12	6,398 75
Gain.....							
Loss.....	\$861 44	\$27 46	\$162 41	\$446 14	\$2,917 71	\$5,097 88	\$9,513 04

FOREIGN MISSIONS, MAY, 1897.

	THIS YEAR.	LAST YEAR.	INCREASE.	DECREASE.
Churches.....	\$540,530	\$556,669		\$16,139
Women's Boards	6,087	3,000	\$3,087	
Sabbath-schools	118,922	86,685	32,237	
Y. P. S. C. E.	207,709	157,960	49,749	
Legacies	263,803	802,851		539,048
Miscellaneous	232,292	538,286		305,994
Total.....	\$1,369,343	\$2,145,451		776,108

PUBLICATION AND S.-S. WORK.

MAY, 1897.

Contributions from Churches	\$2,356 61
“ “ Sabbath-schools	440 42
“ “ Individuals	70 56
	<u>\$2,867 59</u>
Previously acknowledged	3,630 58
	<u>\$6,498 17</u>

CHURCH ERECTION.

MAY, 1897.

GENERAL FUND.

Contributions.....	\$2,050 88
Miscellaneous.....	1,923 77
	<u>\$3,974 65</u>

LOAN FUND.

Amount collected on loans.....	6,321 78
--------------------------------	----------

MANSE FUND.

Amount collected on loans....	\$1,098 50
Miscellaneous	12 37
	<u>1,110 87</u>
	<u>\$11,407 30</u>

GENERAL FUND CONTRIBUTIONS.

April 11-May 31, 1897	\$5,000 23
April 11-May 31, 1896	5,092 22
	<u>\$91 99</u>
Loss.....	
General Fund Appropriations to date..	\$16,775 00
Net receipts available to meet same....	6,617 83
	<u>\$10,157 17</u>
For same period last year.....	81,206 89

MINISTERIAL RELIEF.

MAY, 1897.

Churches.....	\$2,955 69
Individuals.....	205 60
Interest	2,925 30
Interest on bank deposits	189 15
Legacies	1,325 00
	<u>\$7,600 74</u>

Total for Current Fund since April,

1897.....\$11,191,35

For same period last year 14,484,20

EDUCATION.

MAY, 1897.

Churches, Sabbath-schools and C. E. Societies.....	\$1,055 07
Miscellaneous sources.....	9 09
Legacy	290 00
Amounts refunded	25 00
Income from investments	216 15
	<u>\$1,595 31</u>
Previously acknowledged	1,250 51
	<u>\$2,845 82</u>
Total since April 15, 1897.....	

THE GENERAL ASSEMBLY'S COMMITTEE,

1334 CHESTNUT STREET, PHILADELPHIA.

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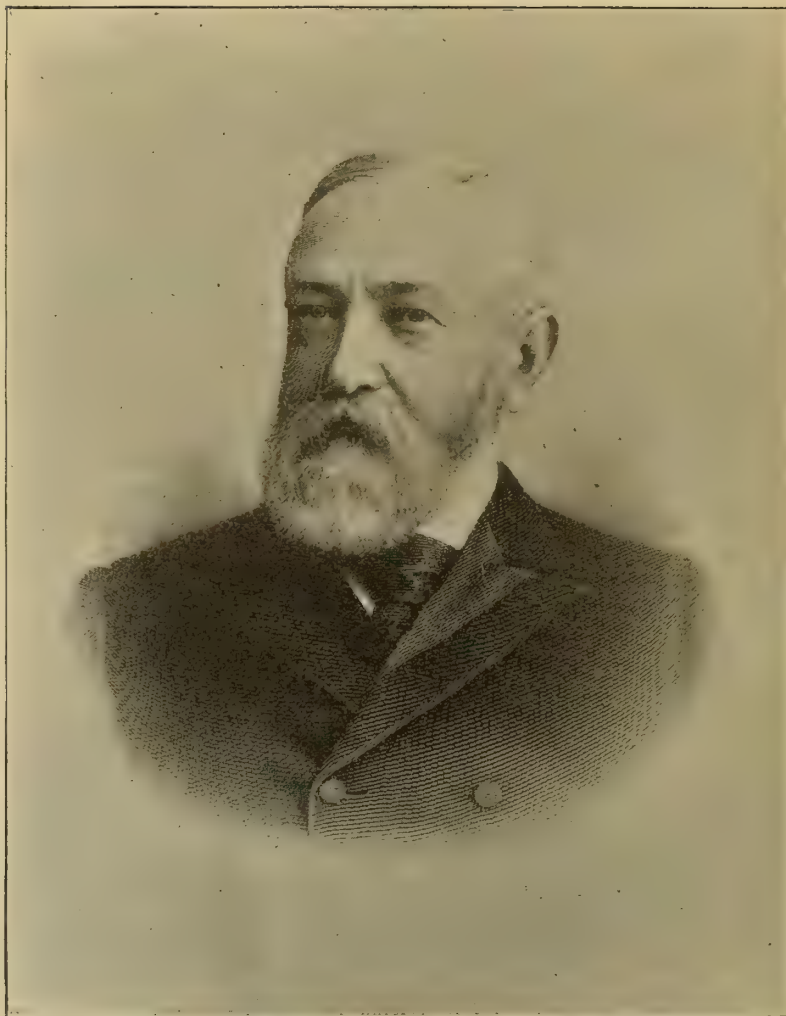
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[Each of these Editorial Correspondents is appointed by the Board of which he is a Secretary, and is responsible for what is found in the pages representing the work of that Board. See list of Officers and Agencies of the General Assembly on the last two pages of each number.]

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Gen. Benjamin Harrison,
Commissioner to the General Assembly from the Presbytery of Indianapolis.

“The Presbyterian Church of the United States should now start forward on a great career for missions. The Church all aglow with missionary spirit should be a growing Church. When we are giving ourselves to fresco, organs and cushioned pews, the taste may be educated, but the heart is not set on fire. A spirit of missions alone will fill the Church with enthusiasm and growing power, attractive beauty that will attract large accessions of useful members.”

THE CHURCH

AT HOME AND ABROAD.

AUGUST, 1897.

CURRENT EVENTS AND THE KINGDOM.

Westminster College, Cambridge.—English Presbyterians will remember May 25, 1897, as a red-letter day in their history. On that day was laid the cornerstone of a new building for the theological college, which, through the liberality of two excellent women, is to be removed from London to Cambridge. Though the college is not to become an integral part of the university, it will enable Presbyterian graduates to complete, on the classic soil of Cambridge, their preparation for the ministry.

Southern Student Conference.—To deepen the spiritual life of college men, to train them for leadership in organized Christian work among their fellow-students, and to open up the possibilities for Christian service which await them after graduation, was the purpose of the Southern Student Conference held at Knoxville, Tenn., during the last week of June. One hundred and forty students from sixty-one institutions were in attendance. Instruction was given as to the best methods of deepening the interest in missions among students and as to the principles that should guide one in the choice of his life work. The influence of the conference was helpful, and gives promise of a deeper religious work in the colleges in which the delegates will be leaders during the coming year.

Korean Liberality.—The editor of the *Seoul Independent* relates this incident which he says indicates what Christianity can accomplish in the minds of uncultured, ignorant and uncharitable people: A little native Presbyterian church of about one hundred members in Janguen district of Whanghai province, not under the immedi-

ate charge of a foreign missionary, contributed sixty dollars towards the Indian famine fund called for by the *Independent* and the *Christian News*. Some of the women members who did not have money gave their silver hair-pins and rings which were worth altogether over twenty dollars; making the total contribution from that church more than eighty dollars. Not a cent of contribution towards this fund was received from other Koreans, who are far more able to give; but these poor country people, who probably earn a dollar for a month's hard work, willingly gave their earnings for the relief of distressed people in a far-away land which they never saw and probably never will see. The point made by the editor is that the difference of sentiment between the native Christians and other Koreans has been brought about by the influence of Christianity, which makes them feel the obligation which each man owes his fellow-creatures, wherever they may be.

Discovery of North America.—On June 24, 1897, anniversaries were held in several places in New England and Canada, commemorative of the discovery of the North American continent, by John Cabot, in 1497. The discoverer was a citizen of Venice, who secured from Henry VII the right to sail under the English flag, on a voyage of exploration in the Western ocean. He sailed from Bristol, Eng., and on the date above named, sighted land, which is believed to have been Cape Bona Vista, Newfoundland. It is also claimed that he visited in the same year the coast of what is now Nova Scotia. In the following year, 1498, John Cabot with his son Sebastian, made a second voyage to the West,

and coasted along the Atlantic coast of the American continent from Nova Scotia to Cape Hatteras. The extent of this voyage is noted on the map of Juan De La Cosa, the pilot of Columbus, published in the year 1500. Upon it the North American coast is dotted with English flags. This voyage of Cabot gave England the right of occupancy of the Atlantic coast of the North American continent, and determined what the form of civilization would be which should occupy the newly discovered territories. God is in history, and his hand it was that guided John Cabot and an English crew across the trackless ocean, the first bearer to American coasts of that English speech and civilization which are now dominant over the continent.

Li Hung Chang and the Bible.—Dr. Coltman, of Peking, writing under date of May 15, 1897, relates the following very remarkable interview with that eminent Chinese statesman, Li Hung Chang:

"At a recent visit I made to His Excellency Viceroy Li Hung Chang, I found him reading a beautiful Russia-leather bound copy of the New Testament, that had just been sent him by Rev. George Owen, of the London Mission. The type and paper were of the same kind as that presented to the Empress Dowager on her jubilee celebration a few years ago. The old gentleman was so intent on his reading that he did not notice me for several minutes, and as I could see the title of the book, I put up a silent but earnest prayer that God might send him some message in his reading that would appeal to his heart.

In a little while he raised his eyes, and looking attentively at me, said, 'Dr. Coltman,' or, as he addresses me in Chinese, 'Man Tai Fu, do you believe this book?' 'Your Excellency,' I replied, 'if I did not believe that book I should not have the honor of being your physician. I thoroughly believe it.' 'Are you sure it is not all rumor and report?' he again asked. 'Very sure,' I replied. 'How do you know?' he continued. 'By a test given in the book itself. Does it not say in the book that a bad tree cannot bring forth good fruit, nor a good tree bad fruit? Your Excellency has admitted to me previously, that the condition of the people in Western lands far surpasses anything in the East, and I can assure you that the happiness and prosperity of the various nations you have recently visited is in direct proportion to the nearness with which they live to the precepts taught in that Book. Would that your Excellency also believed it.' Why, 'I believe that you would like me to turn Christian,' he said, in a half-joking, half-earnest tone. 'Not only you,' I replied, 'but your young emperor and all his people.' 'We have Confucius,' he replied, 'and you have your Jesus; are they not much the same?' 'By their fruits ye shall know them,' I replied. Then, before we could carry on the conversation further, important dispatches were brought in, and the viceroy had to give them his attention; but as a servant took the book from his hands to place it in his library, he said, 'Don't carry it to the library; take it to my bedroom table. I wish to look at it again.'"

ONE who signs himself "A Poor Boy" writes: "Here is the dollar. Kindly send THE CHURCH AT HOME AND ABROAD for one year to somebody who has the misfortune not to get it now."

As a result of the action of the presbyteries, Moderator Jackson announced the new constitutional rule, that candidates for licensure shall be examined in the English Bible, and shall be required to exhibit a good knowledge of its contents. This is now a law of the Church.

THE pastor of the University Place Presbyterian Church, New York, relates that about three years ago a gentleman came forward at the close of the morning service and said: "I am a pilgrim and a stranger. I arrived this morning by the steamer from Havre, and have been sitting in the corner of the gallery yonder, where I heard the last sermon before my conversion, and the first sermon after my conversion, both on the same day." It was Theodore Monod, the leading spirit and best-known pastor in the Reformed Church of France to-day.

OUR FRONTISPIECE is the pleasant face of Ex-president Harrison, appearing now as a modest American citizen, and a faithful elder in the Presbyterian Church. Sent by his presbytery as a commissioner to the General Assembly, he took part pleasantly and usefully in its proceedings, not only as a member of an important committee on the Presbyterian Building in New York, but in speaking pleasant, brotherly and wise words, some of which we have placed below his portrait.

OTHER PORTRAITS in this number will not fail to interest our readers. President Angell (p. 100) is on his way to Constantinople, commissioned by the government of his country to conduct its negotiations with the government of Turkey. His fellow-citizens, as well as their President, have confidence in his Christian wisdom, patriotism and philanthropy.

The faces of the young missionaries, Marling and Good and Mrs. Laffin, who gave their lives to Africa, appear at the same opening (pp. 110, 111) with that of Dr. Mattoon, in which the venerableness of white beard and hair do not seem inconsistent with the youthful joy and vigor that shine from his face. Strength and venerableness unite again on p. 112, in the face of Dr. House.

OTHER PICTURES illustrate and beautify other pages. A Korean Rice Shop, p. 113; Korean Mother and Children, Korean Village, Korean Noblemen in Court Dress, pp. 114, 115. The Amanzimtote Church and the Winona Auditorium appear in the Christian Endeavor pages.

We are quite sure that if these pictures attract the eyes of young or old to the pages which they illustrate, they will find the printed matter on those pages well worthy of attentive perusal.

BUSINESS.—It would be well to hold this strong word more closely than we do to its true meaning, including all things with which earnest men and women *busy* themselves. This would be a gain to our speech, our literature and our thought. There is an unhappy suggestion in distinguishing “professional” men and “business” men—a seeming hint that lawyers and doctors and teachers and ministers are not *busy* as well as merchants. There is not only a verbal but a practical gain in understanding that in the pulpit, in the Sabbath-school and in the church, in preaching and evangelizing and all practical Christianity, we “mean business.” Let us keep the diligence and earnestness which that strong word expresses.

OUR NEW COVER.

We have received pleasant commendation of the change in our cover which was presented on our last number. Our readers may desire some explanation of the seals which are its principal feature. On information obtained from Dr. McCook, who is the author of the original designs, except that of the Board of Publication and S.-S. Work, we have prepared the following explanation.

In the upper right-hand corner of the page is the seal of the General Assembly. In form it is substantially that of the Westminster Assembly of Divines, except that on the left-hand page of the open Bible is displayed the well-known ancient seal of the General Assembly's Board of Trustees. This is a serpent uplifted upon a cross in the midst of a wilderness, in reference to our Lord's

type of his atonement as found in John 3:14. Further, only half of the Westminster wreath of palm branches is used, the lower half being replaced by a demi-wreath of olive and oak, emblems of peace and endurance.

The latter are the plant emblems used on the seal of Geneva and also that of the United States Senate. The motto on the left-hand page above the cross is “Christus exaltatus Salvator” — “The Uplifted Christ, our Saviour.”

The seal of the Board of Home Missions occupies the upper left-hand corner. The central design is the straight trumpet of the ancient Jewish priests, a type of the heralds of the gospel. Suspended to the trumpet is a gonfalon, or banner, upon which is an outlined map of the United States. A ribbon issues from the ends of

the trumpet and surrounds the gonfalon, on which is the Scripture text, "Unto all the inhabitants thereof" (Lev. 25 : 10). Above the trumpet is a dove which bears in its beak an olive branch, and spreads its wings above an open Gospel. The symbolism is readily interpreted to imply that the mission of our Home Board is to bring the gospel of peace through the grace of the Holy Spirit, by means of the heralds of truth to all the inhabitants of the United States.

The seal of Foreign Missions comes next. The design is composed from figures used on the old certificates of life-membership. In the centre is a globe, partly obscured by clouds, and represented as revolving towards a sun placed in the upper dexter part of the field. In the base is a radiant printing press, beneath which, in the exergue, is a wreath composed of palm with dates, and pine with cones. These plant emblems represent the world-wide field of the Board, which extends from "Greenland's icy mountains" and the northern regions where the pine has its home, to "Africa's sunny fountains" where the date palm flourishes. The globe represents the same fact, with the further truth that the clouds and shadows of superstition and error are illumined and dispersed as the dark places of the earth are brought into the light of Christ. The Latin motto on the scroll, "E luce in tenebris; a tenebris ad lucem" is translated: "Out of the light into the darkness; from the darkness to the light."

The thought is that a Christ-illumined Church must bring light to heathendom, which in turn is enlightened in the knowledge of Christ.

The next seal in order is that of the Board of Ministerial Education. The design is a pulpit recess or architectural tabernacle within which, upon a Bible and hymn book laid on a pulpit stands a burning candle. The motto, "Aliis in serviendo consumor"—"I am consumed in serving others," is the verbal interpretation of the burning candle. Surrounding this illumined tabernacle are seven stars, types of the messengers or "angels" of the churches (Rev. 1 : 20). The olive wreath on the base of the field symbolizes peace and the gospel. The above figures strikingly represent the office of all who have devoted themselves to the Christian minis-

try. The seal, as adopted by the Board, was arranged from the old certificate of membership, which has long been out of use.

The Board of Church Erection comes next. The central design is a church edifice, on either side of whose spire are placed "the seven stars" representing the messengers of the churches, in two groups—on one side of the spire *three*, the number of God and heaven, and on the other side *four*, the numerical symbol of the earth. The shield is parted laterally by an embattled line (in heraldry "parted per pale, embattled"), and on the base are placed a shepherd's crook, a scroll and an ancient lamp, emblems of the ministerial office, as bishops of the flock, expounders of the word, and illuminators of the understanding. This part refers to the Board's "Manse Fund." The shield is supported on either side by leaves of palm, and the motto is, "Ædificate Sanctuarium Domino Deo" ("Build ye a sanctuary for the Lord God"), the vulgate Latin of 1 Chron. 22 : 19.

In the lower left-hand corner is the seal of the Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers. The centre of the field is occupied by two figures, one that of an aged Levite (represented as a harvester) whose sickle lies at his feet. He turns his face and reaches out his arm regretfully to the harvest field that stretches towards the horizon from an open swath and within which are several sheaves of gathered grain, and a stack of standing sheaves. The venerable laborer turns a look of regret and farewell towards the ungathered harvest, as though unwilling to leave the Master's work. At his side, in the foreground, is a stalwart young harvester. He holds the aged father by one hand, as though to draw him and lead him away from the field wherein he no longer can work. With the other hand he points to an embowered cottage that lies in the distance along a path. Above the door is the word "Rest;" at the side is a cornucopia. The young Levite seems thus to be saying: "Father, the time for labor is ended. Come, enjoy the honorable 'rest' and the well-earned 'plenty' which your brethren and the Church will prepare for you." In the sky above the aged harvester's head hangs a radiant crown, a token of the

heavenly reward that awaits him. The motto, "Take heed that ye forsake not the Levite," is from Deut. 12 : 19.

Next is the seal of the Board of Missions for Freedmen. The "chief" (in azure), bears an open Bible (in gold) flanked on either side by books representing secular learning (in silver). Beneath the chief in the honor point of the shield is a radiant sun (gold). In the base is a gilt cage with open doors, from which a bird rises in flight toward the sun. The floral supporters of the shield are, on the dexter side, a wreath of corn; on the sinister, a wreath of cotton. For the crest a black hand rises from a roll of folded manuscript, holding aloft a lighted torch. The motto is "Ex cavea ad Solem"—"From the cage to the Sun." This motto, with its symbolism, represents the idea of the Freedmen escaping (like a delivered bird) from bondage, and rising toward a higher and holier life, illumined by the Sun of righteousness and the Holy Bible, and informed by secular learning. The black hand and the uplifted torch show that the religious and secular light obtained by the Freedmen is diffused by them in turn among their fellows.

The last seal is that of the Board of Aid for Colleges and Academies. On the central field is displayed a blue shield, which bears

an orange (or terra cotta) colored Y or pall, the symbol of Chicago. Over all is blazoned an open Bible, above and behind which are placed a row of seven books representing secular knowledge, the whole radiating streams of light. On a red chief appear emblems of the heavenly bodies, the moon, Saturn and Jupiter with her satellites. For crest an open scroll upon which is an ancient lamp, emblems of light and learning. The floral supporters are blossoms and leaves of columbine. The motto is "Per Solem solum lucent"—"they shine by the Sun alone." The design and motto interpret the ruling principle of the Board that secular learning receives its true illumination from the Holy Bible. This is indicated by the grouping of the books in the centre of the shield, and also by the planetary bodies upon the chief. As the seal was adopted during the Columbian year, when the great Exposition was being held in Chicago, the home of the Board of Aid, the Chicago Y-shaped emblem, and the columbine flower were adopted in recognition of this fact.

At the foot of the open rectangular space in which are printed the names of editors etc., is the design on the seal of the Board of Publication and Sabbath-school Work. It is an open, radiant Bible, upon a pulpit cushion bearing the motto "Sit Lux."

"LET US HAVE PEACE."

These potent monosyllables won a conspicuous and permanent place in our national history and literature, when our foremost warrior uttered them after his grand series of victories that saved our national union. That sincere utterance following the unanimous terms of surrender proffered by him to the armies which he conquered made them friends.

Did ever another successful warrior live for years equally loved, and die equally mourned, by those whom he led to victory and those whom he conquered? Precious, potent, golden words! "*Let us have peace.*"

These same precious and potent words are given us in the Revised Version of the New Testament, in Rom. 5:1. "Being justified by faith, *let us have peace* with God." This is an interesting correction of the former reading, which was *we have*

peace, instead of *let us have peace*. It is a correction, not of the translation, but of the reading from which the translation was made. Of the Greek manuscripts some had the Greek word *ἔχομεν* and some *ἔχωμεν*. Any reader can see that the two words differ only in the third letter, which in one is *ο* and in the other *ω*. These in the Greek alphabet are named omikron (that is, *little o*) and omega (*i. e. great o*). But in the Greek this makes all the difference between *we have peace*, and *let us have peace*.

Prof. Shedd, in his commentary on Romans, published in 1879, in expounding Rom. 5:1, wrote: "We retain this reading (*ἔχομεν*) upon dogmatic grounds, with the majority of commentators, although the subjunctive (*ἔχωμεν*) is by far the most strongly supported. The writer [of the epistle] now mentions an actual and neces-

sary effect of justification, namely, peace with God. This requires the indicative. The subjunctive mode, in the *hortatory* signification certainly, is entirely out of place here. The connection between God's act of justification and peace of conscience is that of cause and effect, and it would be illogical in the highest degree to exhort a person who has experienced the operation of the cause, to labor that the effect may follow. Given the cause, the effect follows of course."

A warm friend and admirer of Dr. Shedd, who read his commentary and first learned from it that there were two readings in the Greek manuscripts, was not satisfied with Dr. Shedd's statement and reasoning, and wrote to him respectfully objecting to letting such a question be decided "upon dogmatic grounds," and insisting that dogma should be derived from the text, not the text determined by dogma. He objected to Dr. Shedd's reasoning, admitting, of course, that when the sinner does exercise *faith* in Christ, and is therefore *justified*, peace is in fact established between him and God; but of this the penitent soul is not always instantly assured, so as to experience the sweetness of "peace of conscience." Many a soul, at that stage, needs a pastor's or teacher's *assurance* that God has no further controversy with him—needs the exhortation to accept the offered peace—to take it—to have it—to hold it and enjoy it. Just this is Paul's exhortation to his fellow-believers: "Let us *have* peace." To the letter thus written to Dr. Shedd, he replied as follows: "I am much obliged to you for your criticism upon *ἔχωμεν* in Rom. 5:1. That mode of explanation did not occur to me; and yet it is strange that it did not, since it is the most literal of all the meanings of the subjunctive mode. I wanted very much to retain *ἔχωμεν* because

in fixing the text I like to follow the uncials.* I agree heartily with you that the doctrine must never decide the matter, unless the particular doctrine is so evidently contrary to the general doctrine of the Scriptures that it must be rejected. Scripture must not contradict Scripture."

It was quite like that great man to accept so sweetly a suggestion from one greatly inferior to him in learning. It was like a great optician, thankfully accepting from a child the lamp which he happens to need in a dark place.

Our readers will recall the following anecdote of Dr. Shedd's early youth, in "The Reminiscences of William A. Booth," in our June number, p. 456: "During the religious services of 1834 or 1835, among the inquirers was a young man named Shedd. He remained in a state of deep anxiety for a period of two or three weeks. I had conversed with him a number of times; so had Mr. Smith [the pastor] and the other elders. One evening I went to him in an inquiry meeting and found that he was still in doubt. I gave him the text, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. 5:1). I passed on to another person with whom I wished to converse. The text made an impression upon him, and that night, after he left the church, he expressed a hope."

It seems probable that he had already really accepted Christ, and entrusted his soul to him, and only needed the encouragement of that wise winner of souls with his gentle, steady voice and eye, to *realize* his privilege. Without then knowing the true reading of that text, he obeyed its sweet exhortation: "Let us *have* peace."

* This is a technical term applied to a class of manuscripts which Dr. Shedd, with other scholars, regarded as the most reliable.

WOMANHOOD IN ELOQUENCE.

A venerable woman, whose husband was the pastor of a church in Massachusetts, once said to me: "I have sometimes suggested to my husband that his sermons would be more effective if they had in them more of those little touches of nature which a woman is more apt to put in than a man." Her telling me that convinced me

that in that respect, as doubtless in many others, she was a help meet for the wise and good man with whom she lived in happy wedlock more than sixty years.

That there are qualities and powers of our human nature which are distinctively masculine, and other powers and qualities which are as distinctively feminine, no man

and no woman can doubt. Quite as evident is it that powers and qualities which belong to both men and women are found in both in different proportions or with certain modifications which distinguish them from each other. The strongest, most robust, most virile manhood loses nothing of manliness by being suffused with womanly grace and penetrated with the womanly spirit. On the contrary, all its power for good is thereby enhanced. That Massachusetts pastor's wife knew, with right womanly intuition, that this is especially true of that mode of manhood which we call eloquence—that combination and exercise of manly powers and qualities which results in effective speech. In her time, and probably in her own mind, it was assumed that public speech was exclusively a masculine prerogative. She might be able to help her husband in his exercise of that prerogative. She might exert an influence upon him which would increase his ability to do what it would be unwise and indecorous for her to attempt to do herself. Probably just as good women, just as conscientious and just as modest, now view that matter somewhat differently, and are sustained in their view by just as wise and just as conscientious interpreters of nature and Scripture as her husband.

I am not purposing now to discuss the question thus suggested, and will here only say concerning it: "Let every woman be fully persuaded in her own mind." And let every man beware how he constrains any woman to take upon her heart and brain and nerves, burdens which he himself ought to carry. But the thoughts which I now desire to express concerning womanhood in eloquence do not have reference only to public discourse. Eloquence in the orator doubtless implies the possession of important thoughts and the power to utter them clearly and forcibly. It implies deep feeling and such spontaneous manifestation of it as begets correspondent feeling in his hearers. It implies a strong will which, infusing its mysterious energy into all his speech, blows over his hearers like a mighty wind, and sways them like the waving corn—sometimes transforming them into its own likeness and sweeping them on with it, a resistless tempest. But there is as genuine eloquence in conversation, in all labor of one mind to influence another

mind. It is the power by which a single mind communicates truth clearly and vividly to another mind—the power by which one soul grapples another soul, and carries it captive by earnest persuasiveness—infuses its own energy into it, blending the two into one spiritual power. This form or mode of eloquence has never been held to be of the masculine gender.

HEARING RELATIVE TO SPEAKING.

An eminent teacher of the last generation had a lecture on "The hearer's contribution to the effectiveness of public speech." Another no less eminent teacher spoke of "eloquent hearing." Lord Macaulay quotes Demosthenes as saying that "the power of oratory is as much in the ear as in the tongue." Hearing is not a mere passive state. It is a voluntary and energetic act. It is a purposed and steadfast presenting of the mind over against a speaker's utterance—not merely holding it open that the speech may be poured in, but eagerly drinking it in with living thirst and appetite. The more attentively, earnestly and responsively this is done, the more eloquent will any speaker be. The vivifying power of eager and sympathetic attention—its power to uplift a speaker above himself into his subject, and then to pour him down upon the souls of his hearers, like rain upon the mown grass, is truly wonderful. In this happy power I think that the feminine mind and the feminine countenance excel the masculine. For such helpful uplifting the clapping of men's hands and the thumping of men's canes and their cries of "Hear! hear!" have not half the power of intelligent women's attentive faces with the visible play across them of the lights and shades of thought and feeling which attentive women's faces are not apt to lack.

Comparatively few women yet feel called to attempt public speaking, but all are called to be hearers of public discourse, and it is well that they should know that the earnestness of their hearing has a precious power to enhance the eloquence of the speech.

ELOQUENCE IN CONVERSATION.

As all the powers of genuine manhood are concerned in the composition and delivery of a sermon or oration, all the powers

and all the graces of genuine womanhood are exercised in eloquent conversation. Diligence and fidelity in study, continual reading of good books, daily exercise in expressing thoughts which have arisen and truths which have been learned—such culture and discipline and exercise together with the spiritual culture which removes selfishness and clothes the spirit with purity and sincerity and holy earnestness, will seldom fail to secure a spontaneous development of conversational eloquence. Grace will be poured into the lips of the woman in whose tongue is “the law of kindness.”

Only two specific suggestions will I offer in respect to such self-culture:

1. You can never become good talkers unless you are good listeners. Give to every one with whom you consent to have conversation honest and earnest attention. Thus only can you make sure of getting from him the best that is in him, and be equally sure that whatever is best in you—whatever is truest and brightest and best worth saying—will come forth in its utmost beauty and power, when elicited and made to come forth responsively, as it may be even by one whose mind is far inferior to your own, to whom you have given such generous and helpful attention.

2. In conversation, as in oratory, there is no other such charm and no other such power as truth. It is sad to see how easy and how common it is for the conversation of women and men to lose this power and this charm. Still sadder is the evident fact that the power of disguising one's thoughts and concealing deviations from one's professed principles is studiously cultivated by some. This is as foolish as it is sinful. The true and the beautiful cannot be put asunder without equally marring both. God has joined them together. In the long run, in a whole lifetime, the most influential person is always the one who is most truthful. Eschew all deceitful words and tones and looks. Let lips, eyes and face always speak the thing you honestly mean—“the truth and nothing but the truth.” The powers of expression which God has given you, thus put to the honest use for which God intended them, will be naturally developed to their highest capacity. In schools, in society, in beautiful homes, your speech will distil as the rain; your teaching will drop as the dew; and many gentle and wise

words which you will have spoken, hidden deep in the hearts to which you spoke them, will continue to give comfort and strength and hope, when you shall have finished your course and shall sleep in blessing.

In the parlor of Wells College at Aurora, N. Y., is a work of art, the sight of which, many years ago, has remained in my memory, a perpetual joy. It is a symbolic marble statue. The face is abundantly expressive of womanly sweetness blending with an equally clear look of heroic determination befitting the warlike helmet upon the firmly erect head and the sword as firmly held in the right hand. An open lily lies fitly upon the pure bosom; the left hand grasps the folds of the robe otherwise hanging loosely about the graceful limbs, as if carefully holding it away from something which might soil its spotless whiteness; the point of the sword touches the pedestal, and near it lies a mask. As your eye glances downward from that lovely and awe-inspiring face along the lines of the majestic figure, the graceful robe, the resolute arm, and the sternly pointing sword, it falls at last upon the significant inscription which the artist placed upon the front of the pedestal—*VERITA*.

It is an ideal statue of *TRUTH*. The mask at her feet tells of her unseen foe, *DISSIMULATION*, from whose face she has smitten it, and from whose polluting touch she carefully holds away her white raiment. There is no grander or more beneficent power in this world than a woman of perfect truth, a graceful, educated woman of such absolute sincerity that dissimulation is baffled and unmasked by her simple and direct speech or her equally expressive silence, and shamed out of sight by her refusal of all contact.

What a regeneration of social life will it be when only such women can be found in society! Women who will endure no flattery from men and tolerate no insincere profession or pretension among themselves, will not only purify social intercourse, but immeasurably elevate its tone and enhance its power. In such a social atmosphere men will rise to nobler manhood, and human speech, from lips of men and women, will become a power filling with nobler, holier meaning than we have yet conceived that deep word *ELOQUENCE*. See Vol. xxi, p. 8.

H. A. N.

MINISTERIAL TENDERNESS.

FRANCIS A. HORTON, D.D.

[Read to a meeting of ministers in Pilgrim Hall, Boston, and to the Presbyterian Ministerial Association of Philadelphia, and now given to the readers of THE CHURCH AT HOME AND ABROAD, at the request of its Editor.]

I would not classify tenderness among the neglected graces of the ministry. But I think that it may justly be placed among those that deserve more especial mention. During my ministry, so far as I am able to recall at this time, I do not remember a single instance when the cultivation of this eminent grace was brought forward as the subject of a paper upon an occasion like this. This fact need not argue any lack of appreciation, for my acquaintance is extensive, and it shows me that as a class they live and think and act upon the refined and softened side of life. On the other hand, such lack does not argue that keen appreciation of the vital importance of this quality to our success that seems fitting.

Nor would I create an impression of egotism by now bringing this matter forward as though I were in personal possession of this charm above many, my brethren esteemed and beloved. Rather, on the other hand, would I have you infer the contrary, that a positiveness of conviction which is mine as a gift of nature, a brusqueness of expression with vigor of action, have betrayed me into sins against the grace which I advocate, so that I am now really upon the stool of repentance making amends for my shortcomings and overgoings in true ministerial style, by pointing out with emphasis to my innocent and guileless auditors what they should carefully avoid. Let this suffice for personals.

SPONTANEOUS DEVELOPMENT.

It may be thought that ministerial tenderness will develop itself by the necessities of the case. We are much among the sick where we learn to step on the ball of the foot and to speak in that soft and soothing voice which has no trace of the whine in it, but is the outgush of a robust and manly soul attuned to the enfeebled condition of the hearer, the softness taking a firm grip upon the patient's soul, the robustness of our manhood breathing vigor into his being, lifting his mental tone out of depression and sick-room monotony into an ozoned and invigorated atmosphere. We are much among the distressed; we hear their tales of woe, of broken health and broken hearts, of dishonest friends and wayward children,

of gnawing want and corroding care and cankered guile. We listen, if we be true men, not that we may allow the narrator to be refreshed by speaking, but we listen with our hearts that we may be true sons of consolation, that we may fulfil what Herbert says:

"Be useful where thou livest, that they may
Both want and wish thy pleasing presence still;
Kindness, good parts, great places are the way
To compass this. Find out men's wants and
will

And meet them there. All worldly joys go less
To the one joy of doing kindnesses."

We are dealing constantly with the word of God, and its refining truths; we are applying that truth to tender consciences, where the tear glistens and rolls and falls, where the voice trembles with emotion. We are comforters to the bereaved, to the bewildered by grief. We are among the children, to whom a kind word is a passport to the heart. Surely, if circumstances mould the man as they do to a large extent, we must of necessity be growing in tenderness year by year, mellowing not so much by age as by atmosphere.

NEEDS CULTIVATION.

But I think that you will readily grant that such development in this excellence is not enough. At best it is only an incidental, accidental, negative, unpremeditated, necessitarian tenderness, one that we cannot escape unless we demit the ministry. We need in addition to this a positive, determined, persistent cultivation of this grace for its own sweet sake. We should study it, practice it, improve in it, intentionally.

It is not hard to see the immense advantages that accrue to one whose tenderness is of the very essence of his soul over one whose tenderness has merely the quality of a stage costume to be used only when he is in character. Tenderness to be effective must not be a somewhat to be put off or on as occasion may determine, it must be part and parcel of the ingrained essence of being. This can only be the result of stern and intelligent self-culture.

IN THE PULPIT.

Think, first, of the wondrous pulpit power that this grace bestows. Soul speaks to soul. We know not how it is, but we know that it is. There is a subtle sub-con-

scious transference of thought and impression. Words make a conscious impression, but the drawing power of the pulpit is in sub-conscious experiences. Words may be full of love as they fall upon the ear, but if the essential heart be not more full of love than words can express, the listening soul rejects the vocal sounds and is not drawn to the man who speaks. On the other hand, where love is the essential life of the speaker, soul is knit to soul by this subtle fascination that lies below the threshold of objective consciousness. Better than organs and choirs and all the appointments of popular service, excellent as these are, is the man in the desk an incarnation of the Christ-love. Those may draw the audience within the speaker's range; he only can hold them there. Now, working from the subjective upward and outward through the objective, this tenderness will act upon the vocal chords and produce sweetness of modulation and expression; it will act upon the manner, as well as upon the tones, and will shape and form the gestures; it will portray itself upon the countenance, causing the eye to kindle and beam, spreading a glow of warm light over the face. Affected tenderness will produce those pious smiles and angelic facial raptures which the sub-conscious soul detects at once and softly repeats to itself the words of Shakespeare:

"In man or woman, but far more in man,
And most of all in man that ministers and serves
the altar,
I hate all affectation."

Again, it will do away with that offensive impression of aboveness, of desire to drive all before us. God's good people like to be led, they cannot be driven. God's bad people, and he has a host of them, are moved to do better, if moved at all, by tenderness alone. Such are hardened into further wrong-doing by the absence of it. In one word, a tender soul is a loving soul. God above finds out this quality in his servant and he pours his sweetest conceptions of truth into that mind. He keeps the mind in a tender frame, so that in those private driftings of imagination which we all indulge, whereas we might otherwise be theologically, or socially, or ecclesiastically pounding some adversary, or lampooning him with ridicule, or cutting him up into ribbons with our sarcasm (day dreams that too often get themselves materi-

alized) we are the rather thinking how we may soften asperities, harmonize differences, close up breaches of friendship, thus enriching our vocabulary of gentleness and increasing our stock of loving suggestion. Man below, also, finds out our loving heart quality and, however poor we may be as preachers, the one word, "Oh, but he is so good," will cover a multitude of defects. Thus, then, tenderness is of the highest oratorical and homiletic quality.

OUT OF THE PULPIT.

Then, secondly, reflect what a tremendous power tenderness is out of the pulpit. It enables us to attack hopefully the stubborn castle of the man-soul by the postern gate. The sinner's defenses are all on the other side. The world as he confronts it is cold and hard, selfish and oppressive, fawning where it has an end to gain, roaring where it has no interests at stake. Rebuffs and censures and blows are freely bestowed; hard exaction is the rule. Every guard is up on this side. No one thinks of such a thing as defending self on the side of tenderness, for the assault is almost never made there. This is our postern gate, and we may drive it in and take the fort. "Will you send these goods up to-day?" said a lady to a shop-girl of whom she had just bought a garment, and whose spiritual history she well knew. "Yes, ma'am." "Are you sure, my dear, that you will not wear it out first?" "Why, what do you mean, madam? You do not know this house when you talk in that way." Her guards were all up instantly and her spirit was up, too. "But, my dear, went on the lady, "Jesus bought you and paid for you with his own precious blood, and here you are wearing yourself out before you take yourself to him." That was the battering-ram against the postern gate. It was driven in. She sobbed aloud, "No one ever spoke to me like that since mother died." Ah, men of God, this world is full of people out of whose experience tenderness died when mother was laid under the sod. They were children then, they are men and women now. They know by bitter experience that this is no mother-hearted world. They are dying for a touch of the mother-heart. Charity and mission organizations!—They scarcely turn the turf of this virgin soil.

Their tenderness is official, a sort of perfunctory do-something-for-Christ affair. It is measured by tape, weighed in scales. It is valuable in its way, but tenderness is a thing of soul more than of body, of the hungry, aching soul, the soul that may be made to sing like an angel under the mother-touch, or curse God like a devil for the lack of it. It is because so little of this gentle, loving ministrations is seen in us, whereas so much was seen in Jesus, that so many men say now-a-days that they believe in the Christianity of Christ, but not in the Christianity of the churches. No doubt this trite platitude is overworked and overstrained, but, after all said and done, here is the key to the social problem and its name is Sympathy.

NOT EFFEMINACY.

When we look at the quality of tenderness we see at once that it is not effeminacy. If it were, then we who are men all over and men all through, every inch of us and every ounce of us, would be barred out by our pronounced masculinity. The world loves to say that religion is for women and children and the ministry is for men who are effeminate in quality, unequal to the rough and tumble of the world, which means, in the plain, not good enough for anything except to be clergymen. And when it sees one in the ministry whose intellect commands respect, whose hair is short, whose muscle is big, whose voice is resonant and whose garb is not a label of his calling, it is apt to say, in California phrase, "He ought to be in politics, he has no business to be hoeing small potatoes in the garden of the Lord." There are men whose phrenology, physiognomy and physiology mark them as gentle and retiring. They have a strong, sweet dash of the feminine. Some of them get into the ministry. There they are beloved and lead quiet, happy, useful lives, sometimes going to the front. But inability to battle with the world keeps many such from reaching the front ranks. For every prominent pastor knows that the lawyer or the merchant has no severer tussle with men than the front-rank minister. It is, then, when men of strength and capacity school themselves to a tenderness that is not theirs by nature that the quality shines out. Like Moses, they began life devoid of meekness,

but out of their robustness developed it to an eminent degree. When such an one is assaulted by act or word and the hot blood leaps to the roots of the hair, suffusing the face with indignation, self-mastery, one prime element of tenderness, comes in, and instantly the blood sinks away again and the soft answer comes that turns away wrath; self-conquered he has conquered all onlookers, and just there he conquered the danger that threatened to end his pastorate. When deep grief enters and at the graveside as the coffin is lowered away among the flowers, that same strong masculine man slips his arm through that of the heart-broken husband and speaks comfortingly, tenderly, again the quality shines out resplendently.

I would suggest several ideas in this matter of cultivating tenderness.

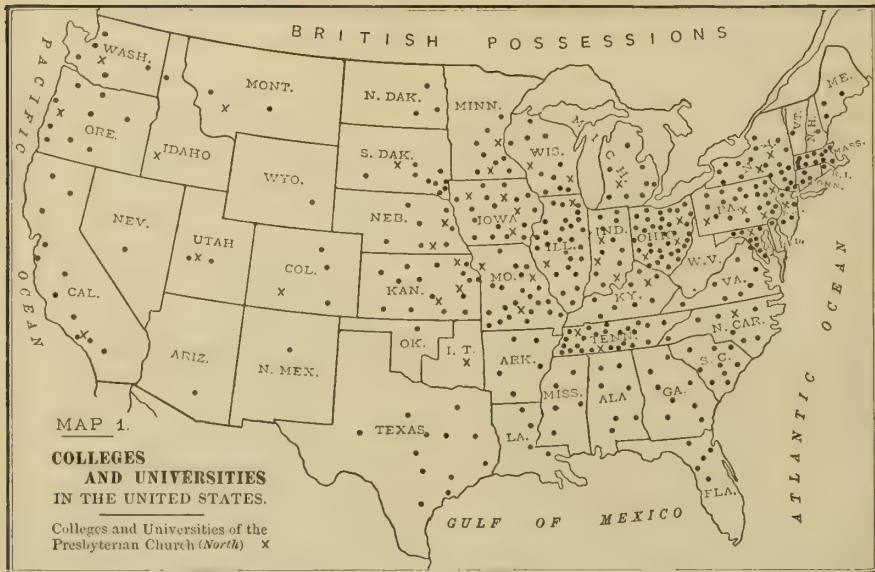
1. A careful study of Jesus in the Gospels. He was able to say the severest things in harmony with a soul of unexampled tenderness. He struck from the shoulder, as men phrase it, ringing, stinging, staggering blows, yet he was always tender.

2. A resolute will. Determine not to be betrayed into any unguarded utterances that have harshness in them. It does no good to smite vindictively with the tongue. We have an end to gain, viz., to win men to God, and keeping that uppermost in mind and working ever for it, we shall be less sensitive of self and thus learn the great art of not hearing, not feeling.

3. God takes a hand with us in this work. Love is a fruit of the Holy Spirit and comes as a result of his presence and working. By discipline he makes us tender. He shows us our own vast need and ill desert and makes us considerate of others. Forgiven so many talents ourselves we have no itching for the windpipe of the man who owes us a few pence. Every strong man whom God loves finds his Gethsemane sooner or later. Then he learns in bloody agony this heavenly grace by the things that he suffers, and through suffering is fitted for glorious service.

"If none were sick and none were sad,
What service could we render?
I think if we were always glad,
We scarcely could be tender.
If sorrow never claimed our heart,
And every wish were granted,
Patience would die and hope depart—
Life would be disenchanted."

COLLEGES AND ACADEMIES.



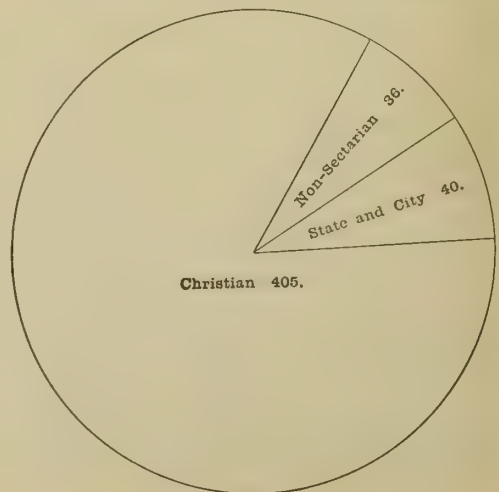
COLLEGES OF THE NEW WEST.

The College Board published recently a little book of large interest. It is called "Colleges of the New West," and was written for the Board by William N. Blackburn, D.D., LL.D., president of Pierre University. Dr. Herrick Johnson says of the book: "This is the compactest and most suggestive bit of talk on far-west colleges yet published. . . . It is brimful of facts and figures, hopeful, startling, convincing. . . . Some sure surprises will greet the reader: one, the overwhelming preponderance of higher Christian over secular education; another, the infinitesimal proportion of pupils pursuing collegiate or university education, which does not look as if we were overstocked with colleges."

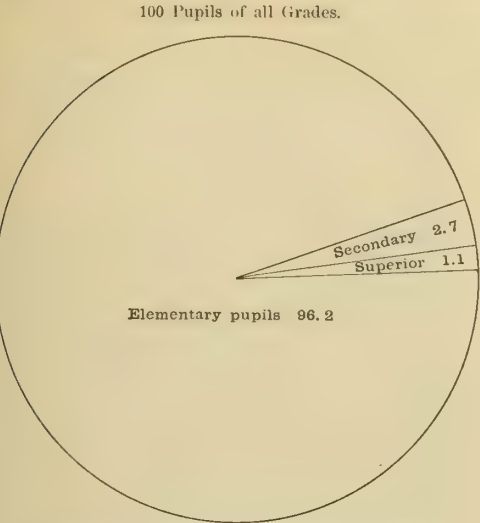
Dr. Blackburn wrought with long patience in collecting facts, with learning in collating them, and with skill in presenting them in such literary and cartographic form that the book captures the reader's interest and convictions.

The four tables—Colleges and Universities in the United States, Denominational Colleges in the West, Illiteracy in the

481 Colleges and Universities in the United States.



United States, and Establishment of Denominational Colleges in the West—and



ELEMENTARY, in Primary and Grammar Schools.
SECONDARY, in High Schools and Academies.
SUPERIOR, in Colleges and Universities.

the maps and plates talk telling things to Christian minds.

The book has been sent to all pastors and stated supplies named in the General Assembly *Minutes* of 1896. The cost of a copy, including postage, is ten cents; but the College Board will gladly send one free on application where it may in any way serve the cause of Western Presbyterian education.

STUDENT LIFE.

[From the New York Evening Post.]

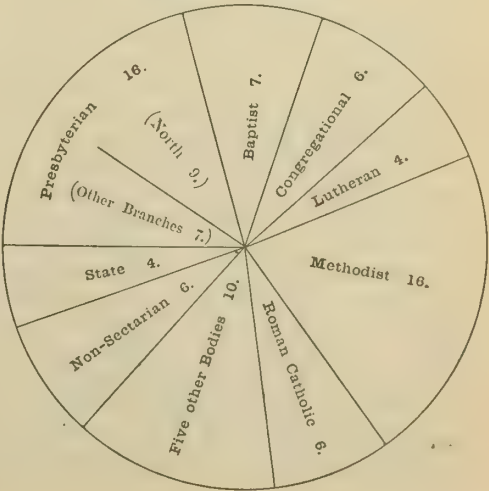
A good way to dissipate a great deal of the nonsense that is talked about the incalculable benefits wrought by college athletics is to go to one of the huge gladiatorial games given under the auspices of modern culture, and narrowly observe, not the college contestants, but the college spectators. There you get, by the thousand, the cigarette-smoking, nervous, hollow-chested and lily-livered youth whom noble athletics have been said to have banished forever from the modern student world. They watch the struggle with the keen interest of partisans, but also with the keener interest of gamblers, which, for the time being, too many of them are. The legs and shoulders

of their favorite athletes are things to bet on, not to emulate. The inevitable and depressing impression one carries away is that of a lot of degenerate Roman nobles come to life again, laying their wagers on gladiators, any one of whom could level the whole of them at a sweep. In other words, the spectacle is got up as a luxurious affair, to lend excitement to those who are satiated with the ordinary amusements of luxury.



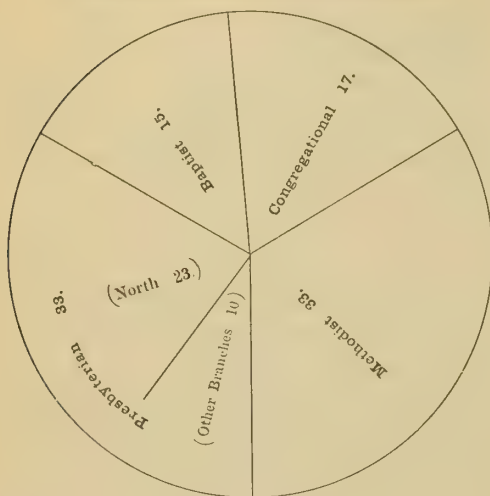
The causes of such changes in student life are as deep as the responsibilities growing out of them are perplexing. Like society like college is probably as true as like people like priest. But no college is true to itself or its function that does not at least make a strenuous effort to combat ignorance and vulgarity in the society about it, even when bedizened by wealth. Luxury finds few

75 Colleges in Group I.



gates barred to it in this world, but it certainly should not be allowed to enter only to

98 Western Colleges of Four Denominations.



vitate the community where, of all others, intellect and character are best measured and most easily taken as the standard of rank.

Prof. John Bascom, of Williams College, in a letter in the *Springfield Republican*, sums up the whole matter of college games thus: "But the objection above all objections is the moral one. This objection is not merely that these games are constantly sinking into plain brutality, are giving rise incidentally to gambling and to debauch, that their instinctive affiliations are downward, but the farther and graver objection, that they inevitably destroy in the minds of the young—and that, too, in our colleges, to which we are looking for strength—the true moral proportion of events. Things trivial are made great, and this means that things great become trivial. No temper is more difficult to manage or opposes a more invincible obstacle to the serious and progressive work of life than that which is absorbed in exciting and artificial events. This is the sporting temper, and it presents an insuperable barrier to sound thought. This vice once fastened on our college life will work inconceivable mischief. The vision of the mind, one's estimate of good, the feelings of the heart, will all be distorted and turned out of their proper channels."

THE MORAL ELEMENT LACKING.

Does education repress crime? Certainly not in France. Victor Hugo contended that a school door opened was a jail door closed; but the statistics of criminality in that country do not bear out his statement. Prisons, especially for juvenile offenders, seem to be multiplied there with the diffusion of knowledge. In this country, with all our educational facilities, crime is certainly not waning; it is undoubtedly increasing. In England, however, the statistics are more hopeful. There are 5,000,000 children in English schools, or more than three times as many as there were in 1870, and yet the number confined in English prisons has fallen in the last twenty-four years from 12,000 to 5000; juvenile offenders now number 5000, as against 14,000 then. There are other factors to be taken into consideration besides education, of course, in these statistics, but it is undoubtedly true that a purely intellectual education is no effective safeguard against criminal tendencies, and that the latter will not be checked until we engraft moral teaching and conscience-training upon our systems of instruction.

A liberal education, says Prof. George T. Ladd, includes the prolonged study of (1) language and literature, (2) mathematics and natural sciences, (3) the soul of man, including the products of his reflective thinking.—In *October Educ. Rev.*

The Country College with its dormitory and its curriculum and its constant contact and grinding of man with man has done, and must continue to do, a great work for our country. The professor who is content to be a pedagogue and help form the thought as well as inform the mind, who is anxious to elevate the character, and save the souls, as well as supply food for the brain of his pupils, is the highest influence in such college life, and without him the stream grows sluggish, the stones are not carried along, contact is not fresh and forceful. The small college with a faculty loving learning and serving God is the place in which college life reaches its freest and finest and fullest development.—*N. Y. Observer.*

MINISTERIAL RELIEF.

OFFICIAL EXTRACT FROM THE MINUTES OF THE GENERAL ASSEMBLY.

The Report of the Standing Committee on Ministerial Relief was received, and, after addresses by the Hon. James A. Mount, chairman; Rev. B. L. Agnew, D.D., secretary of the Board; and others, was adopted, and is as follows:

The Standing Committee on Ministerial Relief respectfully submits the following report:

The forty-second annual report (the forty-eighth year) of the work of Ministerial Relief, and the twenty-first year of work of the Board as formally organized by the General Assembly in May, 1876, together with the minutes of the Board for the past year, have been submitted to your committee. The minutes of the Board have been neatly and admirably kept, and show that the directors of the great work of caring for the aged and disabled ministers of our Church, and the dependent widows of deceased ministers and helpless orphans of the servants of Christ, who have yielded their lives in the service of the Church, have given anxious and unremitting attention to the sacred cause entrusted to their hands, and we cordially recommend the approval of these minutes.

The report of the Board has evidently been prepared with great care. It gives a succinct history of the work of the Church in her attempts to relieve the sufferings of her venerated servants and the wants of the widows and orphans of those who have fallen battling for the extension of the kingdom of God. This report contains the Charter and By-Laws of the Board and a clear codification of all the deliverances of the General Assembly in directing the Board in its work, and the various regulations the Board has found necessary in doing the work entrusted to its hands. The ministers and elders of our churches, and especially the Presbyterial Committees on the Board of Relief, will find the report of the Board an invaluable compendium of the

rules and regulations of the Board, to aid them in the sacred and delicate duties devolving upon them from time to time in caring for those who, in God's providence, need the loving sympathy and material help of the great Church to which they have solemnly consecrated their talents, their energies and their lives.

The Board has a rapidly increasing number of families under its care. There are now 835 families on its roll. This is forty more families than it ever had under its care in any preceding year. Of the names on the roll, we find there are 317 ministers, 468 widows, 20 orphan families, 3 women missionaries, 1 widow of a medical missionary, and 18 guests at the Ministers' House at Perth Amboy, in lieu of receiving an annual appropriation in money. One hundred and five of these 835 families are new names, 46 have been removed from the roll by death, 32 ministers, 12 widows and 2 orphans. There have been probably over 3000 persons aided by the Board during the past year.

The Permanent Fund of the Board is steadily increasing and it now amounts to \$1,551,783.58.

The receipts of the Board last year from all sources were \$160,856.07, but the expenditures were \$182,264.26.

There is grave reason to fear that the churches have been depending upon the Permanent Fund to yield revenue enough to pay the annuitants of the Board, for ever since the Centenary Fund was raised nine years ago, the contributions of the churches have been steadily decreasing, whilst during these years the number of persons asking aid from the Board has been steadily increasing. The consequence is that the Board is compelled to report a debt at the close of its fiscal year of \$20,911. In view of this condition of the treasury, the Board has been most reluctantly compelled to commence this year's work by withholding one-fourth of all appropriations except to those on the Honorably Retired Roll, who have been thirty years in active service in the ministry of

our Church, until the churches furnish the Board with sufficient funds to pay all annuitants in full.

The Board calls attention to the fact that it has made a change in By-Law, Art. iv, Sec. 5, which read as follows: "Legacies shall always be considered Permanent Funds, of which the interest only shall be used, except in cases where the testator has otherwise ordered." The By-Law now reads: "Legacies not specifically given to the Permanent Fund may be used by the Board in paying beneficiaries and current expenses."

This change, if approved by the Assembly, will enable the Board to use unrestricted legacies in paying the debt of the Board. It has in hand now enough of unrestricted legacies, not yet invested, to pay off all its indebtedness, and your committee are of the opinion that it is not fair to the venerable men and the widows and orphans on the roll of the annuitants to place these unrestricted legacies in the Permanent Fund, to remain there, when the families on the roll are suffering for the necessities of life.

The committee, therefore, recommend the adoption of the following resolutions:

Resolved, 1. That this General Assembly approves of the change the Board has made in By-Law, Art. iv, Sec. 5, and authorizes the Board to transfer to the Current Fund, unrestricted legacies with which to pay its indebtedness and to meet special emergencies.

Resolved, 2. That the Assembly approve the codified rules of the Board as found in the annual report on pp. 10, 11, 12 and 13.

Resolved, 3. That our presbyteries direct every church session to appoint a committee to take the subject of Ministerial Relief under its special charge and to place upon this committee representatives from all the organizations of the church, especially enlisting the coöperation of the women, and to see to it that the leaflets furnished by the Board are distributed in the church prior to the time of taking a collection for this cause, and that sessions be instructed that their reasons will not be sustained by presbytery for not giving the people under their care a fair opportunity to contribute to this Board, unless their reasons are special and providential.

Resolved, 4. That this Assembly urges

the chairmen of presbyterial committees to take unusual pains to call the attention of pastors and sessions to the pressing needs of this important Board, and impress them with the necessity of giving their congregations abundant opportunity to contribute, and see that this column in the statistical report does not appear blank.

Resolved, 5. That in view of the steady decrease for the past nine years in the average amount contributed by the members of our Church to this Board, pastors and stated supplies of churches be directed to preach upon the sacred duty of our people making a more generous provision for disabled ministers and the widows and orphans of deceased ministers.

Resolved, 6. That we have heard with deep regret of the failure of the health of the late corresponding secretary of this Board, the beloved Dr. Cattell, which made his resignation imperative. We rejoice to see the unanimous action of the Board in regard to his resignation, as published in the annual report on p. 23. Dr. Cattell has endeared himself to the whole Church by the tender, loving, earnest, faithful manner in which he has discharged the duties of his high and responsible office, and our prayer is that the God of all comfort may restore his health and cheer his heart with all the consolation of his holy religion.

Resolved, 7. That we most heartily endorse the wise selection of Rev. B. L. Agnew, D.D., as the successor of Dr. Cattell. We commend the earnest spirit with which he has taken up the work and believe that through his devoted efforts the Board will be able to move forward to greater success, and also be able to render better service in aid of our beloved disabled ministers and their families.

Resolved, 8. That Rev. James H. Mason Knox, D.D., LL.D., Rev. Samuel T. Lowrie, D.D., Joseph M. Collingwood, Esq., Henry L. Davis, Esq., directors of the Board whose terms of office expire with this Assembly, be reëlected, and that the vacancy caused by the death of Hon. John Scott, whose term expires in May, 1899, be filled by the election of Elmer Ewing Green, Esq., of Trenton, N. J.

For the Committee,

JAMES A. MOUNT, *Chairman*.

Attest: WM. HENRY ROBERTS, *Stated Clerk*.

Phila., Pa., June 17, 1897.

PRESSING NEEDS OF THE BOARD.

After reading the foregoing report, presented to the General Assembly by the present honored governor of Indiana, and noticing the change in the By-Law of the Board of Ministerial Relief, authorizing the use of unrestricted legacies, perhaps you ask, Why is it necessary for the Board to withhold one-fourth of the appropriations granted to the annuitants under its care, as it is now doing? The Board has used unrestricted legacies to pay its indebtedness at the close of the fiscal year, March 31, 1897, as authorized by the General Assembly, but since that time a new indebtedness has already accrued of \$18,000, because at this season of the year the Board receives very few contributions from the churches and the monthly payments go on as usual. It is impossible at present to tell what unrestricted legacies we may receive during the year, and it is impossible to forecast what amount of money will be turned into the treasury from the churches during the current year. If our unrestricted legacies should be no more than usual, and the collections from the churches no more than we have been receiving for some years, the Board will close the year with a heavy debt.

The churches are not contributing as much by nearly \$25,000 a year to the Board as they did ten years ago, and our payments to annuitants are over \$66,000 a year more than they were ten years ago. Our Permanent Fund has increased greatly during these ten years, but the interest on that Fund does not nearly pay the annuities of the largely increased number of families.

There must be a *very great increase in individual contributions and church collections* to enable the Board to meet the demands made upon it by the various presbyteries. The churches must waken up to a fuller realization of the magnitude of the great work the Board of Relief is called upon to do. Although the Board makes its payments in advance, it is painful beyond expression to every member of the Board to be compelled to withhold any portion of the annuities expected by the families dependent so largely upon this Board for their daily bread. Will not the people of God take this whole subject into the most earnest and prayerful consideration, and give more

generously to the relief of God's needy and suffering servants? Brethren, can you sleep sweetly when you know that hundreds of ministers' families know not how to pay their honest debts, or obtain their daily bread, when you are doing so little to relieve them of their unspeakable distress?

ALARMING DECLINE.

Have our churches been losing their interest in the great sacred work of the Board of Relief? It really looks like it! The Annual Report of the Board shows that the contributions from the churches have been steadily declining for nine years. The contributions to this Board nine years ago averaged thirteen cents per communicant, but they have been steadily decreasing, and last year only averaged seven and one-half cents per communicant! What does it mean, that our Church, which is one-fourth larger than it was nine years ago, should give one-fourth less money to this sacred cause than it did nine years ago? What does it mean that contributions to the Board should so seriously decrease when we have had an addition to the roll of annuitants in that time of 271 families? What does it mean that in nine years the roll of communicants in the Presbyterian Church has increased from 722,071 to 943,716, and that the contributions have decreased from \$98,922 to \$74,091? If we had received during the past year a general average contribution of thirteen cents per communicant to this Board, we would have received \$122,683, instead of \$74,091 from our churches!

This decline in interest in this cause is startling in the extreme! That there should have been a decline during the last four years of hard times would not be so startling, but that the decline should have been going on in good times as well is alarming.

THE REMEDY.

If sessions of churches will appoint the committees directed by the General Assembly in Resolution 3, as given above, and chairmen of presbyterial committees will carefully conform to the directions of Resolution 4, and pastors and stated supplies will all "preach upon the sacred duty of our people making a more generous provision for disabled ministers and the widows and orphans of deceased ministers," the worthy annuitants of the Board will soon be paid their appropriations in full.

CHURCH ERECTION.

THE ASSEMBLY AND THE BOARD.

The Board was highly favored at the last Assembly in the appointment of the Rev. Dr. George F. Whitworth, of Seattle, Wash., as the chairman of the Standing Committee which reported upon its work. Dr. Whitworth, although "the days of his years by reason of strength are fourscore years," has as yet by no means found "their strength labor and sorrow." He is as young and active as many a man whose entire life is shorter than the time that Dr. Whitworth has spent in home missionary work.

The report of a committee of which such a man was chairman, and a score of like-minded men members, is of no doubtful value, and its recommendations, afterwards adopted by the Assembly, are entitled to the highest respect.

A few sentences may be properly quoted as introductory to the resolutions adopted by the Assembly.

"THE RIGHT ARM OF HOME MISSIONS."

The Board of Church Erection may very appropriately be termed the right arm in carrying on the important work of Home Missions in which the heart of the Church is so deeply interested. The home missionary realizes the great value of the aid it affords, by enabling him to obtain what is often needed to complement the efforts of a weak church to secure for itself a habitation which shall give stability to his work. This is especially true in the destitute portions of the Great West and is most fully appreciated by the missionaries who there find in many instances that the little uncomfortable schoolhouse or the more limited accommodations of the settler's cabin are the only places where a congregation can be gathered. Sometimes a barn or a shed will furnish temporary shelter, or failing in these, the only resource which is left is to preach in the open air, it may be under the shade of a tree or the wider canopy of heaven. While such conditions exist there can be neither stability nor permanence and

all movements to advance are crippled. To supply these wants is the office and the province of this Board.

THE SCOPE OF THE BOARD'S WORK.

Originally intended to assist only in the erection of houses of worship, it now includes another branch, to aid in the erection of *manse*s (or parsonages) and so provide a home for the minister as well as for the church. This will be recognized as a natural, a very wise, and a most helpful provision. To avoid confusion or complication between these two branches, the funds to be thus employed have been divided, so as to embrace three distinct departments of work, which are designated, as the report shows, as the "General Fund," the "Loan Fund," and the "Manse Fund," the General Fund being the one especially provided by contributions from churches and individuals, including legacies. The Loan and Manse Funds differ in that they are permanent funds whose preservation depends upon the faithful returns from the churches of the loans which have been made. The increase of these funds is not regular, but additions are made at times through legacies and special contributions.

RESOLUTIONS OF THE ASSEMBLY.

1. *That the presbyteries be requested to use increased carefulness in recommendations for aid so that the funds of the Board shall not suffer loss, but shall be so applied as to secure the benefits for which they are intended to the greatest possible degree.*

The urgent need of such a resolution as this grows out of the fact that the resources of the General Fund are so limited that it must necessarily be reserved for the most urgent cases. It was not intended when the Board was organized that it should serve simply as a source from which an additional subscription could be obtained by a church engaged in building, to the end that its edifice might be made a little larger or a little more handsome. It was not expected that any church able to erect a

building in its own strength, even though the building should be small and plain, would come to the Board for help. On the contrary, the fund was distinctively for churches that, with every exertion if left to themselves, would have to go homeless. There is some reason to believe that this has been misunderstood, and that churches have applied which, with a little more self-sacrifice, could have completed for themselves buildings adequate for their present needs.

Another reason for the caution implied in the resolution is that too many instances have occurred where buildings have been erected, and that too with aid from the Board, in places where a more careful and judicious investigation would have revealed the fact that there was no assured prospect of growth or even continuance. To expend in such fields the money contributed to the Board is really to waste the means that elsewhere might be productive of permanent blessing.

2. *That it be urged upon presbyteries, pastors and sessions to endeavor by all the means in their power to secure prompt payment on loans and insurance premiums; and that contributions for the cause, small though they may be, be secured from every church under their care or supervision.*

The committee upon examination found that the Board was seriously embarrassed and its work much increased by the tardiness of churches in fulfilling the obligations they had cheerfully and deliberately assumed when they received aid.

It must be said with regret that there are too many instances where churches seem to feel that they can treat their obligations to the Board in a way that they would not dream of treating their responsibilities in any other direction.

If a church is in debt to a savings bank, or an insurance company and defaults upon its interest it knows that it will soon be called upon in a most peremptory manner to refund, and that if speedy answer is not made, legal proceedings, with a sheriff's sale looming in the not very distant horizon, will be promptly inaugurated.

But in dealing with the Board, these same churches too often presume that they may consult their own convenience in the matter of payment or non-payment and that the Board of Church Erection, dear, old,

good-natured soul that she is, will not proceed to any very decided measures.

There is more than one instance under consideration at the present time in which, if the Board were almost any other institution in the world, it would have long ago proceeded to take legal steps to enforce its claim. Of course the Board is most reluctant to take legal steps; it cannot bear to contemplate the possibility of having to collect by foreclosure proceedings; its province is to build up, not to destroy. But ought not this very fact, coupled with the knowledge that if the Board does not receive its just returns, its beneficent work for others is crippled—even if it does not itself become bankrupt, ought not this fact, we say, to prompt the churches that have received aid to be doubly prompt and punctilious in keeping their promises and paying back into the common treasury the money which is not theirs, but the common property, yes, the trust fund, of the whole Church?

It would seem that a Christian Church ought, above all other organizations, to feel the force of the old motto of kings and princes: "*Noblesse oblige*"—*High rank imposes high obligation.*

3. *That all presbyteries be requested to instruct their committees to consider carefully and look closely after the care of church buildings apparently abandoned, in order that if the work be finally relinquished, the Board's interest in the property may be protected.*

This resolution grows out of the fact that there are, from time to time, cases where a church fails to maintain itself; and its work is at last abandoned, notwithstanding it has invested its means in a building. Such failure is not, by any means, a proof that the church should not have been organized or that there has been a mistake in its management. Many villages are started in the younger States and after a while lose their vitality. The pine or hemlock forests which presented a promise of wealth, fail; the mine proves less valuable than was supposed—or, more often, the railway line fails to connect them with the main channels of travel and commerce. The town grows smaller as people move away, and at last the churches must be consolidated or die. Such experience as this accounts for many of the churches on our Assembly's roll

that report but one or two members—or make no report at all. The Assembly, by its resolution, reminds the presbyteries that where such virtual death has occurred, the fact should be recognized without undue delay, and the affairs of the organization should be closed up.

Such prompt action would enable the Board in many instances to recover the amount that it had appropriated to aid the church in happier days.

4. *That all churches contemplating building and needing aid from the Board shall first confer with the Board in regard to architectural plans, to the end that they may*

be enabled to build edifices at once tasteful and economical.

The Board has, through many years, been accumulating designs, some of them by our best architects, of inexpensive and yet tasteful buildings. Specimens of these it is glad to send at a merely nominal expense to churches contemplating building, and if any of them commends itself to their wishes, working drawings and specifications can be furnished at a very low price. A church building may be necessarily small and inexpensive, but there is no reason why even in that case it may not be made tasteful, attractive and churchly in appearance

EDUCATION.



President Angell.

PRESIDENT ANGELL.

Our readers will be particularly pleased to look upon the portrait of James Burrill Angell, LL.D., the distinguished president of the University of Michi-

gan, because of his recent appointment on a mission of great importance from the United States to Turkey. Friends of Foreign Missions and of Education will watch with great interest to learn the degree

of success he may have in securing indemnity for the destruction of property belonging to the American Board of Commissioners for Foreign Missions. President Angell is looked upon as an authority on International Law, and on a former occasion, in 1880-81, he was given leave of absence from his duties as president of the University that he might go as United States minister to China and commissioner for the negotiation of treaties with that country. He is now in his sixty-ninth year. He is a graduate of Brown University, was professor of modern languages in that institution from 1853-60, editor of the *Providence Journal*, 1860-66, and president of the University of Vermont from 1866-71. It was in 1871 that he undertook the responsible duties of his present position.

But we have another reason for calling attention to the portrait of President Angell at this time. Just now the minds of thoughtful men are turned with intense interest and anxiety to the problem of providing the higher education in this country under modern conditions, particularly in the newer parts of our land. The attempt to establish and maintain colleges and universities there by private enterprise and under distinctive Christian influences has not been altogether successful, and finds itself face to face with the great State universities as very important rivals. Shall the effort to build up the Christian college be abandoned, and shall Christian people employ the thousands of dollars they might have spent in that effort in erecting buildings in connection with the State universities in which they can gather and influence the many hundreds of students from Christian homes who are constantly in attendance there? Or shall both plans be carried forward? If buildings are erected in connection with the State universities, what shall be their character? Shall they be for the purpose of providing instruction in the Word of God, and in philosophy, and perhaps other branches of learning? Or shall they furnish simply a gathering-place for Christian students for mutual encouragement and improvement?

One thing is certain: *the influence of the Church ought to follow Presbyterian students to their college halls, whether those halls be at State universities or at institutions of a distinctively religious character.*

It was from a profound sense of the responsibility of the Church in this matter that the General Assembly of 1896 instructed the synods to make inquiry concerning the religious welfare of students in the State universities and other secular educational institutions within their bounds, in order to make suitable provision for their religious welfare. A number of synods made report to the General Assembly of 1897 of what they were doing in this important matter, and much earnest consideration was given to the subject by the Assembly's Committee on Education. The report from the University of Michigan was of special interest from the fact that the "Tappan Presbyterian Association" has provided "McMillan Hall" and "Sackett Hall" for the benefit of Presbyterian students there in attendance. President Angell is himself a Christian, and others in the faculty unite with him in exerting a helpful religious influence over the students.

The action adopted by the General Assembly this year was as follows:

1. The General Assembly recognizes with gratitude the interest already displayed by several of the synods in studying the problem how to provide for the religious welfare of students in the State universities and other secular educational institutions, and to bring the great truths and claims of Christianity to the attention of other students there in attendance.

2. But the special conditions are so various in the different States, calling for local knowledge and judgment, that the Assembly does not deem it advisable to express its approval of any particular plan.

3. The Assembly therefore refers the whole question to the separate synods, with the earnest request that they take such action in each case as may be approved by them; the matter being, in the judgment of the General Assembly, of immediate and pressing importance.

The General Assembly, however, expresses the hope that no plans may be adopted which can be properly interpreted as likely to lessen the influence of our denominational institutions.

IMPORTANT ACTION OF THE BOARD.

It is the habit of the Board to meet in June of each year shortly after the adjournment of the General Assembly, that it may elect officers for the year, estimate its resources, and determine in what way it can make the best use of them during the college and seminary year which will open in the fall. The month of June, 1896, found it

with a larger number of students enrolled than ever before in its history. There was no human probability that the financial condition of the country would be materially improved during the year. A decrease rather than an increase of contributions was to be expected. A debt of \$16,675 had been already incurred. Under these circumstances there seemed to be no alternative but to cut down the appropriation to the candidates already under the care of the Board, and to decline to make any definite promise with regard to new applications. This was regarded simply as a measure for a serious emergency, and the churches were entreated to make their contributions sufficiently large to make possible an early return to the rate of \$80 as a minimum. It was a gratifying circumstance that there was during the year a considerable increase in the number of contributing churches; but the amount contributed was somewhat less than during the previous year. No one can safely predict what will be the experience of the current year with respect to financial matters. A careful study of the present situation has brought the Board to the decided conviction that it would be better to accept fewer men and provide more generously for each than to take a greater number to whom only such inadequate help could be given as was afforded last year. This view was presented to the General Assembly of 1897, and received its endorsement.

At the recent June meeting the Board gave to the whole matter protracted consideration. It recognized the difficulty likely to arise from the disappointments which must necessarily be experienced in the process of reducing numbers; but it was persuaded that the general judgment of the Church would be in favor of the policy finally agreed upon. It cherished the hope that increased contributions might prevent the disappointments now possible, and the further hope that presbyteries would exercise very much greater caution and limit their recommendations to cases in which there was the best promise of usefulness, the truest evidence of a call of God. The action taken was as follows:

"Whereas, The General Assembly has approved the view taken by this Board in expressing to the General Assembly its strong conviction that the appropriations to colli-

ate and theological students should not be less than \$80 per annum as a minimum, even though the maintenance of this amount should necessitate a reduction in the number of candidates received;

"Resolved, That the Board will now take the first step in this direction by at once advancing the rate to \$70 for the year 1897-98, and most earnestly calls the attention of the Church to the entreaty of the General Assembly that contributions be so increased that a reduction in the number of candidates in consequence of the higher appropriation of \$80 as the minimum for the following year may be prevented.

"Resolved, That the Board does not find itself in a financial situation to warrant it in making any appropriation for new candidates at the present time. It will take up the question again early in November."

THE QUESTION OF NUMBERS.

There seems to be much feeling on this subject at present. It is said with a good deal of emphasis in some quarters that we are educating too many ministers. Some have even suggested the propriety of temporarily closing the theological seminaries. What are the causes of this state of feeling? Principally these two: 1. There are a number of ministers who are without charge, some of them with families dependent upon them, who find it difficult or impossible to secure settlement. 2. Whenever a vacancy occurs where there is even a moderate salary those in charge of the pulpit receive commonly a large number of applications for the privilege of a hearing. From these circumstances the conclusion is drawn that the supply exceeds the demand. Is this the fact? In reply it may be said that a thing may be true in one sense, and yet very far from true in some other and perhaps a very important sense.

Thus it may be true that we have at present more ministers than the Church is willing to support. On the other hand, we have not nearly enough ministers for the work given us to do and which is pressing itself upon our attention as something which should be done at once. We have not enough ministers for the work which should be instantly done in heathen lands nor enough to supply the destitutions of our own country. There does not seem to have been

any inordinate increase in the number of candidates in proportion to the growth of the Church; but rather the contrary. Thus in 1833 there were 233,580 communicants in the Church, and in that year the Board reported 450 candidates as under its care; or one candidate to every 519 communicants. For the five succeeding years the proportion of candidates was still larger. In 1892 the proportion of candidates was so much reduced that the Church had but one candidate for every 648 communicants, counting in those not under the care of the Board. In 1894 there were 1434 candidates, or one for every 625 communicants; and in 1896 the same proportion prevailed within a fraction. It seems to be perfectly plain therefore that there has not been any undue pressing men into the ministry; any undue disposition to volunteer on the part of our young men, but rather a falling back from the standard of former years.

On the other hand, the Church has been holding back its hand from aggressive work; the Mission Boards have to a large extent been compelled to refuse to commission men, and, on the home field, have reduced the appropriations for the support of those already in commission. But not only have the salaries of home missionaries been reduced and even left in arrears, the exigencies of the times have led other congregations to say to their ministers in some cases, "We cannot continue to pay you the amount hitherto given;"—or the payments have

become irregular and uncertain. It is not to be wondered at if, when thousands of men in all walks of life are temporarily out of employment, an increased number of ministers should be in the same predicament. It is not surprising that vacancies affording some prospect of an income sufficient to enable a man to live without incurring debt and to clothe and educate his children should be somewhat eagerly sought. We must not draw too large conclusions from such circumstances. If, however, the conditions of our times call for special circumspection with regard to the enlisting of men for the holy ministry and to a restriction in the numbers admitted to its ranks, the restriction should first of all be applied to those who apply for admission from outside, and who do not come up to our standard. The reports from a prominent denomination show that not more than fifty per cent. of ordinations in that body are of fully educated men. We admitted to the Presbyterian ministry from other denominations 575 men in six years, an average of about ninety-six per annum. At the same time the presbyteries seem to have been ordaining about thirty-five imperfectly educated men of their own each year. We are not educating too many of our own men. The lesson of the times is MORE HEARTY COÖPERATION WITH THE BOARD OF EDUCATION in its effort to keep the standard high, and A CLOSING OF THE DOOR against the imperfectly educated who apply from without.

FREEDMEN.

BARBER MEMORIAL SEMINARY TO BE REBUILT.

The friends of our work among the Freedmen were greatly pained and shocked at the announcement during the session of the General Assembly, in May, to hear that the beautiful building at Anniston, Ala., known as the Barber Memorial Seminary, which had been occupied scarcely six months, as a boarding-school for colored girls, was burned to the ground. It is exceedingly gratifying to be able to state that there is a prospect that the building will be reërected and finished during the

summer and early fall in time for the resumption of the good work for which the institution was founded.

As no specific details of the fire have yet been published, an extract from a letter of the president of the seminary to the Board about the burning will doubtless be read with interest:

"On the morning of May 22," writes Rev. George B. Crawford, the president, "some time previous to 3 A.M., I was awakened by a rapping on our door. Partially dressing, I went with my wife and two of the teachers to the basement. The range was in perfect order, and the only

sign of fire was the smoke that had awakened one of the girls. After some examination, the floor in one place was found to be hot, and a flame was detected through a small crack in the floor. By the time we got a hose connected, flames were seen in a room adjoining the kitchen, known as the bake-room. I turned the hose into that room, and soon put out all visible flames. Help arrived, and men said that the hose must be taken to the first floor. I allowed it to be taken, but on finding that there was no immediate danger, I had that hose taken again to the basement, and connected the hose on the first floor to the stand pipe, and for two hours we kept the fire in check so that no flame appeared. But the smoke was dense, and the fire was spreading under the floor, where we could not attack it directly, not knowing where it was. After about two hours of work, the water gave out, and then I knew the building must go. In about half an hour after the water gave out, the flames burst from the building, and in an hour more Barber Memorial was an utter ruin. No other building was burned. Very few of the scholars lost their personal effects. The teachers, devoting themselves to the scholars and to the school property, have lost quite considerably.

"For a long time, a portion of the north wing, where our rooms were, was free from smoke. Willing hands assisted my wife, and all our clothing and nearly all our furniture were saved. When it began to appear that the building might burn, I set men to clearing the office. My library and papers were saved. Men, both white and colored, worked bravely, endeavoring to save the building and its contents. Quite a considerable quantity was saved, but I have not yet seen in what condition it is. To-day I am better than I have been since the fire. My strength is returning, and I am feeling better. My throat is still inflamed so that I have little voice. The girls were sent to their homes as soon as arrangements were made. We are thankful to our Heavenly Father for sparing all lives and providing for our needs. It is sad enough to live under the ruins of our former noble home and school, but though we do not understand, yet we believe God's hand was in it all. Out of seeming evil, he will bring forth his own glory."

REBUILDING.

Two days after the fire, the Rev. George A. Marr, who superintended the construction of the building thus burned, and who is a brother of Mrs. Barber, through whose generosity the building was erected, wrote, "I suppose the policies reserve to the companies the right to rebuild. They will avail themselves of this privilege if the building is in such a condition as to warrant them in thinking it the most economical way out of the difficulty. Otherwise they will make settlement. But in either case I have urged them to move promptly, so that we can have the building up by next fall. Consequently, in discussing the future of the school with its friends, I think it will be best to assure them that it will be in operation pretty much as though this catastrophe had not occurred. Their zeal will not be chilled nor diverted."

Mr. Marr immediately left Philadelphia for Anniston to take in the situation, adjust the insurance, and make preparations for the reconstruction of the building. On June 18, Mr. Crawford writes: "The appraisers found some salvage, but not enough to reduce the insurance companies' liabilities for the whole amount (\$21,000), for which the building was insured. Mr. Marr has started a force of men clearing up the ruins. The dangerous walls have been pulled down, and considerable has been done in cleaning bricks and removing rubbish. Mr. Marr thinks that he will employ a skilled builder, who is available, and have him supervise the work, contracting only the stone and brick work. This will enable him to use all the building saved."

On June 22, Mr. Marr, writing from Anniston, says: "I am about to leave Anniston temporarily, having succeeded in getting our insurance adjusted to the full amount in our favor. The debris of the burned building is partially removed, and arrangements for rebuilding have been made."

Let us therefore give thanks to God that, although he has suffered this great loss to come upon us, he has not allowed the original promoters of this beneficent enterprise to be discouraged, and that we are all now fully assured that Barber Memorial, Phoenixlike, will soon rise from her ashes. In this doubtless the many friends of the Freedmen's cause will sincerely rejoice.

AFFILIATED SCHOOLS.

The Board of Missions for Freedmen has for years desired that all the schools under its care should adopt a uniform course of study, and that each school, no matter what its grade, would bring its scholars up to a point where they could enter the same grade without conditions in some other higher school under our care. The theory was a good one, but circumstances seemed for a time to prevent its successful operation. Rev. Dr. Sanders has this year come to an understanding with six of our academies as to the course of study to be pursued in these schools, making them correspond with the preparatory course at Biddle University, according to them certain privileges and advantages not accorded to other schools. These six schools are published in the Annual Catalogue of Biddle University under the heading, "Affiliated Schools of Biddle University." The names of the schools are given and their locations, and the list of their teachers for the current year, and their total enrollment of scholars.

The following is a list of affiliated schools:

Richard Allen Institute, Pine Bluff, Ark.,
Rev. Lewis Johnston, President.

Ferguson Academy, Abbeville, S. C.,
Rev. Thomas H. Amos, A.M., Principal.

Harbison Institute, Beaufort, S. C., Rev.
G. M. Elliott, D.D., Principal.

Immanuel High School, Aiken, S. C.,
Rev. W. R. Coles, Principal.

Dayton Academy, Carthage, N. C., Rev.
Henry D. Wood, A.B., Principal.

Brainerd Institute, Chester, S. C., Prof.
J. S. Marquis, A.B., Principal.

These schools, by mutual agreement of their Faculties and controlling Boards, are in affiliation with Biddle University on the following conditions:

1. That the school adopt and teach the preparatory course as selected of Biddle University, for such of the students as may desire to enter the Freshman class of the university, and that the minimum grade for passing in any study must be fifty-five

per cent., and the minimum average in all studies sixty-five per cent. combined, without conditions, and all deficiencies, if any, made up.

2. That any applicant from said school not otherwise disqualified, on presentation of a certificate signed by the principal, or other proper authority, of having taken the prescribed course and graduated, shall be entitled to enter the Freshman class of Biddle University, without being subjected to another examination. *Provided*, The questions for the final preparatory examination be prepared and furnished by the university, and the papers containing the work of each student be returned to the secretary of the university within thirty days after such examination.

3. That any student from an affiliated school of Biddle University, otherwise qualified to enter the Freshman class, may apply to the university for a special examination immediately after entering, and if as a result of such examination an average of eighty-five per cent. or more be made, such applicant shall be eligible to receive a scholarship in Class "A" of scholarships. *Provided*, Should there be two or more successful contestants, the one making the highest average shall be entitled to scholarship No. 1 of this class, the next below No. 2, and the next No. 3.

4. That the principal or superintendent of the school is *ex-officio* a corresponding member of the Faculty of Biddle University, and when present is entitled to a seat in the Faculty, but shall not be entitled to vote.

5. That the name of the school, also the names of the Faculty, and the total number of students, be published in the Annual Catalogues of Biddle University under the head of "Affiliated Schools."

6. That Biddle University, represented by its president or some member of the Faculty appointed by him, shall have the right to visit annually these schools, and inspect their work for the information of the university.

PUBLICATION AND SABBATH-SCHOOL WORK.

SABBATH-SCHOOL MISSIONS IN CITIES.

Mr. W. H. Herrick, our missionary in St. Louis, read a paper at the recent St. Louis conference on "Methods of Sabbath-school Mission Work in Cities." He says that the missionary should be able to adapt himself to a great variety of circumstances; should be able to draw up contracts and plans for chapel buildings and even superintend the work; should be skillful in map drawing, and should study the topographical changes in the suburbs and the population in the slums. He should be watchful of opportunities to go in and possess new fields, and yet use good judgment as to selection of fields. In one instance in St. Louis a district was watched for two years before entering, but after entering a church was organized in three months. The missionary must know how to keep silence as to his plans until the proper time for divulging them. In one case Mr. Herrick had been quietly working up plans for beginning work in a certain neighborhood, only waiting until a church under whose care he wished to place the enterprise said, "Go ahead," when one of the members of the church mentioned the matter to a real estate agent who happened to be an active member of another denomination and who induced his own church to step in.

The preliminary work in canvassing in cities is not very different from that of the rural missionary, except that there are more dogs in the poorer districts of a city than in the country. The poorer the family, the more dogs. Politeness and patience are essential in canvassing. It may often be necessary to keep the temper in check and the foot on the doorsill, while pleading for Christ. The confidence of the people must be won. Promises must be made with care and always fulfilled. The coöperation of the people should be invited. A frank, open hearing with kindly and practical speech will gain goodwill.

After organization it is often wise to connect mission work, in its wider sense, with the Sabbath-school work. This means more visitation, the gaining of more know-

ledge as to the families in the district, and the addition of church services on Sabbath and midweek. If the enterprise is under the special care of a church, these matters should be looked after by the church; if not, the missionary should attend to them. It is always best to place a Sabbath-school mission under church care, with the stipulation that church services be arranged for as soon as possible. The missionary does not cease, however, to watch over them, visit them, and encourage the superintendent and other helpers. Above all, he should continually remember his schools in prayer. Mr. Herrick finds that one of the best ways of strengthening a mission Sabbath-school is by placing some weaker or more recently established school under its care, provided it is able to bear the responsibility. He also thinks that a missionary should sometimes visit rich and educated people as well as the poor and ignorant, with the view of informing them as to his work and gaining their interest and help. His main work, however, is among the poor, not only in the suburbs, but in the slums, where the workers are few. On this point he pleads for more personal service from members of city churches.

The concluding portion of this excellent paper is as follows:

Be careful about doing too much for your people for fear that you will pauperize them.

Get them to help, if only a little. Even the poorest can give something or aid in some way, such as a day's work or soliciting subscriptions.

Even "the tot" can sell share, shingle or brick tickets.

Systematic giving can be introduced, and is one of the best systems in vogue.

By methods like these they can surprise themselves and yourself too as to what they can do.

One truly does not know what a mighty power the "nickel" wields.

Do not give prizes, but make the people feel that they are working for the Lord and that the work itself is the best reward. Help them yourself with your counsel.

Possibly the hardest of all is to get right officers and teachers. What! In the city? Yes. Why? Because the willing ones and the most competent ones are needed in the settled churches, and also because "the laborers are few."

Secure them from the neighborhood if possible, thus gaining more effectually the interest of the neighborhood.

Study of human nature is needed in all this. Work for harmony and to secure persons best adapted to the work in hand.

Let there be perfect coöperation between the missions and the Home Mission Committee and Board. Work together as far as you can.

The cause of Christ needs to be kept before the public more than the secular business of the world.

Therefore use the papers at all times, both secular and religious.

Make friends with the proprietors, editors, or reporters of leading papers and get their help through their columns.

Breathe a prayer before starting out on any day's work for Christ's presence with you.

GREAT GAIN FROM THIS WORK.

Elder George H. Brewster, chairman of the Committee on Publication and Sabbath-school Work for the Presbytery of Mankato, Minnesota, reports: There were twenty nine churches in this presbytery in 1887. Three of these have since been dissolved. Of thirty new churches organized since, twenty-six have been organized from Sabbath-schools started by our Presbyterian Sabbath-school missionaries. Sixteen out of the twenty-six have church buildings, costing from \$600 to \$2500 each. One has built a manse. Out of the increase of church membership, which is 2037 for the entire presbytery, 777 are from those churches which have grown directly from the Sabbath-school missions. As to the increased expense to our Home Mission Board of this increased number of churches, I am not prepared to speak, but I do know that one result of this work has been so to help and encourage many of our weaker churches that they have become self-supporting. Again, these churches have been so grouped as to require as little aid from the Board as possible. I am informed that the amount expended by the Board of Home Missions in our presbytery is but little if any more than it was when this Sabbath-school work was begun. There are several Sabbath-schools at this time within the bounds of this presbytery that might be developed into churches if the finances of the Board were in such a condition as to permit them to take up new work.

GOOD COUNSEL.

The following important recommendation to pastors and elders was adopted by Columbia Presbytery, N. Y., at its last spring meeting: "That every minister in

charge of a church and every session be urged to give more careful attention to the religious instruction of the young, and to labor more prayerfully and hopefully for the early conversion of the baptized children.

ENCOURAGEMENT TO LIBERALITY.

The Presbytery of Steubenville, at its last spring meeting, resolved to give a beautiful silk banner to that Sabbath-school within its bounds which should contribute the highest amount per member to all the Boards of our Church, coupling this notice with an earnest appeal for liberal contributions to the cause of Presbyterian Sabbath-school missions.

APPRECIATION OF THE WORK.

At its last spring meeting, the Presbytery of Choctaw, I. T., expressed its thankfulness to the Board of Publication and Sabbath-school Work for generous gifts to the Sabbath-school work within its presbytery, urged the appointment of a Sabbath-school missionary to labor in its bounds, and adopted a strong resolution urging the importance of the study of the Shorter Catechism in every Sabbath-school as calculated to store the mind with precious truths, and save the young people to our branch of the Church of the Lord Jesus.

WINNING SOULS.

Our missionary, Mr. G. W. Van Sickle, writes: I am sure that nothing coming from the field does you more good than to hear that your schools are the means in the Lord's hands of converting souls. I visited our Palatka Heights school, and found the superintendent rejoicing to know that several of her scholars, who on entering hardly knew what a Sabbath-school was, were converted and ready to unite with the Presbyterian Church at Palatka. Out of our revival work at Richland still comes good news. A married woman, a stranger to grace, has taken hold on Christ, and is teaching her children to do likewise. At Campbell's Station, where there was much sectarian bitterness, we organized a school notwithstanding, the people appreciating the unselfish spirit in which the Board does its work, and uniting in the movement. In

another neighborhood we found more than forty girls between the ages of five and thirteen. The people had just finished a new schoolhouse for the public school, but had no Sabbath-school. We succeeded in convincing them that it was wrong to let Satan go on with his work of destruction, and they went forward, enthusiastically putting a good Presbyterian woman at the head, and a Sabbath-school was organized.

THE LAMP OF TRUTH.

Our missionary, Mr. Charles R. Lawson, sends the following interesting account of an organization in Douglas county in the extreme northwestern part of Wisconsin:

On Friday, the 9th of April, I arrived by train at a point called Nutt, at which I found a settlement of about ninety inhabitants, a saw mill being the principal industry of the town. I visited the day-school and was informed that they had no Sabbath-school and never had any preaching. Many of the children had never seen a preacher, so I was quite a curiosity amongst them. After giving them a short talk, I distributed some picture cards and literature and told them to come to the evening meeting and bring their parents with them. I then visited the families of the locality, giving them a personal invitation to attend our service. Fearing the schoolhouse would be too small to contain all who might come, we had an upper hall of the store and post-office arranged with planks for seats. This hall was frequently used for dancing; the whole community seemed to be given over to dancing. I heard the little children talk of dancing at the dinner table. At 7.30 P.M. about all the inhabitants of the town were present in the hall and comfortably seated, and, after the usual singing, reading of the Scriptures and prayer, they listened attentively to the discourse, which lasted over an hour. The Spirit of God was with us and I am sure many were blessed.

We then organized a Sabbath-school, and after the benediction I heard many of the children and young people singing our hymns as they took the different roads to their respective homes, carrying their lamps with them, and, I trust, carrying the lamp of truth in their hearts to guide them to the home of love and rest above.

A YEAR'S RETROSPECT.

The Rev. G. G. Matheson, Sabbath-school missionary in Red River Presbytery, Minn., reports seventeen new schools organized during the past twelve months, having fifty-six teachers and 561 scholars; also seven schools reorganized, with twenty-five teachers and 206 scholars. He gives in-

teresting sketches of his work. Thus at Hermon in Grant county, where he had previously organized a school, he organized a church of twelve members, which in the course of the year grew to a membership of thirty. The church building is one of the best in the presbytery. It was built some years ago by the Baptists at a cost of \$4000, but was sold to the Presbyterians for \$875. There are now three mission schools sustained by this little church. Mr. Matheson goes on to say:

In the month of July I went to Bermidji, Beltrami county, and organized a church of eleven members. We at once began the work of building a church, which I am pleased to report is ready for dedication.

It is with great pleasure that we add to the list the work at Baker. Two years ago the church of Alliance was organized with thirty-five members. At the close of one of the meetings a kind friend gave Mr. McEvers, one of the elders, a dollar, saying, "Let this be the beginning of a church building." Like all money given to the Lord, that dollar became a magnet around which dollar after dollar kept coming, until about \$700 was in hand. In June last a lot was secured, being the kind gift of Mr. Bomgardener, and the work of building began. On September 20 it was my great pleasure to be present at the dedication of a handsome building, capable of seating at least 250 people. This church was dedicated free of debt.

During the month of November I assisted Rev. Mr. Acheson of E. Grand Forks in a course of meetings. Although we did not see all the results desired from those meetings, yet several professed conversion and a number of God's people consecrated themselves to a closer walk with God in the future. We are pleased to mention in connection with the work at E. Grand Forks the erection of a substantial and comfortable parsonage.

In the month of January we began a series of meetings with Bro. Douglas in Maine, being assisted by Bro. Astwood. The results were twenty-four baptisms and twenty-three persons united with the church—twenty-one on confession of faith and two by letter.

We also held a week's meetings with the church at Maplewood, in which six professed conversion.

On March 7, I held a communion service with Mr. J. F. McLeod, the student in charge of the work at Herman. At this service I baptized four persons and took ten into the church, eight on confession and two by letter. Seeing the deep spiritual interest manifested, I remained over and preached the following Sabbath and received three more persons into the church on confession of faith in the Lord Jesus Christ, one of whom I baptized.

I also had preaching points established regularly with six of my schools during the summer months.

Through the Department I received several boxes of second-hand clothing, which I distributed to needy persons on my field.

In doing this work I traveled 7381 miles, visited 456 families, delivered 153 addresses and distributed nearly one million pages of good literature.

FOREIGN MISSIONS.

NOTES.

Current Topics at the Board's Rooms.

The echoes of the Foreign Mission interest at the Winona Assembly continue to strengthen the hope that we shall see this year a growing attention in all our churches to the claims of this cause. Dr. Chapman voices the opinion that the Holy Spirit is plainly leading in this direction. The new and very cordial arrangement with the Woman's Boards regarding the Young People's Societies is felt to augur good for the work. Naturally the reports from the mission fields relative to the effect of the great "cut" in appropriations absorbs much thought on the part of the secretaries. While in general the keynote of these reports is "disaster and dismay," those from Syria and Japan have a decided ring of hope from the advanced responsibilities assumed by the native churches. The story of His Excellency, Li Hung Chang's careful perusal of the New Testament has awakened a new spirit of prayer in behalf of that great statesman and the empire he represents (see Dr. Coltman's letter, p. 82).

The Missionary Congress at Poughkeepsie.

The Synod of New York has reason to congratulate itself on the eminent success which attended its fifth annual conference, held in June, at Poughkeepsie, for the deepening of interest in the great benevolent enterprises of the Church. For the success of this conference, as of those which have preceded it, much is due to the chairman of the Synod's Committee on Foreign Missions, Rev. J. Balcom Shaw, D.D. The programme was a strong and comprehensive one; the speakers brought forward were among the foremost representatives of the aggressive movements of our Church at the present day; the whole management was excellent, and the spirit of the conference was high in proportion.

The Foreign Missions Day was an exceptionally effective occasion. Addresses from Drs. Ellinwood and Marshall and the Hon. Darwin R. James, representatives

of the Board; from Dr. Hunter Corbett and other valiant missionaries, workers and speakers, and from Dr. G. F. Pentecost, made the exercises of this day memorably impressive. The presence and eloquence of Dr. J. T. Gracey, of the Methodist Episcopal Church, and the efficient president of the International Missionary Union, was an incident of marked significance, and added greatly to the interest of the occasion. Altogether it was one of the best Foreign Mission meetings which has been held within the bounds of our Church.

Too much value can scarcely be attached to these synodical conferences for the promotion of missionary enthusiasm throughout the Church, and yet convention enthusiasm will not pay Board's debts, nor raise the anchors that detain our would-be missionaries in the home land, nor set in motion the institutions in the foreign field which diminished appropriations have indefinitely side-tracked; unless such enthusiasm immediately move those in attendance to the most effective kind of work among our churches.

A Unique Bible.

An edition of the Scriptures in the Uganda language has recently been issued by the British and Foreign Bible Society, of very unique proportions. It is only three inches wide and three inches thick, but very long. This size is adopted that, to protect it from the destructive white ants in Central Africa, it may fit into a certain size of tin cracker boxes of an English firm, which are extensively used in Uganda families. The box is just large enough to take in this Bible with a small prayer book and hymnal, and a little Biblical history. This little library is certain to have a powerful influence in the development of Ugandese Christian character.

Marvels of Grace.

Rev. Robert P. Wilder, writing from India, pictures in a few words the terrible struggle Hindu converts pass through in

taking an open stand for Christ among their countrymen. He says:

Many people at home think that when a man is baptized our work for him is nearly if not quite done. But you know that he needs far more care after baptism than before. Friends pull at him. He feels the change of environment, and becomes somewhat lonely. He is shocked by some professors who are not possessors of religion. Doubts arise. He is shunned, hated, mocked at, and non-Christians refuse to employ him. . . . The three Brahmins who were baptized are still in the faith, though opposed by fears within and foes without. We praise God for them. But no one knows how many hours have gone in praying for, rebuking, entreating and counseling them. All three are working for their support. One receives so little that I assist him slightly, but if he passes his examination in March, he will be entirely independent. Will you not join us in prayer for him? Three other Brahmins are asking for baptism, also one Mahratta. The struggle is terrible. Oh, the power of Christ! If people desire to see marvels, please send them out here. What greater marvel is possible than the conversion of a Brahmin!

Monuments to Heroes.

The whole country has witnessed with applauding attention the dedication of a noble monument to its hero-general on the shores of the Hudson. An occasion of lesser but like significance occurred a few weeks later in Boston, when a costly memorial was erected to the memory of the brave Robert G. Shaw, who fell at the head of a regiment of colored soldiers in the storming of Fort Wagner. Says the *Century*, in recording this event:

"It is fitting that the art of the new world should culminate in this tribute to one who dedicated his pure young life to his country, to freedom, to the uplifting of a people in bondage, to the ennobling of the whole race of man."

Well said, we most heartily respond. But then, we ask, Are not the young men and women who have fallen on the very shores of Africa, storming the citadels of heathenism at the head of the forces sent out by the Church, deserving of just as much



Mrs. G. A. Laffin.

der, no artistic tablets of brass are called for to celebrate their noble deeds. But let the Church prove its full appreciation of its own heroes and heroines, the living as well as the dead, by liberal gifts of its sons and daughters, and its wealth, to extend the redemption of Africa's millions.



Rev. A. C. Good, Ph.D.

FRESH FACTS.

The missionaries in Central China were looking forward eagerly to the coming of Mr. Speer, hoping to receive through their intercourse with him "that fullness of Christ which will, with united prayers, fill us with joy, and a blessing be poured out upon us as missionaries and people."

An Anglo-Chinese college has been opened in Hangchow, entirely under Chinese auspices. An earnest, Christian young man (Chinese) is a prominent teacher, and our missionary, Rev. E. L. Mattox, has been asked to aid in outlining the curriculum of study and in giving instruction.

At the quarterly communion in April at Chining Chow, China, two women and six men were baptized and partook of the holy communion for the first time. Several of their relatives and acquaintances show an awakened interest in Christian truth. Medical work has started some of them a-thinking.

Mr. Doughty, of Hiroshima, Japan, writes: "The number of inquirers and those preparing for baptism is greater than at any time within my experience. We are much encouraged on account of the revival of interest in Christianity among the people generally. It is hard to have to cut the work just when it is looking up so."

Messrs. Dodd and Denman and their families report their arrival at Chieng Hai in February. Mr. Denman writes: "I spend nearly all the forenoon in my so-called dispensary, a little cubby-hole beneath the house." Mr. and Mrs. Dodd are off on a tour. Converts are coming into the Church right along.

Rev. G. P. Pierson, writing from Japan, gives this bright picture: "In almost every other place it is sowing time, but here in the Hokkaido it is reaping time. Almost every man you speak to has some Christian knowledge or tradition; he has heard sermons in Tokyo; his wife was in a Christian school; he has been taught English by some missionary in the provinces; his brother is a preacher, or his sister a Bible woman; his son perhaps is a Christian." So the truth spreads and takes root.

Mr. Pierson also says: "There seems to be more unity among our Tokyo preachers and churches than has been for five or six years. The faithful have been confirmed in their faith; those who have left the Church for business, or those who have gone over to Unitarian principles, have not attracted much of a following."

A young Japanese student some years ago was so much exercised over the property quarrel between his father and uncle, that he went to the grave of his grandfather and from temple to temple, praying that this disgrace might come to an end. Among other places visited, he attended a Christian Church, and received a deep impression from a sermon by Rev. Mr. Taylor. Gradually the seed thus sown took root, and now, after some years, he is in Mr. Brokaw's Bible class, and seems ready and anxious to live for Christ.

THE SEMI-CENTENNIAL OF THE SIAM MISSION.

REV. J. A. EAKIN, BANGKOK.

Fifty years ago, on March 22, 1847, Dr. and Mrs. Mattoon and Dr. House arrived in Bangkok. From that year dates the beginning of the Siam Mission of our Church. It is worth while to look back over the half century and consider the progress that has been made.

ATTITUDE OF THE RULING CLASS.

During the first four years the king was intensely jealous of the influence of the missionaries. The people were forbidden to accept the Christian religion under pain of death. The native teachers were seized and thrown into prison. So great fear was aroused by this hostility that the other natives employed by the missionaries all deserted them, and the people even refused to sell them food. In this extremity they cried to God for help, and thought it would be necessary to abandon the field; but while they were waiting for a ship to carry them away the king was attacked with a malignant disease and soon died. His brother, who succeeded to the throne in 1851, invited the missionaries to his palace, manifested the utmost friendliness and permitted the ladies of the mission to teach the women in the royal harem.



Dr. Stephen Mattoon.



Rev. S. R. House, M.D.

The situation was completely changed. Princes and nobles came to visit the missionaries; teachers and servants returned to their work; throngs of people came to ask for books and religious instruction; overt persecution entirely ceased.

This happy condition of affairs continued until two years after the establishment of the Laos Mission. In 1869, the king of the Laos began to persecute the native converts, and he put two of them to death. Strict orders were given to the people to have nothing to do with the missionaries, and they were preparing to flee for their lives, when the king was smitten with disease and died in a few days.

Again, in 1882, a royal proclamation was sent throughout the provinces forbidding the people to come to the missionaries for any purpose, and threatening with severe punishment any who should profess the Christian faith. Consternation seized upon the native Christians. It seemed for a time that the work must stop. But again the sudden death of the king put an end to the persecution.

In recent years the relations between the ruling class in Siam and the American missionaries has been most cordial. On all proper occasions the king has expressed his appreciation of our work, and several times he has contributed to the support of our schools and medical work. He has also given valuable sites for mission stations at

a nominal rent. On our tours in the country provinces, the governors receive us into their houses, invite us to eat with them, in some instances even invite us to preach in their houses and send out word to the people to come and hear. When we go to the courthouse, frequently the judges will adjourn court and invite us to preach in the courtroom. Last year, at the great annual festival held at the largest Buddhist temple in Bangkok, a large pavilion was erected for the use of the princes, where scientific lectures were delivered in the evening during festival week. One evening an American missionary was invited to preach the gospel in that pavilion, and the highest princes and nobles of the kingdom assembled and listened attentively to the preaching. Religious toleration has been proclaimed by the king, and the governors frequently urge us to open mission stations in the capitals of country provinces, sometimes offering to erect the necessary buildings at their own expense.

ATTITUDE OF THE PEOPLE.

Like the rulers, the common people have completely changed their attitude toward the Christian religion. At first, they were suspicious or openly hostile; and when they were convinced, by the cure of disease and the relief of suffering, of the good intentions of the missionaries, the interest which they manifested was chiefly that of curiosity, and the permanent fruits of the work were gathered but slowly. Twelve years passed before the first Siamese convert professed his faith in Christ. Now, in many places, there seems to be a genuine hunger for the word of life. Persons have come five or six days' journey on foot to meet the missionaries on their tours and listen to the preaching. Formerly, Christian books were given away; it was not thought possible to circulate them in any other way. Now, about fifty thousand are sold to the people every year, and we have many proofs that they are read with interest. Prejudice against missionaries because they are foreigners has almost ceased. Our medicines and medical treatment are welcomed almost everywhere. The introduction of the railway, the electric car, and other features of western civilization have impressed the people with the superiority of foreign customs, and changed their

opinion of the foreign religion. The Buddhist priests are, in many cases, modifying their religious teaching to suit this change in public sentiment. The old Buddhistic indifference is breaking up, and the hearts of the people are preparing to receive the truth. Already among the Laos, intelligent Buddhists are found ready to admit that Christianity is destined to become the prevailing religion of the country, and thoughtful men among the Siamese are beginning to recognize the signs of the times.

APPLIANCES FOR THE WORK.

Manifest progress has been made in the development of the various agencies for carrying on mission work. We have the entire Bible translated and published. Our mission press in Bangkok is sending out about four million pages of books every year, and they are carried to the farthest bounds of the kingdom. Our educational work is carried on by means of a uniform system of schools with a thorough course of study, culminating in the Christian high school in Bangkok, the special object of which is to train Christian young men for Christian work.

The medical work has also been firmly

established. Hospitals and dispensaries are established at the country stations. Itinerating medical missionaries carry the blessing of healing on their tours to distant regions. Several Christian graduates from the high school and others have studied medicine, and are now either self-supporting physicians or are serving as assistants to the medical missionaries. Their success in this work will encourage other young men to join the ranks of the medical profession.

The organized Christian Church is a powerful agency in this work. The First Church of Bangkok is now fully self-supporting, with an educated native pastor, and its members also give liberally to the support of the gospel in distant parts. Among the Laos several churches are self-supporting, and a large band of native evangelists has been trained and sent out to preach and develop new churches.

THE OUTLOOK.

The progress indicated by this backward glance encourages us to hope for large results and great changes in the near future. Every opportunity that we could ask is placed before us in Siam. In the plans that have been laid and the lines of development that have been followed hitherto, w



Korean Rice Shop.

aim at nothing less than the winning of the whole kingdom for Christ.

In the city of Nakawn, the capital of one of the finest provinces of the country, the centre of a population of more than three hundred thousand souls, the eagerness of the people to hear the gospel has been most remarkable. It is only five years since work was begun in this province, and already we have a flourishing church of fifty-two members, with two faithful native elders who take turns in conducting the Sabbath services. A considerable number of inquirers have also applied for baptism and have been placed on probation. If the work could be pushed persistently now, there is every indication that half a dozen churches could be organized in this province within a few years. To do this, it is necessary that missionaries reside and live in Nakawn, but thus far the funds are lacking.

KOREA.

Many of our churches observing the old order of topics for the Monthly Concert will be remembering Korea in this month of August. No field at this time is more worthy of attention in the Church of Christ, or deserves to be more fervently remembered in the prayers of this Church



Korean Mother and Children.

than the whole Korea Mission. The Annual Report speaks of the past year in this Mission as "one of exceptional progress." Missionaries have been overtaxed in their efforts to meet the demands of the people for the preaching of the gospel. This is especially so in the northern portions of the country, in and around Pyeng Yang. All over that section the gospel seems to be springing up amazingly. A recent letter from Dr. Wells speaks of a visit which he made one hundred miles north from Pyeng Yang, where gold mines are opening in charge of an American company. Dr. Wells writes: "A delightful circumstance in connection with my trip was the Christian carpenters I met there, whose firm example and steady observance of the Sabbath is doing good work for our cause." This is a fair illustration of the stability of the Korean Christians, and their activity in spreading the gospel wherever the providence of God locates them. Dr. Underwood writes, under date of May 4: "Work in Korea looks up as well and far



Korean Village.

better than we could possibly have hoped. We from around Seoul have not written as much as from the other stations, but our work there is as prosperous as any, and calls as loudly for workers. Since the last annual meeting I have been privileged to baptize more than 110, and to receive about 400 catechumens. In all circles the work goes forward and along all lines. Mrs. Underwood has her hands full of women's work with a daily dispensary and from five to seven weekly meetings for Bible instruction. These and literary work have kept our hands full. I have the entrée of the palace, and every time before I go to the country, or when I come back, his Majesty sends for me, and generally inquires how the Christian work is going on. This, too, in heathen Korea."



Korean Noblemen in Court Dress.

SAD NEWS comes from Syria of the sudden death of Rev. N. Stuart, of the Irish Presbyterian Mission, in Damascus. He seemed but just beginning a missionary service of richer promise than usual at Nebk, a solitary post some distance from his associates in Damascus.

Mr. Stuart had an exceptionally genial and happy disposition, which made him a favorite with both foreigners and Syrians, and an unflinching zeal in his work and remarkable pulpit power, which made his ministrations most effective whether he spoke in Arabic or English.

I am sure it is not only among his own associates in Damascus, but throughout our own mission circle that the sense of sorrow and personal bereavement will be felt from the sudden loss of a beloved and respected associate in our common work for Syria.

W. S. NELSON.

823 Locust Ave.,
Walnut Hills, Cincinnati, O.

MISSIONARY CALENDAR.

DEPARTURES.

May 31—From San Francisco, returning to the East Japan Mission, Rev. William Imbrie and Mrs. Imbrie.

June 5—From New York, returning to the Western Persia Mission, Dr. Mary E. Bradford; returning to the Eastern Persian Mission, Dr. Mary J. Smith and Miss Annie Montgomery.

June 8—From San Francisco, to join the Korea Mission, Miss Margaret Best.

June 19—From New York, returning to the Lodiana Mission, Professor J. G. Gilbertson, and Mrs. Gilbertson.

June 23—From New York, returning to the Gaboon Mission, Rev. W. C. Gault and Mrs. Gault, and Miss Louisa A. Babe.

ARRIVALS.

May 8—At New York, from the Lodiana Mission, Mrs. W. J. Clark.

May 10—At San Francisco, from the Canton Mission, Rev. E. P. Fisher.

May 21—At New York, from the West Shantung Mission, Rev. W. B. Hamilton and family.

June 6—At San Francisco, from the West Shantung Mission, Rev. W. O. Elterich and family.

June 6—At New York, from the Brazil Mission, Rev. Woodard E. Finley, and Rev. James B. Rodgers.

June 8—At San Francisco, from the Central China Mission, Rev. George F. Fitch.

June 9—At New York, from the Lodiana Mission, Rev. J. A. Orbison and family.

June 14—At New York, from the Eastern Persia Mission, Rev. J. G. Watson and family.

June 17—At New York, from the Syria Mission Rev. W. S. Nelson and Mrs. Nelson.

Concert of Prayer For Church Work Abroad.

August—THE REFLEX INFLUENCE OF FOREIGN MISSIONS.

- (a) Development of the missionary movement.
- (b) Reflex commercial influence.
- (c) Reflex intellectual influence.
- (d) Reflex spiritual influence.
- (e) Causes of spiritual decline.

"Modern Missions in the East." Edward A. Lawrence. Harper & Bro. \$1.75. (This may be purchased from the Foreign Missions Library, 156 Fifth avenue, New York, for \$1.50 postpaid.)

"Foreign Missions After a Century." Jas. S. Dennis. Revell. \$1.50. (This may be purchased from the Foreign Missions Library for \$1.15 postpaid.)

"These for Those: Our Indebtedness to Foreign Missions." Wm. Warren. Hoyt, Fogg & Breed, Portland, Me.

"The Ely Volume on Missions and Science." Chas. E. Swett, 1 Somerset street, Boston. By mail \$1.50.

"Report Centenary Conference, London," Vol I, "Commerce of Missions," pp. 111-136. "Reflex Spiritual Influence," pp. 93-106. These two valuable volumes may be had for 75 cents the set. Congregational Publishing Society, Boston, Mass.)

COMMERCIAL INFLUENCE OF FOREIGN MISSIONS.

HOWARD AGNEW JOHNSTON, D.D.

Looking down from the high level of the blessed work of the gospel in the regeneration of the soul and the building of Christ-like character, let us remember that our scheme of topics includes the whole subject of Foreign Missions in all its related parts. There is a clear logic of events which marks the life of a heathen whose transformation of his inner spirit awakens the desire and purpose to improve his outer condition. Therefore it is that the increasing spread of Christian missions opens new and widening doors through which the commerce of Christendom enters the markets of the world. The civilizing effects of the gospel are the immediate cause of the demand for the products of civilization which mark the world of commerce. Wherever the gospel has gone, there the ships of the merchantman have followed.

Three ways may be mentioned in which Christianity has proved helpful to the commerce of Christendom. First of all, the new creature in Christ comes to desire the accompaniments of a more refined life. He is naked and would be clothed. He is a

dweller in thatched huts and would have a home of better pattern. This means furniture and better accommodations and facilities with which to rise to that level of life which he discovers is the normal mode of living for the Christians who come to his shores. Thus new markets open for Christendom. Says President Seelye, of Amherst: "Civilization is, in a most important sense, a gift rather than an acquisition. Men do not gain it except as stimulated thereto by some incitement from above themselves. The savage does not labor for the gratifications of civilized life, since these he does not desire. His labors and desires are both dependent on some spiritual gift which quickens his aspirations and calls forth his toil." The gospel is this gift.

The second feature is the inspiration to exertion. Many heathen lands are marked by fine climate and fruitful soil; but the people were slothful. The spontaneous productions of the soil supplied their simple wants. The methods of government, according to which a ruler appropriated to himself anything attracting his fancy among the possessions of his people, did not tend to excite in them an ambition to secure more than a sufficient livelihood. It was difficult to inspire these people with desires calculated to excite their exertions for the production of wealth. This increase of activity develops increase of ability. Under the quickening influence of the gospel men have become active, inventive, vigilant, enterprising. The latent possibilities of the soil have been developed. Local trade has rapidly increased, and the ships which have carried cargoes to supply the new demands of the people rising to higher levels of life have begun to carry back the product of native toil. A striking illustration is the development of the sugar interests in the Hawaiian Islands. In 1820 the missionaries began their work. Steadily the people acquired the qualities of the Christian life and the features of Christian civilization. Between the years 1853 and 1873 the value of the trade between San Francisco and Australia was nearly \$20,000,000. The American duties on sugar and rice amounted to \$300,000 annually. In the year 1873 the value of the imports from the United States to the islands exceeded \$1,000,000. In 1876 a reciprocity treaty was signed between our country and the

islands, greatly stimulating commerce. In the year 1881 the number of vessels touching at the ports of the islands was 258, of which 181 were from the United States. This instance is but one of many that might be given. The Japanese have risen under the stimulus of Christianity to a place of such importance among the nations as to develop a transpacific commerce of vast proportions.

The third feature of this influence is perhaps the most interesting, as it involves morals and character building. As Christianity becomes established, there follows a new code of morals in trade, an honesty in fulfilling contracts, and a concern for integrity in representations concerning goods, all of which makes possible healthy and reliable commercial relations. To have a true civilization even in material interests there must be a fine moral quality in the social fabric. This is not found where the gospel is not known. Says Sir Bartle Frere: "Civilization cannot precede Christianity. The only successful way of dealing with all races is to teach them the gospel in the simplest manner possible." An instance in point is the cunning deception of the native Africans in the ivory trade. They would picture the character of the ivory as being of great value, and by detailing the difficulties involved in securing it, would receive advance payments of more than the ivory was worth. Such methods threatened to destroy all commerce, but with the conversion of many of the natives these deceptions ceased, and commerce revived. The islands of the Pacific furnish abundant illustrations of the way the ferocity and treachery of the natives rendered the dangers of commerce so great as to make it impracticable. A touching incident of those days is recorded in "The Story of the Morning Star." The mate of a whaling ship, a Mr. Whalon, fell into the hands of the natives of the Marquesas Islands. It was decided that he should be eaten by the cannibals. A native Christian from the Sandwich Islands, Kekela by name, ransomed him from the savages by giving his new six-oared boat as the price. President Lincoln heard of the incident, and sent a valuable present to Kekela, who wrote the following words in his grateful reply: "As to this friendly deed of mine, its seed was brought from your great land,

by certain of your countrymen who had received the love of God. It was planted in Hawaii, and I brought it here that these dark regions might receive the root of all that is good and true, which is love."

It might be suggested that these products come from contact with civilization, and can scarcely be claimed as the direct result of Christianity. But the testimony upon this point is most conclusive. The English *Journal of the Society of Arts*, in its number for June, 1879, publishes the following statement: "At the Edendale Mission, seventy monogamous Zulus live in houses like Europeans, with furniture in and gardens around them. They have a school and stone church, built by the men themselves, while three hundred thousand of the same race live within the frontiers of Natal, having been nearly half a century in contact with English civilization, yet without a bed to lie on, a chair to sit on, table, or domestic implement of any kind." The same journal mentions a still more striking fact: "In the colony of Lagos, in western Africa, some of the natives have acquired wealth, and desire to imitate English habits. One man built himself an elegant house, furnished after the most approved modern fashion; yet neither he nor his family occupy it, but live in an adjoining hovel." It may therefore be considered fairly demonstrated that it is Christianity that explains the development of that civilized life which realizes anything like stability in the conditions which increase commercial relations.

There is a reverse side to this subject which should not be passed over. We are considering the benefits which accrue to commerce by the spread of the gospel. It is not for us to consider at length the influence of commerce upon the work of missions. That influence, however, is far from an unmixed good. The same ships that carry missionaries and Bibles often carry rum, and merchants bereft of moral character, rated as citizens of Christian countries, many who will not hesitate to sell manhood for money. The effect of these evil forces upon the work of the missionaries will be at once apparent. Christianity confers great benefits upon commerce, and then must counteract the evils that are incidental to the development of commerce.

The important fact to be emphasized, however, is that if we are to sum up the

various motives that stimulate men to send the gospel to those lands that are in darkness, one of them, not the highest, yet potent with many, is the fact that the commerce of Christendom is certain to be advanced by the spread of the gospel in heathen lands. Thousands of dollars are turned back into the coffers of Christian business men for the hundreds that have been given to send the gospel to those who had it not. If we had no higher motive, this alone would justify Christian missions; but when to this we add the splendid trophies of divine grace in the eternal salvation of immortal souls and the blessed redemption of the race unto God, with something of Paul's appreciation of the constraining love of Christ, we may well cry: "Woe is me if I preach not the gospel."

THE REFLEX INFLUENCE OF MISSIONS.

GEORGE T. PURVES, D.D.

"And the sons of strangers shall build up thy walls."—Isa. 60: 10.

What would the religion of Moses and the prophets be to-day, if it had not been taken up and brought to its fruition through the faith and works of the Gentiles? The relation and influence has been mutual. Out of Judaism has come Christianity; but Judaism became full-blown Christianity only when the Gentiles were enlisted in its service. So prophecy itself foretold. The universal city of God was to be erected not by Hebrew hands alone or mainly, but into its construction were the labors of all peoples to go; and the prophetic vision beheld in the greater future in which we live the contributions which "the sons of the strangers" would make to the upbuilding of the Church. So it has ever been and so it is to-day. The extension of Christianity has been its construction. Its missions have been its preservation. Its work abroad has secured its strength at home. The apostolic age itself illustrated first of all the reflex influence of missions. Had the original disciples remained in Judea, they would have founded only a Jewish sect. They realized what Christ's teaching was and what his redeeming work meant, through the problems which they were made to face when they began to take it to the nations.

It was not a chance result that St. Paul's work led the way in the development of Christianity. Only in a missionary career could apostolic theology unfold its contents. Otherwise it would have stagnated. It might have had no more theology than is found in the epistle of James. Its foreign work was its very life. And, apart from its theology, the strength of the new religion was soon found in the new centres which it made for itself in "strange cities." At first it seemed to the Gentiles simply another phase of Jewish superstition. But it soon shook off the disguise. It was a universal religion and proved itself such by enlisting in its service men of every race.

Thus, internally and externally, apostolic Christianity was built up through its diffusion. It was unfolded through its dissemination. The more it spread extensively, the more fully it was revealed intensively.

The same reflex influence of its spread abroad has marked also its subsequent history. Its progress through the centuries has been in a true sense a development; the ever-clearer unfolding and application of that which was contained in it from the beginning. But the progress has been secured through the entrance into its service of many types of mind. The Greek, the Roman, the Teutonic, and the various nationalities of more mixed character which the modern world has produced, have in turn contributed to its explication and its comprehension. Different ages, marked by special tendencies, have brought forward fresh manifestations of the old truth. The interaction of old truth and new supporters of it may be seen throughout our entire history. The process has always been a complex one. Without the original revelation, the successive types of mind would have had nothing to work upon. But without their activity the truth would have remained unutilized and undeveloped. It would not have been, as it has, embodied in creeds and institutions, in laws and customs, in society and in life.

Of course, we may expect that the same process is continuing and that modern missions will prove to be the instrument of the healthy growth of the Church at home. There are certain directions in which we can plainly see that they already are. Thus their influence on the theology of the Church is strongly conservative. Rational-

ism cannot support foreign missions with any enthusiasm. It has no vital message for the heathen. And the facts of modern heathenism drive Christians to Bible truth. Missions bring to light the universality and enormity of sin; the fruitlessness of man's efforts at self-salvation; the need of supernatural power to lead men out of darkness into light; the adaptations of the gospel of the cross to the needs of all mankind. Hence zeal in missions is generally found in orthodox communions. It has been on the basis of historical Christianity that the great triumphs of foreign missions have been won. Missions have much the same effect on the Church as a whole that evangelistic work has on the faith of the individual Christian. In his study he may doubt and speculate; in the harvest fields, his doubts are forgotten and his speculations are vanquished by hard facts. The history of foreign missions has been a constant redemonstration of the supernaturalness of Christianity and of the truth of Bible doctrine. At the same time, foreign missions have been enlarging our conception of Christianity. It has made us see new meaning in the Bible. We wonder that good men ever read the Book, as we know they did, without addressing themselves to the world's conversion. Its whole emphasis has changed to us. We see in it a programme for human salvation which our fathers did not see. And therewith, still under the reflex influence of foreign missions, we notice its bearing on the vexed problems of human society which are now everywhere coming to the front. Many of these can be studied better on foreign than on home soil. Social amelioration of man's present condition, side by side with faith in Christ as the Saviour of the soul—these are felt to be the twofold message of the gospel as it is carried to degraded paganism. If so, doubtless the same twofold message is meant for the home Church as well; and we are coming to see that the Bible has had in it the double message for both worlds all the time. Through foreign missions also we have become familiar with other religions; and if this has produced in some unchristian skepticism concerning the absoluteness of Christianity, its final effect is evidently destined to be just the opposite. At first sight the resemblances between Christianity and other faiths naturally im-

pressed the observer. But close acquaintance with the latter, and a more critical examination, is already producing the old conviction, only more intensified and enlarged, that Christianity alone meets fully the needs of all men and must triumph over all competitors. Out of the broadened knowledge of the world of religion a larger conception of the truth of the Bible and of the mission of the gospel is plainly emerging.

But, to look at the matter from the most practical side—the foreign mission work reacts on the piety of the Church at home. It obviously must. It is in necessary alliance with prayer, with Bible study, with faith in the promises, with strong church organization, with religious enthusiasm. It draws out the liberality of the people. It informs the popular mind. It quickens the pulse of the Church and stimulates its devotion. What would the Church do without such a stimulus to its best life? The home field even in the United States would be too narrow. It would not give an outlook broad enough to awaken the full intelligence or the full sympathy of the Church. Years ago, in the early history of our northwestern States, a home missionary, presiding over a small church, insisted on taking from it gifts for foreign missions. When some doubted the wisdom of his action, his reply was, "We in the Northwest need a Christianity which is strong enough to convert the world." His point was a good one. If we did not have foreign missions, we would be compelled to hunt for them. They are necessary for the completeness of the Church's life and for the full vigor of her piety. She does her home work all the more strongly when she is trying to convert the world.

These considerations are general. Other and more detailed illustrations of the reflex influence of missions might be given. They have enriched the world even according to the most material standard. They have opened new peoples for commerce and brought new treasures to the storehouse of Christendom. They have enriched Christendom's intellectual possessions. In science, in art, in literature, their benefit has been felt. The missions of the Church have probably contributed more to the progress of human life within the bounds of Christendom than any other single agency. An appeal might be made for their support

based solely on their commercial value and addressed even to the selfish instincts of trade. But of these material considerations we need say little. The larger fact is that they do so much for the Church and for Christianity; and as we think of the great nations which are now beginning to be evangelized, and of the contributions which they are surely destined to make to the further comprehension and application of the religion in whose service Greek, Roman, Teuton, Saxon, American have already found their prosperity, we cannot conceive that any one should hesitate to believe that foreign missions are the prime condition of the Church's progress. Verily we get more than we give. "There is that scattereth and yet increaseth." There may be doubt and strife confronting the Church at home, but she may console herself with the promise that "the sons of strangers shall build up thy walls; and their kings shall minister unto thee."

THE REFLEX INFLUENCE OF MISSIONS.*

BISHOP CHARLES H. FOWLER, D.D.

The widest hand that science has yet spread out in the universe is the great law of the conservation of energy. Let us have the courage to spread it out palm upward toward God.

This law of conservation of energy, of action and reaction, of compensation, of reflex influence, has its highest manifestation in mission work, the highest work known among mortals. This is the substance of the law; these outer puttings of it are only the shadow. This spiritual substance of the law is the reason, the final cause of its existence.

The Reflex Influence of Missions is Seen in Commerce.—The commercial movement of divine saving truth has all the certainty of God's everlasting purpose of redeeming love. Its every step is a blessing, its every word a treasure, its every breath a benediction. First, it is a perception, then a conception, then an idea, then a conviction, then a purpose, then an infection, then a contagion, then a revolution, then a civilization. The desert blooming and fruiting like

a garden fills the ships and storehouses of the world from its waving harvests. Thus the prayer of the believing child and the tears of the believing missionary increase the commerce of all seas and appear on the balance sheet of the world.

It cost less than \$1,200,000 to Christianize the Sandwich Islands. We now have from \$5,000,000 to \$8,000,000 of commerce, making in net profit annually about as much as the entire cost of Christianizing them. From the South Sea Islands, England annually receives ten pounds for every pound she expends there. From Micronesia the United States receives annually more than \$40 for each dollar spent on missions there. An immigrant is valued in Washington at \$800. Each missionary in the South Sea Islands is worth to England \$10,000 each year.

It cost the United States to support the Dakotas an average of \$120 each year, while it costs to care for the Christian Dakotas less than \$7.80 each per year. Comment is unnecessary. I saw a Digger Indian in the Yosemite Valley, under the civilizing influence of that most sublime scenery, get his breakfast out of an ant's nest with a sharp stick. And he could clothe himself for twelve months on ten cents worth of cotton. You cannot carry on a commerce with such people. When these barbarians are converted then they want something. Their wives want bonnets and shawls and shoes and gloves and ribbons, and their children want books and pictures. Then they will work, then they must work. It is the Christian family with its multiplied wants that spurs up and keeps up the average man. Then you can trade with him. He wants something. This means commerce. The annual business of England is \$100 for each person; of France, \$50; of the United States, \$50; of China, less than \$5; of Africa, \$2.25. When we have Christianized the heathen natives and brought their wants and activities up to the level of Christian nations, we will have added many billions to the commerce of the world. Missions have never drawn from the world's pocketbook ten per cent. of what they have put into that pocketbook. Their reflex influence appears on the balance sheet of the races.

The Reflex Influence of Missions is Seen in Science.—I can only catalogue a few of the

* Portions of an address delivered at the Interdenominational Rally in Carnegie Hall, January 15, 1897, reported in *The Independent*.

rich results in this department. The field is as old as Christian thought and as wide as the outmost circle of civilization.

That plain old science of geography, that plowboy among the sciences, so thoroughly of the earth earthy, is almost, like philology and ethnology, a missionary science. Much of its ancient domain has been recovered, and nearly all its modern domain has been secured by missionaries. Livingstone remade the map of Africa, swinging the Mountains of the Moon across the continent the other way. Dr. William Thompson has recast the map of Syria and unfolded the valleys and plains of Palestine. Mr. Colton, the chart maker, says: "There is scarcely an exploration in any land that does not acknowledge its indebtedness to missionaries." Carl Ritter, the celebrated geographer, says he could not have written his great work but for the material furnished by missionaries. Dr. Krapf made discoveries that led Speke and Grant to the sources of the Nile so vainly sought ever since the days of Ptolemy, discoveries without which those sources might not even yet have been found.

Philology, the search-light of the sciences thrown back on antiquity, that throws its X-rays upon the body of a language and reveals the hidden secrets of its remote past, is strictly a missionary science. Nearly all known languages have been mastered by missionaries. They have reduced many merely spoken languages to a written form. They have compiled dictionaries, braided grammars, translated literatures, and uncovered whatever wealth the languages have contained.

The Reflex Influence of Missions is Seen in Increased Intellectual Activity.—This mission work stirs the thoughtful man to his very depths by its very vastness. It crowds in upon the soul through every opening and along every avenue. It appeals to every motive. It fans the flame of devotion by the anguish it shall assuage, by the sorrow it shall soothe, by the blessings it shall bestow, by the light it shall disseminate, by the hope it shall inspire, by the purity it shall beget, and by the heaven it shall bequeath.

Christianity is inherently missionary. It embodies the bloody sweat. It is the divine truth breaking into the world. Christ is one sent. He is on an errand. He comes

needed but uninvited. He crowds himself upon the race when nothing awaits him but a manger and a cross. He intrenches in a hostile world and undertakes its subjugation. He is seeking the lost. He has the alertness of a hunter. We are to have his spirit. Thus the New Testament Church is the mightiest missionary society ever launched upon the sea of the centuries. If you cannot keep step with this cause, beware, you will be left in the wilderness alone.

Christ always marches at the head of his Church. Let a man become possessed of the spirit of the Son of God, and it will intensify and enlarge his nature. When the evil spirit possesses a man it deforms and enslaves him and reduces his individuality. In demoniacal possessions he is the tool or instrument used by the demons. They act and speak for him, saying, "Our name is legion. Let us alone." But when the Spirit of God possesses a man his individuality is enlarged, ennobled, crowned with dominion. He is able to stand against all adversaries; weapons and fagots are powerless.

The Reflex Influence of Missions is Seen in the Development of Exalted Character.—The greatest creation in the world is man. "What a piece of work is man! how noble in reason! how infinite in faculty, in form and moving how express and admirable! in action how like an angel, in apprehension how like a God!" The arts that touch and handle him must be the highest arts. The forces that exalt his nature must be the divinest forces. The inspirations that enoble him must be of infinite value. Manhood, exalted manhood, is the most costly thing in the world. To produce man with noble character is the one problem at which God has toiled all the ages.

This work, this mission work, produces the greatest crop of exalted characters everywhere. It is not a question of race, but of grace. It is not a problem of good blood, but of the divine blood. God is not hunting good clothes, but great needs. Our lostness attracts him and he hunts for us, leaving the ninety-nine. We become attractive to him by our very repulsiveness, our sin. All he asks is, "Do they need me?" "Will they receive me?" Then he undertakes to make out of us new creatures, saints and angels. I sent a native preacher,

a Chinese, to his work in the Fuchow Conference, who had this in his history. After he was converted and had studied the New Testament not a little, he felt called to preach, to tell his countrymen the good news. When he had fully settled that as his duty, he went into the crowded street and got upon a little box and began preaching. Soon a mob gathered, knocked him down from his box, beat him with a bundle of bamboo rods, dragged him through the city, and threw him over the wall for dead. He came to, went down to a little brook and washed off the blood and dirt. Then he prayed, saying, "Lord Jesus, what wilt thou have me to do?" Then he went straight back to the same street, got upon the same box, and preached again. Again the mob rallied, beat him, dragged him out and threw him over the wall for dead. Again he revived, washed away the blood and dirt, and said, "Lord Jesus, what wilt thou have me to do?" Back he went to the same little box and preached as before. Again the mob rallied and beat him down. The magistrate, fearing to answer for his death, sent the police and took him from the mob and put him in a jail, that faced on a little open square, on which the mob gathered, howling and throwing up dust. He went to the little window, put his hand out through the grating and beckoned for the mob to be quiet. When they quieted a little he pressed his bruised and bleeding face up against the gratings, and said: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God" (Acts 20: 24). The old martyrs did no better than that. Even Anglo-Saxons could do no better. This man wanted to be sent to that people as his regular work.

It is worth more than all it costs to have the home Church feel a kinship to these heroic souls. When a country cannot produce among her own sons men willing to die for their liberties, but must do their fighting by mercenaries, then that country has lost its liberties, and has nothing left worth dying for. When a Church reaches the state where she cannot furnish missionaries and keep in sympathy with her missionaries, she has reached a point where she has nothing worth propagating. It is the

spirit of heroism and sacrifice that insures spiritual triumph. No man is worth much in the spiritual world who has not convictions which are more to him than all else, who would not rather die than recant. No Church can long remain a conquering force which has not the missionary spirit and does not understand the word of Jesus, "As the Father hath sent me, even so send I you."

It is not all loss to sacrifice for God. Often all else is loss. We come to our best uses in the furnace. The old refiner of gold had the secret when he said he kept the gold in the crucible and turned on the heat till he could see his own face in the metal. So God refines the gold that shall decorate his temple yonder. He keeps us in the crucible and turns on the heat, taking our money or our children for this work, till he can see his own image in us.

When I have seen missionaries going on shipboard, turning their backs on this great land of liberties and libraries and blessings and friends, leaving aged parents whom they may never see again, I have thought these were in the furnace, and would come out diamonds for the highest uses. When I have thought of missionary mothers taking their little children, that must have the change of years of a temperate climate free from malaria to save them from imbecility, taking them down to a steamer about to sail for the far-away homeland, and looking over the strange faces of passengers to find some woman to whom she can entrust them during the long voyage, some woman to care for them if they sicken on the sea, and thus send them to strangers to train and educate them, and at night listen to their prayers which the mother has taught them; as I have thought of these sacrifices, bravely made for the sake of the Master, I have felt that the temperature is at least up to the point where the white diamonds are made for the diadem of the King. This missionary work is worth more than it costs for the heroic martyr spirit with which it inspires the Church.

The Reflex Influence of Missions Inspires the Hope of Speedy Triumph.—The ages have passed slowly in the darkness, but the Church is now kindling her beacon fires on the mountain-tops everywhere. The Christian Church, through her missionary operations, has been patiently preparing the way for illumining the world.

The stations have been planted, churches built, schools opened, presses started, dictionaries compiled, grammars braided, literature created, great lines of communication secured, railroads, steamships, telegraphs, printing presses, Bible societies—everything seems to be in readiness. Millions of believers have a rich experience and good theology and increasing zeal. Our high schools and colleges and universities are making ready a great army competent to teach the word, fortunes beyond the necessities of their owners are being accumulated by the hundred millions; all things now seem ready. My faith is humbly and hopefully looking to see the Holy Spirit come upon the churches, and flash along all these lines, lighting all lands. Already I see light shining on the summits of the Himalayas, and pouring down upon the upturned faces and the uplifted hands of millions in the valley of the Ganges, and streaking over the plains of China, and streaming over the islands of Japan and flashing like heat-lightning over the Dark Continent. The time is not far distant when a nation shall be born in a day, and the whole earth shall be covered with the knowledge of the Lord, as the waters cover the great deep.

RECENT TESTIMONIES TO MISSIONARY CHARACTER.

Not long since the New York *Herald* published a letter from Commander Charles O'Neil, of the U. S. Navy, in which he spoke most emphatically in praise of the American missionaries in Turkey. In answer to a letter from one of the corresponding secretaries of the Board of Foreign Missions, Commander O'Neil has made this further expression of his sentiments:

My experience with the American missionaries in the Ottoman empire was most favorable to them, and whenever the occasion presents itself I do not hesitate to commend them and their work. I can always be relied on and referred to as a warm friend and ally of our countrymen and women who are laboring in the cause of Christianity and education in Turkey; they have done and are doing noble work, the far-reaching influences and value of which cannot be overestimated. I am happy to number among our missionaries many valued friends, and it is a source of great gratification to me to have been able, even in a slight degree, to strengthen their hands, and show to Turkish

officials and others that our government regards them with special favor, and is solicitous for their safety and welfare.

Another statement in very emphatic language and of high value regarding missionary work is made by a German military officer in a recent volume on "German Southwest Africa." The paragraph, translated in the *Chronicle* of the London Missionary Society, is as follows:

What merchants, artisans and men of science have done for the opening up and civilizing of this country, is as nothing compared with the results of missionary work. And this work means so much the more, because all self-regarding motives, such as always inspire the trader or the discoverer, and are to be found even in the soldier, are absent in the missionary. It must be an exalted impulse which leads the missionary to give up comfort, opportunities of advancement, honor and fame for the sake of realizing the idea of bringing humanity into the kingdom of God, into sonship to God, and to instill into the soul of a red or a black man the mystery of the love of God. Self-interest is put aside, and the missionary becomes a Nama or a Herero. He gives continually, not only from the inner treasure of his spiritual life and knowledge; in order to be able to do that, he must unweariedly play now the artisan, now the farmer, now the architect; he must always give presents, teaching, improvements, never take; he must not even expect that his self-sacrifice will be understood. And to do this for years, decades even, truly requires more than human power, and the average mind of the European adventurer, hardened in self-valuation and self-seeking, cannot understand it. I used not to be able to understand it; you must have seen it to be able to understand and admire.

Letters.

Rev. F. J. Coan writes from Oroomiah station of the evangelistic work during the winter and spring which has been wonderfully blessed of God. The field reported on includes, besides the large plain of Oroomiah, the smaller ones of Tergawar and Suldaz, where are located thirty-nine organized churches, which are more or less in close touch with 120 villages. The evangelistic work has been chiefly carried on by Mr. Coan, with the assistance of three native evangelists, Rev. E. O. Eshoo, Rev. Shimoon Babilla and Rabi Vartan. Messrs. Shedd and Labaree have aided in this work as other missionary claims have permitted. Mr. Coan writes:

At no time in the history of the Oroomiah station have we had cause for as much encouragement and gratitude to God as during the past winter, in the remarkable spiritual awakening all over the plain.

After the visit of Mr. Speer last fall, a spirit of

deep and earnest prayer was aroused in the station. The week of prayer was set apart for a special study of the Holy Spirit's work, with daily services in English, to which the native brethren who knew the English language were cordially invited. The spirit was very near to us in all these meetings, which were richly blessed to all attending them. Daily prayer meetings in the station have been kept up since, in which those who were laboring in the villages were especially remembered at the throne of grace; and in more than one instance have there been signal answers to prayers offered.

In spite of some discouraging conditions at the opening of the winter, these several months of untiring and unremitting work developed the following signal encouragements:

Never before has there been so deep a thirst for the word of God, such a desire to hear it preached in all its simplicity, and such a ready response to all its claims. With the exception of one place, there has been practically no opposition to our work. The bishops and priests of the Old Church as well as of the Roman Catholic churches have simply stood helpless at the stampede of their congregations to the evangelistic services, feeling that it was useless to interfere. Not only so, but in some places their people have been told to attend this preaching without fear, as they would there hear the word of God. In one village, where I was holding special services, the priests were somewhat inclined to oppose the work, but the son of one of them reproved him, and not only attended the services himself when he could, but dismissed the school where he was teaching so that his scholars might also attend. The brother of the metropolitan bishop, residing in one of the districts, was himself most friendly, and was glad to attend where the word was preached.

Another element contributing to the success of this movement was the spirit of unity which has greatly increased among the Syriac peoples since the organization of the national council last summer. This council is doing valuable work in preventing the numberless petty discords that were injuring the nation. They take up all cases of dispute, and are inclined to render fair decisions, and prevent the matter going to the Moslem courts. It is estimated that this council has since its organization saved the Nestorian people over \$20,000 in fines and extravagant expenditures.

But, while all these causes contributed to the help of the movement, we recognize that prayer and the presence of the Holy Spirit in an unusual degree were at the foundation of all that has been done.

Mr. Coan estimates that three hundred special services were held in some fifty-five different villages. Nearly three hundred houses were visited by the evangelists, and nearly nine hundred personal interviews held. Probably over eight thousand different persons attended these meetings, the aggregate of the congregations amounting to about 46,000. At the time of his writing, there were some three hundred candidates under consideration for reception at the next communion service. He reports a much deeper tone in the

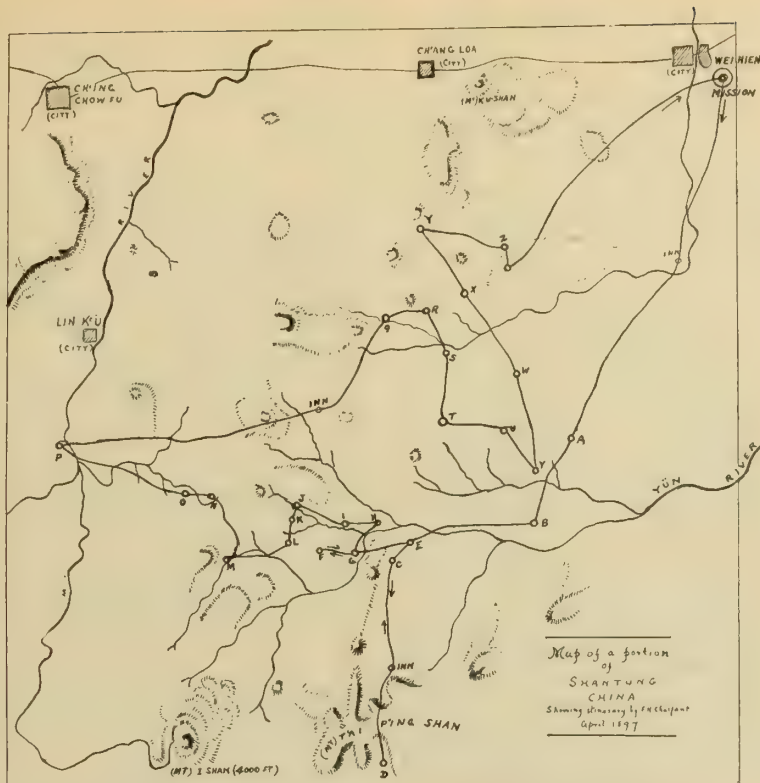
regular preachers' meetings, where a desire for a higher spiritual life and a more thorough consecration to the work are very manifest.

Rev. F. H. Chalfant writes from Wei Hien, West Shanung, outlining the experiences of a recent itinerary among the churches in his field. Wei Hien is peculiarly an itinerating station, being located in the midst of a large organized church work, necessitating much travel by the missionaries every year. While the most part of the itinerating is among villages where churches exist, yet the non-Christian villages receive no small part of their attention.

On April 1, having saddled my donkey, I mounted the little beast, and in company with my native helper, Mr. Lui Hsing Yin, turned toward the south. We had not gone five miles when it began to rain, but pushing forward through the light drizzle we reached an inn at dark, some thirteen miles from home. Next morning the clouds had scattered and after another twelve miles' ride we reached the first Christian station (marked "A" on the map). Here are two schools, one for boys and one for girls. The teacher of the girls' school, Mrs. Sang, informed me that nine of her pupils wished to appear before the session for examination. The church has but one elder at present, and I am the stated supply. We examined the girls and found them very proficient in their religious knowledge, and so admitted them to the Lord's table. Three of them had been baptized in infancy. One of the pupils in the boys' school appeared for examination and was received. Several others were examined, but their knowledge of Christian truth being insufficient, their baptism was postponed. Too much care cannot be exercised in admitting applicants to the church, as serious mistakes have sometimes been made through too great haste.

After preaching, administering the sacraments, and discussing a hundred and one matters requiring attention, we retired for the night. The next day we visited another church in the morning, and called to inspect a new business enterprise started by some of our local Christians. It is a drug-store and dispensary, modeled somewhat after our mission dispensaries, with foreign medicines and glass bottles galore. I hope it may be a success. They propose employing a native Christian to preach to the customers, and asked me to furnish tracts for distribution. I regret to say that many like schemes on the part of our church members have not thriven as anticipated, because of prejudices against Christianity and inexperience of the managers.

Pushing on, we reached another station ("C" on the map), where we spent the night. The next day was Sunday. I had promised to hold services that day at a station twelve miles further south, and so made an early start. Reaching an inn at the base of the mountain, we breakfasted. Here we had to abandon our donkeys, for the mountain road was too steep for the beasts to climb. The journey on foot to the village and return was a good twelve miles. We conducted the services, and made our way back to our Saturday night's stopping place,



for there was no place to abide en route. The little inn where we had breakfasted was merely a food-shop (as we call a native restaurant) and had no accommodations for the night.

At another place, called Tien Yu Kou, we were gratified to find a substantial new chapel, erected by the local Christians last year. We could hardly call it handsome in the United States, but for their purposes it suits this people exactly. It cost them about \$100 silver, or say, \$60 U. S. money. It has no stained-glass windows, nor has it a board floor; but it is light and roomy, and is used exclusively as a chapel. They also have a boys' school in the village, but it is housed in a separate room. The cost may seem to us but a trifle, and yet is amazingly large when we consider the small resources of those who contributed to its erection. Like nearly all the native chapels in this region, this one was built with little or no aid from the missionaries. I believe the total contributions of the latter amounted to about \$2. We consider it the wiser plan to let the natives build their own chapels.

And so we plodded on for fifteen days, visiting the "brethren in every city," and seeing "how they fared." Many disagreeable things are encountered during these trips, especially where discipline has to be administered. After some years in this pioneer work, one realizes what the apostle meant by "the care of the churches."

On this trip twenty-seven stations were visited, requiring a donkey ride of 190 miles. One of the greatest embarrassments with which we are meeting

just now is the proselyting policy carried on by the Roman Catholic Church. They are systematically erecting chapels in every village where our work is established. I rejoice to say that we have not as yet lost a single member of whose sincerity we feel assured. We trust that the Lord may be using this as a sifting process by which we may know who is on the Lord's side. Like Gideon's army, the steadfast three hundred shall yet win the day.

LETTER FROM REV. W. M. BAIRD.

Seoul, Korea, May 14, 1897.

I have just returned from a trip into the north to assist the Pyeng Yang station, in accordance with the appointment of the last annual meeting. Mr. Whittemore will write you more particularly about the work. The region visited was the Euijoo circuit, which has not been visited since the war between Japan and China. Our Korean helper, Mr. Yang, has been making regular visits to these fields. He has been doing good work. The whole region seems to be in a hopeful condition, and to give much promise if carefully worked. Everywhere I went I could not but feel that I was among a people prepared of the Lord. Their attitude toward foreigners, their social conditions, their tendency to listen to the truth, would all make one think that they were a different race.

Without entering into details, I can say that on the whole trip we visited five places where believers

meet together for worship every Sabbath, and that we heard of five other places where they meet regularly for worship. Other places were reported where there was a growing interest. Seventy-four men and women were examined, thirty-one were received as catechumens, twenty were baptized. This probably represents an interested constituency of two or three hundred. The work in Sakjoo is the most promising of any. In this place, where Mr. Moffett once thought he was in danger of being stoned, six men and six women were baptized. One man, who lived at a distance, after spending Saturday in hard labor in his fields, traveled most of Saturday night to be able to spend all of the Sabbath at the meeting, and then returned to his home after the evening service. Similar cases of interest might be mentioned.

I have not seen any place in Korea where the people seem so attentive to hear as in the north. Many of the hindrances to the work which exist in other places do not seem to be found there. The whole north seems to stand much in need of work being done *just now*, without the delay involved in learning the language by a new missionary. I was much pleased with what I saw of the northern work—earnest, aggressive, Scriptural, sensible, seemed to be words applicable to the church work there. The people are mostly able to read, and very eager to read the Bible. The work has now reached a stage where they especially need three things. To my mind these are in their order of importance—First: The Bible in the Korean language. Second: Careful instruction of their helpers, teachers and leaders, in order that they may properly train the Church to know God and his word. Third: An aggressive evangelism into the regions beyond, many of which are already calling for teachers.

Rev. J. B. Ayres writes of itinerating work in Japan, and of bright encouragements in the condition of the work, and he presents some hopeful aspects of the effect of the retrenchment. Under date of May 14 he writes:

At present I have two trips on my hand. One is to make arrangements about a place where we have dismissed a helper on account of the cut. The other is to keep a promise that I made to come and baptize a woman. She wished baptism last year, but there were reasons why I asked her to wait. It is at Yadomimura, a most inaccessible place. The helper always walks a large part of the way when he comes over here. In fact walking is the only way to get there. I suppose one might hire a jinrikisha to get over there, but unless it was kept for the purpose of returning, the journey back must be on foot. When Mrs. Ayres went over there with me she came home on a cart such as freight is hauled on. I go on my bicycle. I have worn out one bicycle. I suppose I have ridden 10,000 miles on this wheel. My present cyclometer was put on last November, and registers 1147 miles already, notwithstanding I rested a good bit in the winter when the roads were bad. On the last trip from Kumamoto to Usuki and home again, the rear wheel went badly, the spokes began to break, and the last day's riding was done in the dread that every revolution would be the last, and the wheel

would collapse and leave me to foot it home. I managed to get it here, and got some new spokes, and now can ride it a little, enough to finish up on I hope. The roads here are very hard on the bicycle, especially as I always carry a bit of luggage.

The work in general is very promising. I think in all my stay in Japan I have never seen it so much so. I do not know as yet how the cut will effect our work in particular, but everywhere, without regard to denomination, things are looking up. There are inquirers at all the preaching places, and in most of them applicants for baptism. The general apathy is giving place to interest. The old opposition is about dead, though it still lingers in out-of-the-way places. But even with those who care not for Christianity, opposition to the Christian religion is a sign that the opponents are behind the times. The rise in prices is very hard on the helpers. We positively must raise their salaries another year. Many of them have hard work to keep free from debt. Some of them are not able to do so. I have just paid off the debts (let me insert, not with mission money) of the venerable Aoyama Shozaburo, who is the father of our work in this region. Others have informed me that they are making shift to get their debts paid off; but the hard times have crept on them so insidiously that it is hard to adjust themselves to the change. It is not proper to call it hard times. It is a boom. Prices of everything have risen. The laborer is all right because wages have risen; but the official and other salaried men are feeling it keenly. Especially our helpers, who were never munificently paid, feel the change.

The cut was terrible—at first sight. But of course there was no help for it, so I went to work. I had already discharged one man, of whom we were not in need to keep things going; I discharged another about whom I was questioning whether I ought to keep or not. He is not very efficient. Then I sent word to Bakwan and Toyoura churches that they must be content with one pastor between them. That allows one man to go free. It will be pretty hard work to leave out another man, who is fifty years old, and has been preaching fifteen years. He is too old to do anything else, and while he is not one of our best helpers, he is a very good man. It is very hard to have this to do the last thing before I leave for home. Were it an ordinary year, and I were to be here all that time, I should let the cut fall heavily upon my own salary and save these men. Then last I told the Yamaguchi church that it is time for them to stand alone. I do not know how that will come out, but at any rate they can try it. I think they will make it go.

Mr. Ayres pleads for a stronger missionary force to develop the work in the province of Kyushyu, where the promise of immediate results is exceedingly attractive; though in his first visits he was so impressed with the poverty of the people, and the general air of degradation that he was reluctant to enter the work. He adds, however:

When the Spirit of God begins to work in the midst of such poverty and dirt and degradation—well, it is the same old story over again, "Anywhere with Jesus." We may think we can't do it, but we always find we can.

HOME MISSIONS.

NOTES.

If the Mormon Church would go out of the business of politics, let civil affairs alone and confine itself to the legitimate business of a church, its neighbors would have more respect for it. But it cannot live upon its merits. It lives by the authority which its priesthood exercises at the polls and in the legislature.

Our church at Traverse City, Mich., less than two and one-half years old, still without a building, has proved to be a working church. It is second in the Presbytery in numbers, gifts and everything else. It has just become self-supporting.

ITEMS FROM MONTANA.

Rev. J. A. Hedges started for his new field, Nez Percé, Ida., on June 16.

Rev. A. R. McIntosh, of Philipsburg, started May 15 for Inverness, North Britain. He has done an excellent year's work in his parish, and we are grieved to lose him.

The Presbytery of Helena met in Bozeman, May 15, and received into membership Rev. E. M. Calvin and Rev. J. N. Maclean. On the following day, Rev. Davis Wilson was installed as pastor of the churches at Hamilton and Spring Hill, and Rev. J. N. Maclean at Bozeman. Bro. Vanden Hook was installed May 17 over the Second Holland Church.

Rev. Dr. Jackson, moderator of the General Assembly, organized, in June, 1872, the churches of Bozeman, Hamilton and Helena, in the order named. These churches have held very interesting quarter-centennial celebrations.

Rev. J. H. McJunkin has returned from his study and travel abroad. He will be back in his pulpit at Missoula about Sep-

tember 1. A warm welcome awaits the far-traveled bishop of the Garden City.

Rev. Dr. Martin, president of the College of Montana, returned from the East not without success in his mission, in time to preach the baccalaureate sermon June 6. Commencement exercises were well attended and passed off finely. Two received the degree of civil engineering. The college will open as usual next fall with quite fair prospects. Will our churches wake up and stand by the college? If not, why not? It is more than worthy.

Father Johnston, as he is affectionately called, preached twice every Sabbath during President Martin's absence, with much acceptance. All say he preaches better and better as his years go by beyond the four-score, and that is saying much, for he was always a strong preacher. His sunset is more like sunrise.

State Sabbath-school Superintendent Ellis attended an Indian conference at Poplar agency the last week of May, where a grand work is being done among some 2000 Yanktons by Rev. Mr. Lindsay, Mrs. Lindsay and their collaborators. Bro. Ellis thinks preaching through an interpreter is preaching. He went from there on his wheel across the country to Glendive, organizing three Sabbath-schools in out-of-the-way nooks.

The Bitter Root Valley (Montana) is scourged with all manner of plagues, and reminds one of the Nile Valley in the days of Hebrew bondage.

In the new frontier village of Denver, Idaho, in the Nez Percé country, the Rev. Silas Perkins has met with remarkable success. He writes:

Not less than 350 or 400 persons assembled in our village to attend the Children's Day exercises conducted by our Sabbath-school.

It was a great success in every way, made possible by the work we have done and are doing under the direction of the Board of Home Missions. One gratifying feature is that most of the preparation for and execution of the day's work was done by the teachers and other helpers in the school. Two years ago the burden of such exercises fell on me, from beginning to end.

An old settler in these parts said to me at the conclusion of the services: "Well, Mr. P., no doubt you can see a great change in this country, but I have been here much longer than you—the change seems marvelous to me!"

A man who a few years ago made it his business to play for dances, and had no use for preachers and churches, accompanied the organ with his violin on Children's Day, his three daughters taking an important part. No one, I suppose, was more enlisted than he in the success of the services. He is one of my enthusiastic supporters.

The truth of Secretary Roberts' remarks, in his admirable address before the Assembly, is very patent to me: "Opportunity is instant, not constant Five years hence we shall not be able to do what we can do to-day. . . . In a community where the gospel of Christ is not preached, Satan's gospel . . . is preached." The hardships of the task would be increased many times had we not taken hold of this field when we did. The truth of this assertion is forcibly illustrated to me in the condition of Grangeville and Cottonwood. In neither of those places can there be secured such a genial response as we had here, and both of those towns are much larger and older than ours.

Rev. J. M. Pamment, missionary to the Puyallup Indians, says of his work among them:

The weekly prayer meeting occupies the best part of Wednesday. The Indians assemble about 11 A. M. and disperse late in the afternoon. This weekly prayer meeting has been an indication that God is at work upon the people's hearts. We have heard wonderful testimonies, and seen very definite answers to prayers. Those who have already received blessing are making efforts for the good of others. Hearing of some gambling by visiting Indians last Sabbath, one of our Christian Indians went to the justice of the peace, got posted as to the law upon that subject, and then went to the house and stopped the gambling.

Drink, having wrought such havoc among these Indians, our Christian Indians are considering what steps can be taken to protect those addicted to whisky, and intend petitioning the governor of the State upon this subject.

There are neglected regions in our country where the history of the mountain

whites of the South may be repeated. A missionary in the West writes:

There are people here who have been connected with churches in the eastern States who have apparently forgotten that there is a God, a heaven, a hell or a day of reckoning. A child of a parent with a membership in the East, one day saw a lady kneeling at her bedside praying; she asked: "What are you doing?" "Praying," said the lady. "Who do you pray to?" said the child. "To Jesus," was the answer. And the little thing asked, "Is He under the bed?"

There are heroes even in this period of depression, and hardship develops them. Rev. Wiley K. Wright, of Traverse City, Mich., is one of them. He writes:

I have the pleasure of informing you that our church will assume its own support. We will relieve the Board of that much in this its time of need. This means my receiving this year two hundred dollars less than the salary of last year, and our Woman's Missionary Society turning its contributions of about one hundred dollars a year into the treasury of our own church. Possibly the testimony of this church becoming self-supporting within almost two years of its organization, and "hard-times" years at that, will lead other churches to self-support.

What we do need now and are suffering for is a church building.

An enthusiastic pastor writes us:

Do not halt, do not lower the banner nor spike one gun, nor abandon a fort, but dress up on the flag and march on.

Can we hold the "fort" without ammunition? Can our soldiers "march on" many days with no hard tack in their knapsacks? "Lower the flag" no Presbyterian color-bearer ever will, but when he faints and falls, gravitation will lower it. Send him biscuits and coffee now.

Dr. Sexton, of Nebraska, is certainly doing his part toward solving the problem of the Board's debt. He writes with enthusiasm:

Our missionary conference in connection with the Presbytery of Nebraska City was a grand success. We divided the entire presbytery into districts, assigning ministers to each for the purpose of holding the conventions throughout the entire presbytery, and in every church. Much good will be done in stimulating the churches to do their best.

REV. AND MRS. H. H. SPALDING —THEIR LIFE AND WORK.*

REV. G. L. DEFFENBAUGH.

In the peaceful valley of the Clearwater, near the mouth of Lapwai creek, stands a marble gravestone bearing this inscription:

REV. HENRY HARMON SPALDING,

Born at Bath, N. Y., Nov. 26, 1803.

Commenced the Nez Percé Mission in 1836.

Died among his people at Lapwai, I. T.,

Aug. 3, 1874.

Aged 70 yrs., 8 mos. and 7 ds.

Blest with many souls as seals to his ministry.

From this brief account of the life of that devoted servant of God, we learn that he opened his eyes on this world two years before white men first cast wondering eyes on the magnificent mountains, grassy slopes and fertile valleys of this inland empire, and that seventy years later he closed his eyes in death and his mortal remains were laid to rest beside the pathway trodden by Lewis and Clark in 1805.

There is but little to note concerning Mr. Spalding's boyhood, further than to say that he spent his time much as other boys did in those days, attending village school in winter and, by way of diversion, snowballing and making snow men; in summer assisting in making a livelihood for the family; and in the fall gathering nuts to crack during the long winter evenings. There were no indications at that time that he was to become a pioneer missionary. Still he must have been a pious youth; for we find him in his twenty-second year—the age when young persons not inclined to be religious are usually busy sowing their wild oats—making a profession of his faith in Christ and entering into covenant relations with the Presbyterian Church in Prattsburgh, Steuben county, N. Y., Rev. James H. Hotchkin, pastor. In Prattsburgh he prepared for college, and in the fall of 1832 graduated from the Western Reserve College, at Hudson, O. Shortly after his graduation, he married Miss Eliza Hart, also a student in Western Reserve College, daughter of Mr. Levi Hart, of Holland Patent, Oneida county, N. Y. Miss Hart had received

her earlier education at Clinton, N. Y. Mr. Spalding then took a course in theology in Lane Seminary, under Dr. Lyman Beecher as president of the institution. Mrs. Spalding studied with her husband and attended such lectures in the seminary as were open to women. These lines from a letter written to her sister Lorena in March, 1834, show how fully and enthusiastically she entered into the plans of her husband and how fortunate he was in securing her for a companion: "I am now pursuing Greek and Hebrew studies; I take the same lessons as Mr. S. does in the Greek Testament and in the Hebrew Bible. I am quite pleased with these studies; but I find the Greek grammar rather perplexing. I generally attend Dr. Beecher's lectures on theology Saturdays from ten to twelve." In the same letter she told her sister about the missionary spirit that pervaded the institution on Walnut Hills and fired the zeal of the ladies of the place sixty-two years ago. She wrote: "The ladies of this place have a missionary association, which is held on the last Wednesday of each month, a prayer meeting once a week and a sewing society which also meets once a week. Five students, together with one female (who is the intended of one of this little number), have pledged themselves to become missionaries to the heathen, if God is pleased to permit them to be, and have associated themselves together with us in a little band, which is denominated by us, 'The band of missionaries for foreign missions.' They meet on Friday evenings in our room for a prayer meeting." That Mr. Spalding appreciated Miss Hart's good qualities before he became her husband, appears from some lines of a letter written by him to her father while a student in Western Reserve College: "Truly she is worthy the best of companions. I tremble when I think of that day when that union shall take place, by your consent and the favor of a kind Providence, which we now presume to contemplate. I know that I am not worthy to become her companion. I feel that should I be favored with her hand, I receive that for which she will not find an equivalent in her unworthy friend. But should the pledge which we have mutually given be redeemed and we become united in that sacred, solemn obligation of the marriage covenant, God grant that I may be to

* A sketch read before the Synod of Washington, in session at Moscow, Idaho, October 5, 1896, on the sixtieth anniversary of the beginning of Presbyterian mission work on the Pacific Coast.

her all that an affectionate, faithful companion should be, and that her beloved and venerable parents may never have to regret that those tender parental cords which have long bound their beloved one to their bosom, though at the expense of tears and grief for a season, have been, as it were, loosed, that she may become united in others, if possible still more sacred and inviolate. In a word, may it be for the glory of that God from whom we receive every earthly comfort and for the good of thousands of our fellow-immortals who are now strangers to the domestic happiness and spiritual blessings with which we are so bountifully favored."

Now, in so far as this sentiment reveals Mr. Spalding's veneration for sacred things, it gives us a glimpse of his inner life and true character. Indeed, those letters written in early life indicate very clearly the character of that devoted couple whom God raised up to carry the gospel to these western wilds.

In the year 1835, Mr. Spalding was ordained a minister of the gospel by the Presbytery of Bath, and the same year he and Mrs. Spalding were commissioned by the A. B. C. F. M. as missionaries to the Osage Indians in western New York. Owing to Mrs. Spalding's illness that winter, their departure for their field of labor had to be postponed. Early in 1836, however, becoming impatient of further delay, Mrs. Spalding arose from her sick-bed and started with her husband for the Osage settlements. On a hybrid vehicle—half-wagon, half-sled—they were making their way westward by easy stages as Mrs. Spalding's strength permitted, when they were overtaken by a man who, as soon as he was within hailing distance, called to them that they were wanted for Oregon. That was on February 20, 1836. Mr. Spalding, in his account of the meeting, says that when Dr. Whitman overtook them on the road as they were crunching through the snows of western New York, question and answer passed between the two conveyances in rapid succession, and the information elicited summed up somewhat as follows: The journey might require the summers of two years; they would have the convoy of the American Fur Company to the Divide; the Nez Percés, their future parishioners, would meet them there and become their escort for the remainder of the journey; their food would be

the flesh of buffalo, deer and other wild animals; the conveyance would be the saddle alternating with the feet; the rivers they would ford or swim on horseback; their covering would be tents and blankets, and their canopy, stars. This animated conversation over the question was continued until they arrived at the village of Howard, N. Y. Taking a private room in a tavern, they each prayed in turn, when Mrs. Spalding was left alone to come to a conclusion. Ten minutes more and she appeared with beaming face to say that she had made up her mind to go to Oregon. "But, your health, my dear," Mr. Spalding said, by way of objection. The rejoinder came ready and to the point: "I like the command just as it stands—Go ye into all the world—and no exceptions for poor health. The dangers of the way and the weakness of my body are in his care: the duty is mine." Dr. Whitman's intended had already consented to go to the far West if he could find another woman willing to make the journey with her. Mrs. Spalding's decision to go met the conditions; so Dr. Whitman sent a message to his betrothed to be ready for a hasty wedding and an immediate departure for the West. The wedding came soon and then began the long journey. And what a bridal tour for two young women! There was no overland travel then in palace cars. It was only six years after the Baltimore & Ohio had coupled together some Concord coaches on strap rails and with a grand flourish had opened up fifteen miles of railroad by horse power. Only three years before, the first steamer had entered Chicago, but fifteen years more passed before a locomotive hauled in the first passenger train. Our heroes and heroines bravely turned their faces toward the setting sun and six months later, on the second day of September, ended their tedious and wearisome journey when the gates of Fort Walla Walla opened to receive them.

Once on the plains and camp-life and journey having become a settled business, the serio-comic incidents of the trip seemed to involve more especially the clergyman of the party, just as things sometimes appear to make it up among themselves to select a certain person to be the object of their practical jokes. It is said that Mr. Spalding was kicked by a mule; shaken by the ague; left hatless and blanketless by a passing tornado;

crowded off a ferryboat by an awkward cow, and made the butt of other equally unkind and unsympathetic jests. This apparent opposition to him of all nature, both animate and inanimate, had its effect upon his temper and he sometimes talked of a return to more congenial scenes and surroundings. His feeble wife would always bring him to himself, however, with the remark: "I have started for the Rocky Mountains and I expect to go there."

"Things" may have reached an understanding among themselves, so that Mr. Spalding was able to bear with good grace all the jokes they might choose to play upon him. As to his personal appearance, a member of the party thus describes him: "The first impression of a stranger on seeing H. H. Spalding is that he has before him an unusual countenance. He begins to examine, and finds a man with sharp features, large brown eyes, dark hair, high projecting forehead. He is of medium size, stoop shouldered, with a voice that can assume a mild, sharp or boisterous key at the will of its owner; quite impulsive and bitter in his denunciations of a real or supposed enemy." He lived through the mishaps that befell him along the way and reached the journey's-end with enthusiasm heightened and eagerness for the work sharpened by the experiences through which he passed. The same writer (Mr. W. H. Gray, of Utica, N. Y., connected with the mission for some time as secular agent) thus describes Mrs. Spalding: "She was above the medium height, slender in form, with coarse features, dark-brown hair, blue eyes, rather dark complexion, of a serious turn of mind. She could paint indifferently in water-colors, and had been taught while young all the useful branches of domestic life; could spin, weave and sew, etc.; could prepare an excellent meal at short notice. With the native women, Mrs. Spalding always appeared easy and cheerful and had their unbounded confidence and respect. She was remarkable for her firmness and decision of character in whatever she or her husband undertook. She never appeared to be alarmed or excited at any difficulty, dispute or alarms common to the Indian life around her. She was considered by the Indian men as a brave, fearless woman, and was respected and esteemed by all" ("History of Oregon," p. 111).

It will always remain a wonder how she endured a horse-back ride across the continent, her physical weakness being at times extreme.

The company of missionaries remained at Fort Walla Walla a few days for rest and to make a study of their surroundings. They then proceeded down the Columbia to Fort Vancouver, the seat of the chief operations of the Hudson Bay Company, where they arrived September 12, 1836.

At this point, let us take a glance at the conditions prevailing at that time. The following interesting facts are gleaned from "Oregon—The Struggle for Possession," by William Barrows. Nominally this territory belonged to the United States, but it was jointly occupied by the United States and Great Britain up to the year 1846. According to the treaty of joint occupation, neither party should monopolize to the damage of the other, or take steps towards permanent occupancy. This compromise was taken advantage of by a creature of the Parliament of Great Britain, known as the Hudson Bay Company, which secured a practical monopoly of the fur trade, and as the fur trade was all the "commerce" the country was able to sustain at that time, the Hudson Bay Company was in virtual control. The Indians were made to feel that they had no right to trade with Americans, and the pernicious idea was spread far and wide through the tribes that the Americans would take their lands while the English wished only to trade in furs. When in 1837 the Hudson Bay Company applied to Parliament for a renewal of their charter, they were accorded distinguished consideration by the Government of Great Britain, because of their energy and success in expelling the Americans from the Columbia regions. It was the policy of the Company to hold back all this country from settlement and civilization and continue it a wilderness that would always be valuable as a vast game preserve. Down the ages it was to be kept for raising fur-bearing animals, such as mink, bear and otter. Its primeval solitudes were not to be invaded by white men nor its silence of thousands of years to be broken except as licensed traders should go in quietly and bring out fur. But the coming and going of these men were as if by stealth, lest they scare the game; then silence reigned once more over these lone

lands. The call of herdsmen and the various sounds of farm work; the whir of machinery and the sweet sounds of village life were withheld by royal charter from all this region. It was such conditions in that direction our missionaries of 1836 had to face. And how was it socially? The Hudson Bay Company took good care that local property should not be acquired by individuals so as to form social and village life and thus plant the seeds of civilization. Their employés were not allowed to acquire any property or income beyond their salary. The lowest grade employé netted his \$100 a year; a clerk his \$500; the chief trader a couple of thousands and the chief factor perhaps \$5000.

Only lads and young men entered the employ of the Company, and they always went in for life or until physical disability obliged them to quit. Under no circumstances was a man ever released in the country; if for any reason he had to sever his connection with the Company, they returned him from whence he came, so as to get him out of the country. Marriage with native women was encouraged, as that would tie the men to the locality and increase the chances of their making the wilderness their home always. They were obliged, however, to purchase the women they married, so that they and their children could be treated as slaves, to be used in advancing the interests and profits of the Company. Now and then one ordered a wife from his native land—as an occasional receipt entered in the Company's books shows: "Received, one wife, in good condition;" but that was an imported luxury, too expensive to be thought of by but few men.

Such was the thick wall of social darkness that met our missionaries. The elevating, ennobling, refining influence of women, which constitutes the larger part of the true home, was lacking and society in all this country was a hopeless mixture of the savage and the civilized.

Our two brides, who have found their way to the Columbia from the Atlantic seaboard, are the type of another social order, and the forerunners of another state of society. Mr. Spalding's wish, expressed in that letter to Mr. Hart concerning his daughter's marriage, that it might be "for the good of thousands of our fellow-immortals who are now strangers

to domestic happiness," is about to be realized.

After consulting with Dr. McLaughlin, agent for the Hudson Bay Company, under the title of chief factor or governor, it was decided that the male missionaries should return to the Walla Walla country to locate mission stations. Accordingly Messrs. Gray, Spalding and Whitman returned to Fort Walla Walla. Thence they went first to the lands of the Cayuses to decide upon a site for Dr. Whitman's station, as it had been arranged that he and Mrs. Whitman should labor among that and kindred tribes. Taking into account accessibility, quality of soil, water facilities, etc., they selected a spot on the Walla Walla river, near the mouth of Mill creek—about seven miles west of the present city of Walla Walla—a point now historically known as Wai-ye-lat-poo. On this trip of exploration, they were accompanied by Capt. Pambrun, of the Hudson Bay Company. In a short time, mission tents, goods, horses and cattle were on the ground and the work of establishing the mission begun. After a few days, Spalding and Whitman started for the Nez Percé country, accompanied by some members of that nation who had been visiting among the Cayuse people, leaving Mr. Gray in charge at Wai-ye-lat-poo. They examined the country adjacent to the Clearwater river, and finally decided on a spot near some fine springs in the Lapwai valley, about two miles from the junction of that stream with the Clearwater. Dr. Whitman then returned to his station and Mr. Spalding went to Vancouver after the ladies. About the middle of November, Mrs. Whitman joined her husband and together they set up an altar to the living God in their own rude dwelling at Wai-ye-lat-poo. Mr. and Mrs. Spalding, with Mr. Gray, arrived at the Lapwai station November 29, and in about twenty days, with the assistance of some of the Nez Percés, they had a house ready for use.

These devoted missionaries entered at once upon their work which has been so signally blessed to the elevation of the Nez Percés. At that time the land was uncultivated; not a hoe, plow or other farm implement was to be seen; the people subsisted on roots, fish and wild meats, and they were ignorant of the Sabbath and of human salvation. But under the influence

and instruction of Mr. and Mrs. Spalding, the desert soon began to bud and blossom. It was but a few years until there were fields of waving grain, gardens of fine vegetables, orchards of fruit, horses and cattle roaming at will over elegant ranges and—best of all—a flourishing school attended by some two hundred pupils. In about a year Mr. Spalding moved the mission belongings down to the mouth of Lapwai creek and increased the value and efficiency of the plant by erecting grist and saw mills. Burrs for the grist mill were cut out of rock found in the hills near by. In a letter written East at that time, Mr. Spalding describes them as being “small but of superior quality.” Fifty years later one of these stones still lay on the site of the mill, its remarkable state of preservation proving its “superior quality.” The summer of the second year after their arrival, Mr. and Mrs. Spalding and little child, made their first visit to their nearest white neighbors, Dr. and Mrs. Whitman, 110 miles away. During that visit at Wai-ye-lat-poo, the First Presbyterian Church of Oregon Territory was organized with six members. Among other things noted in connection with that important event, the following minute was entered in the record book kept by Mr. Spalding: “H. H. Spalding was elected pastor and Doct. Marcus Whitman (a ruling elder from the Presbyterian church in Wheeler, Steuben Co., N. Y.), ruling elder. *Resolved*, That this church be governed on the Congregational plan, but attached to the Bath Presbytery, N. Y., and adopt its form of confession and covenant as ours.”

That was done on August 18, 1838. From that time on until the labors of the missionaries were terminated so abruptly and sadly by the massacre of the lamented Whitman and his wife, together with a number of their associates, November 29, 1847, Mr. and Mrs. Spalding prosecuted their work with unabated zeal and vigor. Their methods were practical. They taught the natives that God commanded them to work as well as pray, and by way of illustration, Mrs. Spalding painted a picture of Adam and Eve in the garden of Eden—Adam with a hoe on his shoulder and Eve with her spinning-wheel. The Catholic priest introduced a novelty in the shape of a picture by some ingenious artist. The

different Protestant sects were represented as climbing the trunk of a large tree and going out upon its various branches, from which they dropped into a fire that a priest kept in a roaring flame by tossing in the heretical books of his roasting victims. This seemed to amuse the Indians immensely, and among the Nez Percés it seemed about to capture the whole tribe. But our missionaries were equal to the occasion. Mrs. Spalding painted a series of illustrations from the Bible, and this colored panorama of religious ideas and truths soon crowded the Catholic cartoon from the field.

As Mr. Spalding wrote in a report to Dr. White, Agent for Indian Affairs, their earliest attention was turned toward schools “as promising the most permanent good to the nation in connection with the written word of God and the preached gospel.” He secured a small printing-press—the first in Oregon—and learning to set type, he printed leaflets and pamphlets suitable for use in the schools, and they were furnished gratuitously to all Indians who wished them.

Our missionaries had made some enemies among the people as well as a great many friends, and there is no doubt but that they were in imminent danger at the time of the massacre at Wai-ye-lat-poo. When that occurred, Mr. Spalding was on his way to visit Dr. Whitman. He had reached a point but a few miles away when he learned of the awful carnage of the night before and was warned to flee for his life. He traveled nights and lay concealed in the daytime and after the lapse of four days reached Lapwai, weary, footsore and heartsick. Owing to the uncertainty of the situation, Mr. and Mrs. Spalding concluded to take their children to a place of safety, if possible, and in company with forty Nez Percés they set out for Fort Walla Walla. They were not molested along the way, and arrived at the fort in safety. From there they, together with the survivors of the Wai-ye-lat-poo mission, were transported under protection of the Hudson Bay Company to the Willamette Valley. Mrs. Spalding suffered from exposure and anxiety more than her frail constitution could stand. She went into a decline and passed away January 7, 1851, aged forty-three years, four months and twenty-seven days. She died in peace, trusting in her Saviour, and was buried near the Callapooya in the Willamette Valley.

In the fall of 1862, Mr. Spalding returned to Lapwai under government appointment as superintendent of education, and in connection with his school work, he resumed his missionary labors. That office being discontinued, he was dismissed from government service in September, 1865. Previous to his coming to Lapwai the second time, he was united in marriage to a Miss Griffin, and, being out of employment, they returned to her former home in western Oregon.

Again, in 1871, Mr. Spalding came back to his old field as missionary under appointment from our Board of Foreign Missions. The seedtime had been years before, and now the harvest was ready and he reaped with amazing rapidity. November 12 of that year, he baptized and admitted into church fellowship forty-five persons. In connection with the minute of that fact he wrote: "This is a glorious day—bless the Lord, O my soul, that I am permitted to return after so long expulsion in my old age and at once to witness the wonderful work of God upon the hearts of this people." The following day nineteen were added on examination, the next day fourteen and the next, twenty. The missionary pastor soon became a veritable circuit rider, and he displayed wonderful activity in supplying the various preaching stations he had established: for example: Wildhorse, on the Umatilla Reserve, is 190 miles from Kamiah on the Nez Percé Reservation. One Sabbath he is at Wildhorse, the next at Kamiah, "cheering the heart of Bro. Cowley." The intervening stations visited by him, according to his record of the journey, were: Halapowa, Sheminikum (Lewiston), Assotin, Lapwai, Cottonwood and North Fork. Then occasionally he would visit the old field of Messrs. Walker and Eells among the Spokanes and hold services for a week at a time. Once he was at Simcoe, Yakama Reservation, on which occasion he made the following entry in the minute book: "Glorious meetings! Many conversions among the Yakamas and the Klickatats." The following extract from the minutes is of abiding interest: "No. received into the church since Nov., '71: at Lapwai, Idaho, 155 males, 189 females; at Kamiah, 123 males, 188 females; among the Spokanes, 112 males, 141 females. Whole No. adults: L., 344; K., 311; S.,

253; total, 908. Whole No. received since 1836 into First P. Ch., Oregon, 961. I am to-day, Nov. 26, '73, 70 years." One more entry he made with trembling hand in that most interesting book: "Kamiah, on my sick-bed, July 6 (baptized) Lot very old; came 280 miles. Elliot and Amelia were married. Bless the Lord, O my soul. H. H. S."

And so closed the career of one of the great missionaries of modern times. In less than a month from the above date, on August 3, 1874, Rev. Henry Harmon Spalding died at Lapwai, Idaho, and there his dust peacefully awaits the resurrection morn.

Concert of Prayer For Church Work at Home.

JANUARY	The New West.
FEBRUARY	The Indians.
MARCH	Alaska.
APRIL	The Cities.
MAY	The Mormons.
JUNE	Our Missionaries.
JULY	Results of the Year.
AUGUST	The Foreigners.
SEPTEMBER	The Outlook.
OCTOBER	The Treasury.
NOVEMBER	Romanists and Mexicans.
DECEMBER	The South.

FOREIGNERS.

The character of our immigration has sadly deteriorated within a century. The changed motive for immigrating may furnish the explanation; at any rate, formerly farmers and mechanics comprised the larger class, now one-half of the increase of our population by immigration are without occupation.

VALUED IMMIGRANTS.

Many of our immigrants are desirable, if not necessary to our welfare as a nation. We need the varied talents and attainments of their educated classes, and we need the trained muscle of their working classes. The industrious and economical German, the steadfast Scotch, the versatile Irish, the mercurial French—these mingling elements are evolving under our institutions a race, distinctive, powerful, independent, such as has rarely arisen in the world.

But we must realize the necessity of protecting ourselves from those objectionable classes which restrictive legislation has

sought to exclude. If a nation may protect itself against the importation of contagious diseases, it may with equal right and propriety protect its communities against felons, criminals and outlaws. If it may control by law the manufacture and transportation of powerful explosives, it may exclude the anarchist, the mafia and the social incendiary.

UNEMPLOYED.

Do not our dangers arise from the unemployed? If so, instead of prohibiting the incoming of those who have business engagements it would be wiser to forbid those to land who have not business engagements here, to require every man, before he lands, to present satisfactory testimonials as to character, showing also that he has some lawful profession, trade or occupation, and that he is mentally and physically capable of following his vocation. If, in restricting immigration, we could discriminate between representative and non-representative nationalities, we should reduce the danger and simplify the problem.

DUTY OF THE CHURCH.

But while the State is shielding us from the perils of the unemployed and the burdens imposed by the pauper elements, the Church has a greater task to perform. These people must be saved, saved to God and saved to society. We must bring them into touch with the thought, the social life, the Christian literature of our country. A foreigner without a knowledge of our language confines his reading to the literature of his native land, which keeps alive his interest in affairs abroad to the exclusion of those here at home, which keeps alive his love and loyalty to the government and institutions which he left behind, while he ignores those under which he has come to reside. Without a knowledge of our language he can know little of our country and its interests. He is imprisoned in his mother tongue.

KNOWLEDGE OF ENGLISH.

A knowledge of our language would tend to scatter the foreigners among our own people and prevent the dangerous tendency at present manifest everywhere throughout the country to form exclusive communities. In all our cities and in many rural regions we find the "Little Germanies," "Little

Italies," "Copenhagens," etc., where no English is spoken, and no semblance of American life is seen; where children grow up as ignorant of our laws and institutions as if they were born and reared abroad. Hence it comes to pass that while the percentage of criminals among the foreign-born is not unreasonably large, the percentage of criminals among the children of foreign-born parents is alarmingly great. The parents were presumably reared under church influences. Their children are neglected. The fact that the English-speaking foreigners, such as the English, the Scotch, the Irish, are generally more diffused and do not present the threatening aspect of separate foreign communities certainly strengthens this view.

WHOLESOME RESTRAINTS OF CHRISTIANITY.

It is the province of the Church to provide not only the gospel, but most of the other necessary conditions for the temporal welfare and the eternal interests of these neglected people. Our immigrant population must be made to feel the wholesome restraints of our common Christianity. We must create such an environment as will make them realize that everything that is valuable in our institutions, in the conduct of our business, in the just and righteous management of our industries, the influence of our social life, are but gospel ideas working out into society, moulding, and shaping it. They must be taught the sacredness of the Sabbath day.

Many of our foreigners, reared in established churches, have little idea of the privilege and obligation of supporting the ordinary means of grace by voluntary contributions. We must, therefore, provide a larger proportion of the cost of maintaining the gospel among them than among our own people. We must work more patiently with them in view of the fact that their conception of religious life consists of the formal observances of the church and its worship. It will require long and patient training to bring them to our conception of evangelical truth and spiritual religion.

YOUNG IMMIGRANTS.

One-fifth of the immigrants who land on our shores are under fifteen years of age. Half of them are under twenty-five. If we were prepared to furnish them Sabbath-school and church privileges during their

impressible youth, one element of our present peril would be removed. They might early learn our language and our customs and come to feel a personal interest in our institutions and responsibility for them.

But we neglect them when the work might be economically and more effectively done. And so we find in the field before us that about thirty-two per cent. of our foreign population cannot even speak the English language, and an undetermined but very large proportion of the rest can use it only in ordinary business transactions and simple conversation. To such persons the gospel preached in English would be absolutely unintelligible.

OUR NEGLECT.

The extent to which we have neglected our foreign populations is appalling. In New England, we are informed by the best authority, fifty congregations of Scotch, Scotch-Irish and Scotch-Canadians might be gathered, of 1000 each, if we could provide the men and means. In New England and New York there are 500,000 French, among whom are many Protestants, without the ordinary means of grace. In Chicago there are 200,000 Germans—a people whose religious convictions, where they have any, are near of kin to ours. Among this mighty multitude there are but two Presbyterian churches. There are 200,000 Scandinavians in Minnesota, and 50,000 in Wisconsin. Among all these we have but half a dozen churches. The whole Northwest is dotted with communities of foreigners. The strength of the foreign elements in our cities is well known.

ASIATICS.

We have also among us the Orientals between whom and ourselves in every relation except the commercial a Chinese wall of separation exists—a wall which nothing can batter down but the weapons of gospel truth. The soul of a Mongolian is as precious in the sight of God as the soul of a Caucasian. For these our Board has been unable to do anything directly. Local effort, supported in some cases by the Foreign Board has accomplished much. But why should we neglect any class of human beings in our land?

The work of our Board among the foreigners in our country may be summed up thus—omitting the Spanish, the Mexicans

and the nationalities represented among the Mormons, and classed as “exceptional populations:”

STATES.	No. of Churches.	No. of Ministers.	Members.	S. S. Enrollment	No. of Nat'lalities
Minnesota.....	13	11	696	893	4
Wisconsin.....	16	10	666	624	4
Iowa.....	11	9	500	493	3
South Dakota.....	7	6	355	305	3
New York.....	7	7	817	1534	2
Nebraska.....	7	5	416	451	2
Kansas.....	3	3	223	180	2
Oregon.....	3	3	113	133	1
Ohio.....	2	2	150	137	1
Missouri.....	2	2	98	110	2
Pennsylvania.....	2	2	69	45	1
Colorado.....	2	2	42	10	1
Montana.....	2	2	29	38	1
New Hampshire.....	1	1	67	70	1
California.....	1	1	47	80	1
Florida.....	1	1	30	52	1
Washington.....	1	1	34	30	1
Texas.....	1	1	80	21	1
Eighteen States.....	82	69	4432	5206	.....

Our most numerous foreign churches are among the Germans, the Hollanders and the Bohemians, and are distributed as follows:

STATES.	GERMAN.			HOLLAND.			BOHEMIA.		
	Ch.	Mem.	S.	Ch.	Mem.	S.	Ch.	Mem.	S.
Minnesota.....	4	353	285	1	50	46	2	55	190
Nebraska.....	5	233	346				2	183	105
Wisconsin.....	4	333	262	1	95	140	5	113	126
Oregon.....	3	113	133						
S. Dakota.....	4	175	189	1	55	65	2	123	50
New York.....	6	567	609				1	250	800
Missouri.....	1	35	75						
Kansas.....	1	63	60				2	160	120
Ohio.....	2	153	137						
Iowa.....	5	232	165	2	109	25	2	259	303
Colorado.....	2	42	10						
N. Hampshire.....	1	67	70						
Montana.....				2	29	38			
Texas.....							1	80	21
Totals.....	38	2366	2341	7	338	314	17	1223	1715

There are two Italian churches in Pennsylvania, with an aggregate membership of sixty-nine, and a Sabbath-school enrollment of forty-five. There are also Italian missions aided by the Board in St. Louis and San Francisco.

A Waldensian church at Monett, Mo., has sixty-three members, and a Sabbath-school of thirty-five.

There are four French churches in Wisconsin, and one in San Francisco, with an aggregate membership of 172, and 176 scholars in their Sabbath-schools.

In Minnesota the Board has six Scandinavian churches with 238 members and 372 in Sabbath-schools. There is a Scandinavian church in Florida with thirty members, and a Sabbath-school numbering fifty-two. A great work has been accomplished by our missionaries among the Scandinavians in Utah and Idaho, but much more might be done in these and other states as far East as New York, if the men and means were available, but our Church has made no provision for the education of a Scandinavian ministry.

There are many self-supporting churches among the foreigners of our country which are not included in the tables. There are also mission stations and chapels not immediately under the Board. This article is intended to show the work of the Board, and not all the work done by the Presbyterian Church among the foreign population.

Letters.

UTAH.

REV. S. E. WISHARD, D.D., *Ogden*:—The Mormons are expecting us to weaken in our work in Utah and surrender point after point until we have abandoned all of our school work. They are putting on a bolder front, as we have been obliged to curtail our work, and as they are coming into possession of the advantages which Statehood gives them.

Some of the younger men are going into polygamy, which the older men never gave up. The priesthood is asserting itself more positively than ever.

Mr. McAllister, of Manti recently opened out after the following manner in a meeting at Mt. Pleasant, and that, too, in the presence of some of our missionaries. After speaking of the persecution of the Mormons by their enemies, the government, he said: "But do you know we are free, brethren? Do you know we have Statehood? Do you realize that we govern ourselves, elect our own officers, make our laws and execute them? Do you appreciate that our enemies cannot put a finger on us now? That we enjoy liberty? Do you realize that the prophecies shall yet be fulfilled, that the Constitution shall yet be torn, plank from plank, and we then shall step in and save the Constitution and rule this nation? Ah, brethren, our day is at hand. Our sun is rising. How I remember the persecutions, when we were driven from our homes, when we had to flee from the agents of oppression! And all because we were religious and wanted to live our religion" (which means live in polygamy). "But that day (of persecution) is all past now. Zion's glory is at hand. I want to testify to-day that I am the father of thirty children, that I am a married man, a much married man, a very much married man, and my wives have always been true to me in the dark days of the past when they might not have my name. And to-day when

we have liberty they are all true, and will remain true, though I am getting old."

NEW YORK.

REV. GEO. F. WALKER:—At De Kalb Junction we have had a good time and our communion service yesterday was the best we have ever had here. Thirteen men united with us; three grown people had been baptized and one little boy.

Our Sabbath-school is doing well and our Christian Endeavor society has added some members and increased in interest.

KANSAS.

REV. S. B. FLEMING, D.D., *Wichita*:—The plan of visitation of our churches and holding home missionary conventions has worked good and helped the cause very much. I have devoted considerable time to this feature of the work.

NORTH CAROLINA.

REV. FRANK M. FOX, *Denmark*:—The remainder of my time has been taken in service at the Asheville farm school. During the school session I have preached to the boys every Sunday evening. We observed the week of prayer at the school, holding a meeting every evening during the week. At this time thirty of the boys confessed Christ. It was a quiet meeting, but God's Spirit was there and made effectual the preaching of his word. But most interesting of all has been the work of teaching the Bible to these boys during the week. I have tried to make much of this, and the result has surpassed my anticipation.

ARIZONA.

REV. CHARLES H. COOK, *Sacaton, Pinal County*:—A good interest was manifested here throughout the year. Our meetings were discontinued for a few Sundays on account of small-pox and chicken-pox among some of our neighboring tribes.

In the Sacaton field, extending some fifteen miles above and sixteen miles below here, we received into the church seventy-two members.

At the Gila Crossing field, extending from about thirty-two to about thirty-eight miles below here and containing about 1000 inhabitants, I baptized and received into the church forty-three adults. Rev. Mr. Wynkoop and his excellent wife have labored there for the past six months, as also our helper, Edward Jackson.

We greatly need another church about eleven miles below Sacaton. With this and the present force of workers kept in the field the outlook is very hopeful.

Owing to abundant rains last winter, the prospect for good crops this year is much better than for some years past.

WISCONSIN.

REV. W. W. HENDRY:—We are striving to become self-supporting and will not ask the Board for any aid this year. I began my labors one year

ago, and God has wonderfully blessed my work in adding ninety-three to our church membership—only four of them by letter. I wish to thank the dear old Home Board for its help in behalf of the churches of Rual, Badger and Sheridan.

NEW MEXICO.

MISS E. P. HOUSTON:—We feel that this year has brought rich spiritual blessing to our people, greater than we had faith to hope for; indeed, it has been a year of great encouragement in every particular. The Indians have never shown such a desire to improve, and in every way have shown a marked disposition to assist us in all the details of our work.

Yesterday, Sabbath, we had a very interesting morning service, made so by talks from our present Governor (of the Pueblo) and also the ex-Governor, both men of good sense, giving their people wise counsel, dwelling mostly on the observance of the Sabbath, and speaking at length of the general penalty of their forefathers' idolatry, superstition and ignorance. They spoke of the sin of the worship of stones, the elements, the sun, the moon, and all like superstitions.

They are eager to know what the Bible contains, and after hearing portions of it read will take up the line of thought and talk on the subject in a way that would astonish any one. Our pastor always gives them an opportunity to talk to the others after the service closes.

We already see the influence of two new converts, who made a profession of their faith a few weeks ago, in the bringing out of many others. Yesterday nine persons walked four miles to service. Some of the earlier converts we find very steadfast, always present at religious worship and bringing their families with them.

MISS KATE KENNEDY, *Rinconada, Embudo School*:—Returning from presbytery, we saw the Penitentes whipping themselves for their sins of the past year. The sight was appalling. No clothes on, except a garment around their loins, four were carrying heavy timber crosses, fourteen were whipping themselves with volcanic glass attached to a stick. The blood was dripping from their bodies. One man was completely covered with cactus and at every step came blood. Such people surely need the gospel.

WEST VIRGINIA.

MISS DELORA B. OSBORNE, *Ravenswood P. O.*:—I am sure those who neither "toil nor spin" have no idea what rest and vacation brings to those who do. It is so nice to be at home once more.

IDAHO.

REV. D. D. ALLEN, *Kendrick, Latah County*:—At the meeting of presbytery I was appointed on a committee with an Indian minister and elder to go to Kamiah and install Rev. James Hays (Indian) over the first church of Kamiah. Went on Tuesday evening, May 11, to Julietta and conducted a Bible reading. The next morning started from

there on the stage. Stopped at noon at what is known as the half-way house, twenty-five miles from Julietta. As three of our Julietta members live there, staid there until the next morning. Started the next morning for Nez Perce, about twenty-eight miles further, walking about twenty miles, until the stage overtook me. The reservation is very beautiful at this season of the year. It is one of the finest portions of this whole country. From the half-way house to Cold Springs, about twelve miles, it looks like a great park. The land rolls gently, and is covered with scattering pine timber and is a lovely green. From Cold Springs to Nez Perce, about ten miles, is one broad stretch of rolling prairie. It is as yet but sparsely settled. It is splendid Presbyterian ground. There have already been calls for the Presbyterian Church in several places on the reservation. The soil is very fertile and produces wonderfully. If the present opportunity is taken advantage of, the reservation will be worth much to the Presbyterian Church a few years hence. On Friday morning, went to Kamiah, thirteen miles beyond Nez Perce. There I found the Indians comfortably and happily located in the beautiful valley of the south fork of the Clearwater. Some of the Indians have built for themselves nice, comfortable houses and seem to be quite prosperous. Stopped at the home of one Indian who keeps a small store and has several hands employed, and also has two white servant girls.

The church services were well attended. In their devotions they would put many of the white Christians to shame. The story of the cross creates a profound impression on them. Sometimes, while one is preaching or praying, sobs can be heard here and there over the house. Even the young people manifest great respect for the house of God and its services. The installation services lasted for nearly two hours, yet there was profound attention throughout. Rev. Robert Parsons (Indian) preached the sermon by order of presbytery. I presided, propounded the constitutional questions, and gave the charge to the pastor. Rev. Robert Parsons gave the charge to the people. We organized a Y. P. S. C. E. in the afternoon with about sixty members. Their prayer meetings are well attended, and from six to fifteen will be on the floor at one time speaking or praying. The first Church at Kamiah gave last year \$162 to Home Missions and \$40 to Foreign Missions. They truly are miracles of grace when we consider that only a few years ago many of them were savages. Now they are exceedingly cordial. This is the result of missionary effort.

IOWA.

REV. JEAN S. CROUSAZ, *French Creek*:—You can hardly imagine how great a relief those boxes bring. How thankful we feel for them!

MISSOURI.

REV. FILIPPO GRILLI, *St. Louis*:—Some time ago I found in a Protestant hospital an Italian Catholic who had been wounded in a mine at Coal Gate, Indian Territory. I went several times to see him and prayed with him and read portions of the gospel, but as he was very sick I did not enter into any discussion about Catholicism, but only

preached the word; so when he was dying he asked for a priest and received the sacraments of the Catholic Church. But, after he was dead, as he had neither relatives nor acquaintances in the city, nobody would bury his remains and I had to go around all last week to collect a little money among our leading business people that we might be able to bury him.

NEBRASKA.

REV. W. A. GALT, *Omaha Agency*:—The attendance at Blackbird Hills was affected very greatly by the presence of a "merry-go-round," which took away nearly all of our congregation two Sabbaths, and carried off the reservation over \$600 of the Indians' money. They went wild over it, staying by it night and day for about ten days.

Then the sale of liquor to the Indians is a drawback. I was told that one man came on to the reservation with a load and returned to town with \$90 and a horse to get a second load. Another man who lives just over the line is said to have taken in \$100 in one day.

We have enjoyed the privileges given us of visiting these peculiar people in their homes. We usually find them outside of the house because it does not embarrass them quite so much and then it is usually more comfortable. To an old Indian woman we said in Indian, "God is good. He gave us a good rain" (which came the night before after a long dry spell). She said in Indian: "God is bad. There is no corn, no hay and no wheat." One of our elders, whose English name is John Webster, but whose Indian name is Num-ba Du-ba, which means hands four, or as we say, four hands, has been an invalid ever since we came here. He enjoys our visits and as he cannot speak English, he is a good man to practice talking Omaha to.

A little girl about twelve years of age had died, and her father asked us to come and conduct a religious service. He was not a church-going man. We found the body wrapped with clothes, lying on a board supported by chairs, out under some trees. The coffin, a good one from the undertaker's store at Bancroft, was bedecked with yards of ribbon of various colors. When we arrived, the father alone was preparing the grave which was on the summit of a hill near by. He came to the house, and the ten or twelve present all listened attentively as the words from John 14: 1-6 were interpreted to them, and also the words of a hymn and the words of the missionary. Then a prayer in Omaha was offered by the interpreter.

APPOINTMENTS.

H. W. Chapman, Lakeport, Kelseyville and station, Cal.
 J. H. Stewart, Ontario, Westminster, "
 R. Logan, Pleasanton, 1st, "
 A. Haberly, Elk Grove, "
 J. W. McLennan, Fall River Mills, 1st, and station, "
 H. Hill, Virginia City, "
 F. A. Doane, San Francisco, Mizpah, "
 R. W. Reynolds, San Francisco, Holly Park, "
 G. D. B. Stewart, San Francisco, Franklin St., "
 W. G. Mills, Santa Paula, 1st, "

J. McDonaldson, Elk Star Valley, Wells and Lamville, Nev., Cal.
 W. B. McElwee, Madera, "
 W. H. Wieman, Orosi and Dinuba, "
 R. Ballagh, Plano and Rocky Ford, "
 D. M. Gillies, Grayson, 1st, and Tracy, "
 G. C. Giffen, Fowler, 1st, and station, "
 M. T. A. White, Oakdale and stations, "
 Wm. Hicks, Littleton, 1st, Colo.
 R. Coltman, La Junti, 1st, "
 L. R. Smith, La Plata County, "
 A. J. Rodriguez, Ute Indians, "
 J. J. Perdomo, Las Aminos and Huerfano Co's and Arkansas Valley, "
 F. M. Gilchrist, Training Mexican Evangelists, "
 J. D. Catlin, Atoka, 1st, and Lehigh, Ind. Ter.
 W. M. Hamilton, Tahlequah, "
 L. Dobson, Claremore Mound, and Owala, "
 G. Johnson, Wewoka, "
 T. W. Perryman, Broken Arrow and station, "
 E. P. Robertson, Clear Creek, Eureka and Pleasant Valley, "
 W. T. King, Vinita, 1st, "
 W. L. Miller, Antioch, Muldrow and Sallisan, "
 D. Fife, Achena and station, "
 D. E. Smallwood, Catechist and Interpreter, "
 E. H. Broyles, Tulsa, 1st, "
 F. L. Schaub, Elm Grove, Elm Spring, Girty Springs, Rabbit Trap, White Water and Barren Fork, "
 T. D. Duncan, Work among Seminoles, "
 J. Yarbaugh, Indian Helper, "
 J. Dudycha, Andrew and Fulton, Iowa.
 J. G. Aikman, Humeston and Grand River, "
 D. H. Rohrbaugh, Osceola, "
 A. G. Martyn, Denison, "
 H. Wortman, Lyon Co., 1st, German, "
 J. Wynia, Ebenezer, 1st, Holland, "
 H. G. Fonken, Eldora, Steamboat Rock, Pt. Pleasant and Owasa, "
 W. S. Morley, Emporia, Arundel Ave., Kans.
 J. H. Fazel, Wichita, Oak St., "
 L. H. Shane, Wichita, Westside and Harmony, "
 J. A. Sankey, Wichita, Lincoln St., "
 S. R. Anderson, Clear Water, 1st, "
 H. A. Zimmerman, Mulvane, Derby and Waco, "
 O. J. Gregg, White City, Morris and Wilsey, "
 J. K. Miller, Belle Plaine, 1st, "
 S. C. Kerr, Reece, "
 V. M. King, Lyon Co., Westminster, "
 G. S. Lake, D.D., New Salem, Walnut Valley and stations, "
 H. S. Christian, Cottonwood Falls, "
 D. K. Steele, Howard, "
 J. R. McQuown, Caldwell, Calvary, "
 J. L. Amlong, Genda Spring and Oxford, "
 J. W. Funk, Elmendaro and Madison, "
 B. Hoffman, Salem, German and stations, "
 E. Harris, Liberal, 1st, "
 D. E. Ambrose, Sterling, 1st, "
 G. E. Bicknell, Syracuse and Kendall, "
 H. B. Allen, Garden City, "
 C. J. McCracken, Greenup, Ky.
 W. Coulter, Elk and Sanilac Centre, Mich.
 H. H. Davis, Otter Lake, 1st, and station, "
 W. Sidebotham, Spring Lake, 1st, "
 E. A. Douglas, Grand Marias, "
 W. Walker, Pickford, Sterlingville, Stalwart and station, "

N. B. Andrews, Tekonsha,	Mich.	J. D. Cameron, Masonville, 1st,	N. Y.
B. C. Calahan, Parma,	"	G. F. Humphreys, Nineveh,	"
A. J. Van Page, Lafayette, 2d,	"	D. B. McMurdy, Lynn, 1st,	Mass.
J. H. Fleming, Erie, 1st,	"	K. McKay, Houlton, Littleton and Monticello,	Me.
C. M. Boyce, Cathro,	"	S. R. Biggar, Essex and station,	N. Y.
W. J. Young, Hillman and stations,	"	E. Scofield, Mooers, 1st, and station,	"
S. Megaw, Maple Ridge, 1st, and Omer,	"	H. G. Deane, Peru,	"
P. Knudsen, Hinckley and Pine City,	Minn.	C. J. Hastings, Otego,	"
F. E. Higgins, New Duluth and Fond du Lac,	"	C. W. MacCarthy, Ossian,	"
I. E. Markus, Samaria and Bethlehem, Swedish,	"	T. Melvin, Springwater,	"
J. A. Paige, McNair Mem'l and Thomson,	"	J. A. Miller, Ph.D., Angelica, 1st,	"
N. H. Bell, Pastor-at-Large,	"	T. Kerr, Atlanta,	"
W. Lattimore, Slayton,	"	H. W. Knox, Belmont,	"
J. W. Hood, Island Lake, and Russell,	"	O. C. Barnes, Evans Mills,	"
R. Tweed, Kinbrae, Dundee and Brewster,	"	T. E. Douglas, Willow City, Omenee and stations,	N. D.
R. Brown, Minneapolis, Bethany,	"	M. Moore, Leeds and stations,	"
J. F. Montman, Lakefield, 1st,	"	C. Slack, Gilby, 1st, and Middleton,	"
E. M. Lumm, Rushmore and Summit Lake,	"	J. R. Campbell, Hoople and Eldora,	"
J. D. Gibb, Jasper, 1st, and Hardwick,	"	W. Gillespie, Ardoch and Greenwood,	"
C. S. McKinney, Canby and stations,	"	E. M. Atwood, Larimore, 1st, and Arvilla,	"
W. Davidson, Fulda, 1st,	"	D. J. Sykes, Milton, 1st, and Osnabrock,	"
B. Hitchings, Balaton, 1st, and Easter,	"	R. Johnston, Pembina and stations,	"
W. L. Hackett, Caledonia, Sheldon and Union,	"	T. Dougan, Langdon,	"
P. A. Schwarz, Jr., Canton, Henrytown, Richland Prairie and stations,	"	D. M. Davenport, Lebanon, 1st,	Oreg.
I. P. Withington, Alden, 1st,	"	G. A. McKinlay, Spring Valley and McCoy,	"
L. H. Hayenga, Winona and Frank Hill, German,	"	W. H. Dierdorff, Klamath Falls,	"
G. B. Sproule, Brownington and Deepwater,	Mo.	G. E. Brabham, Chambersburg, Wolfstown Chapel,	Pa.
W. Semple, Eldorado Springs,	"	W. O. Wright, Milesburg, Moshannon and Snow Shoe,	"
L. M. Belden, Kansas City, 3d,	"	B. A. Rayson, Woonsocket, 1st,	S. D.
T. J. Boyer, Osceola, 1st, and Vista,	"	J. P. Williamson, D.D., General Missionary to the Dakota Indians,	"
A. E. Vanorden, Burnham and Fordland,	"	E. J. Lindsey, Poplar Creek Agency, Indian,	"
E. S. Brownlee, Appleton City, 1st, and Vista,	"	A. F. Johnson, Pine Ridge Agency, Indian,	"
E. E. Stringfield, Springfield, 2d,	"	J. Rogers, Lower Brule Agency, Indian,	"
A. A. Boyd, Salem,	"	C. R. Crawford, Good Will, Indian,	"
S. Glasscock, Asbury, 1st, and Lehigh,	"	J. Flute, Wounded Knee, Indian,	"
W. M. Newton, Lowry City and Westfield,	"	J. B. Renville, Ascension, Indian,	"
W. E. Knight, Milan, Sullivan, 1st, and stations,	"	S. Rouillard, White Clay, Indian,	"
W. O. Stephen, Macon,	"	L. De Coteau, Mountain Head, Indian,	"
J. A. McKay, Akron,	"	M. Makey, Riverside and stations, Indian,	"
E. W. Symonds, St. Joseph, Hope,	"	H. V. Plaut, Canton, 1st,	"
T. D. Roberts, St. Joseph, 3d,	"	R. C. McAdie, La Porte, 1st, Texas City and Pasadena,	Tex.
J. E. Leyda, Jonesboro and Ridge Station, 1st, Ark.	"	S. W. Patterson, Dallas, Exposition Park,	"
G. McV. Fisher, Kalispell,	Mont.	A. S. Carver, Glen Rose, 1st, and Cottonwood,	"
G. Edwards, Stanford and stations,	"	W. Douglas, Dallas, Bethany,	"
C. E. Rice, Bodare, Union Star and stations, Neb.	"	W. A. Hough, Malad City and stations,	Idaho.
D. Oastler, Gordon and station,	"	R. A. Smith, Payette, 1st,	"
A. J. Evans, Bloomington, 1st, and Republican City,	"	F. G. Wishard, Montpelier and vicinity,	"
W. E. Kunz, Blue Hill and Giltner,	"	E. L. Anderson, Salina and Gunnison,	Utah.
A. Krebs, Campbell, German,	"	J. Thompson, Smithfield, Franklin and stations,	"
R. A. Patterson, Axtell,	"	C. May, Ogden, Central Park Mission,	"
A. Patterson, Dublin and station,	"	A. E. Austin, Sitka,	Alaska.
S. R. Belville, Wood River, 1st,	"	A. C. Austin, Hoonah,	"
E. L. Dodder, Pastor-at-Large,	"	L. F. Jones, Juneau,	"
T. Morning, Randolph and station,	"	J. R. Thompson, Aberdeen and station,	Wash.
S. F. Wilson, Beatrice, 2d, and Hoag,	"	A. McKenzie, La Camas, St. John's,	"
F. A. Mitchell, Gresham and Utica, 1st,	"	J. M. C. Warren, Friday Harbor, Topez,	"
H. Walker, Blue Springs,	"	Calvary and stations,	"
J. Ratz, Plattsburgh, German,	"	T. MacGuire, Pastor-at-Large,	"
H. A. Thompson, Peoria and Congress,	Ariz.	N. McLeod, Pastor-at-Large,	"
M. Bercovitz, Laguna, Indian and stations,	N. M.	L. E. Jesseph, Fairfield, Rockford and stations,	"
J. Menaul, Albuquerque, 2d, and stations,	"	F. Waalkas, Beloit, German,	Wis.
W. G. Westervelt, Esperance,	N. Y.	J. S. Wilson, Bangor,	"
D. J. Many, Guilderland, Hamilton Union,	"		

Young People's Christian Endeavor.

One Chinese society at the Foochow convention reported: "We have no banner to bring for you to see. Banners are good, but *deeds* are more important."

* * *

To the question, "What is it to have a pure heart?" a Spanish Junior Endeavorer replied: "It is not being afraid to have Jesus know what I am thinking about."

* * *

A pastor in Russia, says the *Golden Rule*, characterizes the Christian Endeavor society thus: "The hearth fire of Christian life, from which are scattered glowing coals of practical Christianity."

* * *

The largest Young People's Society of Christian Endeavor in the world is that in Cooke's Presbyterian Church, Toronto. It has an enrollment of 503 active and 114 associate members, a total of 617.

* * *

Those connected with the young people's societies in the Presbytery of Halifax, Canada, are reported as characterized by anxiety to be good and to do good, and by true loyalty to the ministry and the church.

* * *

Of George W. Curtis it has been said: He added nothing to our literature which did not make for kindness, charity and peace; nothing to our politics which does not shame its ordinary levels and beckon it to higher things.

* * *

The next endeavor ought to be for systematic Bible reading, says the *Keystone Endeavorer*. We must set out to know our Bible by our daily readings. That reading which relieves only a sense of duty and serves to chalk another mark of our pledge is almost wholly profitless.

* * *

Writing in the *Golden Rule* on how the Christian Endeavor pledge strengthens the Christian life, the Rev. Dr. Smith Baker says: "It creates thoughtfulness, strengthens the conscience, develops the spiritual gifts of those who keep it, cultivates sympathy with others and develops the spiritual life."

* * *

The Rev. John Proctor Davis, chairman of the committee on young people's societies and bands

in the Presbytery of Zanesville, said in his call for a mass meeting: "Bring note book and pencil, your Bible and enthusiasm. Come prepared to give as well as receive helpful thoughts and sunshine."

* * *

Young people's work is much the same the world over. Miss Julia Hatch, beginning her work in Praa, Laos, writes in *North and West* of her efforts to organize the Christian Endeavor work: "We have four committees—prayer meeting, lookout, social and flower. Last Sunday the flowers were carried from church to an invalid widow."

* * *

One Christian Endeavor society is reported which established a Committee on Systematic Beneficence with this pledge: "We covenant with the Lord and with those who enter with us into the fellowship of this consecration, that we will devote a proportionate part of our income, not less than one-tenth, to benevolent and religious purposes; and this we do in his name who hath loved us, and hath given himself for us, our Lord and Saviour, Jesus Christ."

* * *

The report on church life and work in one of the Canada presbyteries mentioned the following ways in which the young people's societies have been helpful: faithful and systematic study of the Bible; deepening sense of responsibility; inducing others to attend service; the cultivation of the missionary spirit; visiting the sick; friendliness to strangers. Pastors have been greatly helped; the spiritual life of the congregation increased, while many through their agencies have been turned to a more serious view of life.

* * *

The Rev. D. D. McLeod reminds us that though Christian Endeavor has always been in the Church, it has only taken a new form to-day. Formerly it was less demonstrative. It was not marshalled in processions nor assembled in conventions; it did not distribute banners and badges; but it was there, ready to do the work of God. Let us see to it that our new Endeavor cultivates a type of character as strong and high as that which has been the product of the Church of the past. For as always, so now, the world requires and Christianity demands the highest type of men and women to carry on the crusade in which we are engaged.

A plea for the practical use of the enthusiasms of the young life of the Church through wise and stable organization was made at a recent synodical conference in Canada, writes the Rev. R. Douglas Fraser, in the *Canada Presbyterian*. The reproach, more or less true, that nine-tenths of the work of the Church is done by one-tenth of the people, will pass away as the young people fall into line for service. The Church should aid its young people to proper forms of organization, and be patient with them when their impetuosity breaks out, as it sometimes may in unprofitable forms. The true policy for the development of the young life of the Church is on the lines, first, of instruction, and then, as an outcome, active work.

* * *

The importance of the Christian Endeavor pledge, says Dr. Clark, may be estimated by the names given to it. It has been called the Magna Charta of Christian Endeavor; the hub of the Endeavor wheel; the spinal column of the Christian Endeavor body, and in Scotland, our Solemn League and Covenant—a name so beautiful that I almost wish it had been chosen for it from the first. It is Scriptural—the Bible is full of covenants. It is a necessity—between man and man there must be pledges. Business, social and family life are all built on pledges of one sort or another, and experience has proved that it is the only safe basis for Christian Endeavor, and it has succeeded in forty different languages. But there must be life behind it or the pledge will be useless.

HOME MISSION PRIVATIONS.

The Rev. J. H. Condit, pastor of the Log Cabin Presbyterian Church, in Juneau, Alaska, reports an incident which presents an unusual feature of privation in home mission work:

A brother missionary, living sixty miles from Juneau, his nearest post-office, has just paid a visit to the missionary workers in Juneau, in company with his wife and their three children.

In the village where they have been stationed for the past year, there is but one other white woman besides the missionary's wife.

The steamboat line does not extend to this point, and the missionary must transport his supplies from Juneau as best he may. After living for a year in this isolated place the desire for communication with the fellow workers nearest at hand became so strong that the family resolved to visit Juneau. They set out in an open boat to make the journey of sixty miles, arriving in this place after

being out three days and two nights, rowing against a head wind and exposed to the rain the greater part of the way.

As I heard the devoted wife of this consecrated missionary asking for the prayers of the Christian Endeavor society of our church that she might be made more contented and more efficient in her place of labor, I thought that the Presbyterian Church might well be proud of these consecrated home missionary laborers.

THE SUNDAY-SCHOOL COMMITTEE.

JENKS B. ROBINSON.

The work of this committee should never be undertaken without the sanction of church officials, otherwise it may have the appearance of usurping the duties of Sunday-school superintendent and teacher. The coöperation of a band of active young people is welcomed by the superintendent, and is of inestimable value to the school. Among the results of such effort are the following:

1. The organization of a corps of substitute teachers who are always ready for the emergency; the necessary visitations of the class for the succeeding week being looked after by another set of young people gathered by the committee for the purpose.

2. Where no provision is made for teaching the lesson to the teachers, the committee secures one who will teach such a class, or by a combination of neighboring schools institutes a joint class for all the teachers.

3. Floral decorations are provided for the school room, and the position of pictorial decorations on the walls is changed to relieve the monotony.

4. To develop sociability among the teachers, quarterly receptions are held. While refreshments are being quietly served, a prominent Sunday-school worker speaks informally on some important phase of the work.

5. Other efforts of this committee are: systematic visitation for the enrolling of new scholars; receptions given to former members of a class to enlist them as regular attendants again; the raising of funds to replenish the library; the distribution or loaning of literature pertaining to the lesson to teachers unable to obtain such; the creation of a missionary fund for the support of Sunday-school missionaries.

The committee does not attempt to do all itself, but plans the work and secures the workers so as to give those members of the society who are not active on any committee an opportunity to use their talent.

THE NEAREST CROSS.

ERVILLA GOODRICH TUTTLE.

Take up the nearest cross and trust always.

Thou knowest not the trial which shall be

Thy soul's great joy through all eternity.

Thou only knowest that he bids thee raise

The nearest cross, as he adds day to days.

Then lift it up—he bore a cross for thee—

And follow on till death shall make thee free,
When changed shall thy cross be for harp and praise.

The God of all looks down from his high heaven,

And sees the hearts that here with anguish bleed,

As his own flock are counted by his rod.

He promised, as thy day shall strength be given,

But never given till the day of need,

And need and hour are known unto thy God.

MISSIONARY LIFE IN ZULULAND.

In the *Golden Rule* (May 13) Dr. Clark's "Familiar Letter" gives an interesting account of his journeying and observations in South Africa. He says:

I especially enjoyed a visit of three hours (which was all the many meetings in Durban allowed) to Amanzimtote, one of the stations of the American Board's Zulu Mission. First an hour in the train; then three hours in a wagon drawn by four oxen, and then the white buildings and schoolhouses of the Adams Mission station at Amanzimtote came in sight.

I should like to describe this work at length, and tell you about all these devoted workers; but space forbids. I can assure you there is no more heroic, self-sacrificing, noble body of mission workers in all the world; and within a very few weeks the prayers of scores of years have been answered, and the labors of three-quarters of a century rewarded by a most remarkable outpouring of God's Spirit.

As I write, meetings of wonderful power are held

daily. They extend into the night, and sometimes last all night; the sons and the daughters are prophesying, and the Zulu Christians are bowed down with a sense of their sin like reeds in the river by the onrushing current.

But the story is too long and too good to crowd into a paragraph. I must devote an article to this wonderful revival.

This article having fallen under the eye of one who was born at Amanzimtote, and is now a prosperous man of business and an earnest Christian worker in Philadelphia, he writes as follows:

I was very glad to read Dr. Clark's letter in the *Golden Rule*, and was especially interested in that portion which referred to his visit to Amanzimtote, and also to see the picture of the Amanzimtote church.

The picture and the letter brought up many sweet memories, although since I last saw it the church seems to have lost its little spire, which makes it lose its familiar appearance.

Pictures come to mind much faster than a camera could take them.

Just this side of the church is the old thatched-roofed schoolhouse in which father and mother did so much faithful, patient and loving work.

Below, the old home with its long walks and rose hedges with the line of mulberry trees, and between the lines of trees beds of verbenas and geraniums.

How well I remember the early morning work for us boys, keeping those walks in order, and how we used to think that, beautiful as they were, the labor of keeping them in good repair was more than they were worth, little recognizing then that the habits of industry so wisely cultivated by the loving parents would be worth far more to us in future life than any beauty of roses or other flowers.

Far down the long, straight walk in front of the house, a winding path turned off to the left and ran down to the little stream, a beautiful spot, shaded with blue gum trees, and right in the midst of the shade two graves, where mother and little sister were laid, and as Dr. Clark in his letter speaks of Pietermaritzburg, the capital of the colony, there comes freshly to mind the long, lonely trip from Few's Mills to



Amanzimtote Church.
Permission of *The Golden Rule*.

Pietermaritzburg and back to Amanzimtote. My mother died at Few's Mills and was first buried there, and then later on, just before we left, brought down to the old place.

The old African life comes back with a wonderful freshness, especially those last days, and yet since then there have been wonderful changes in that country.

It seems strange to think of taking a train at Durban for anywhere, and the thought of riding from Durban on the railroad to Amanzimtote seems almost like sacrilege, nor does it seem quite right to talk of riding in an ox-wagon drawn by four oxen. In those old days we hardly thought it worth while to yoke up less than eight oxen, and a regular ox team consisted of never less than twelve and usually fourteen oxen.

As I write I can see every foot of the road from Amanzimtote to Durban, going down the hills, fording the rivers, through the bush, "out-spanning" for noon, building a fire and cooking the meal, while the oxen were grazing, and then bringing up the oxen and "in-spanning" again to start off on the journey; when night came, pulling off by the side of the road, a fire lighted, making the dark shadows in the wood all the darker, while the remarkably clear and beautifully star-spangled sky made one feel as if the angels were watching through heaven's windows the little party camped by the roadside, and then when bedtime came, all getting into the wagon for the night, to sleep undisturbed, except occasionally wakened by the weird cry of the hyena, or the distant call of the leopard.

Of all the remembrances of that early life, the most helpful one to me, and the one which has been a constant anchor and inspiration, has been the memory of the sweet home life and the mother who, when she gave herself to the Lord and his work in Africa, put behind her all the social possibilities for which she was so capable, and went into dark Africa and lived so many years all alone except for her family, many of the years being miles away from any other white people, and did it with such completeness that even her children had no occasion ever to think that any other spot in the world could have been more pleasant than that. No mother ever carried a brighter face or lighter heart for her family than she.

In those days I did not fully understand as I do now the darkness that oftentimes was around her work and the dangers that encompassed her, nor did I then understand just what self-sacrificing efforts father and mother made. It was hard to find anybody who was willing to learn to read, write or sew, or even work at anything. Many times I

have seen father get out from the bureau drawer the little tin box in which the money was kept and with mother count it over and carefully calculate whether by further economy they could employ another girl in the household or another man to work about the house, when in either case the work was not needed and the addition would only mean more worry and care, and yet it was done over and over again that in this way somebody might be brought under the influence of the gospel, for it was always a part of the contract that they should learn to read and do that sort of work which was educating and civilizing in its influence.

I often think that if the good people of this country could only somehow get more into the heart and home life of the missionaries, more prayers would be offered, more money given for this work than is now even dreamed of.

In that old home I was never taught about missionary trials. The life and words of both father and mother were more in the line of the blessing and privilege that came to them because they were allowed to toil in that field for the Master, and in all those years, even in those last days, when death was so near at hand, and, with the exception of the family, friends were all so far away, I never heard one word of regret and never saw one look that indicated even the thought that some other sphere in life would have been more pleasant or desirable, and if to-day the Christian Endeavor societies are thriving in Natal, and railroads are prospering as they carry to the seaport the products of the land, not a little of this is due to that almost unknown and little heard-of work of the missionaries years and years ago, when they went far away from all white people and started there the missions among the native tribes, patiently learning the language and cheerfully and persistently telling, and living as well as telling, that sweet story that has changed the hearts and lives of so many of those dark-skinned natives and given in place of the huts and kraals the neat little villages, and in place of the almost naked savages, neatly dressed Christians.

We still talk of darkest Africa, but the day will come when the Sun of Righteousness shall shine into that dark continent with such effective brilliancy that it shall be known on earth and in heaven as "Brightest Africa."

HENRY NELSON MCKINNEY.

NOTE.—It seems not improper to inform our young readers that the mother of Mr. McKinney, of whom he speaks so affectionately, was the sister of Dr. Nelson, of whose early girlhood he spoke in our July number, p. 7. Her grave was made in 1861, and the cypress tree which her husband planted beside it is now said to exceed eighty feet in height.



Main Entrance, Auditorium, Winona.

Permission of *The Winonian*.OBLIGATION OF SCIENCE TO MISSION-
ARIES.

Is it nothing that through their labor in the translation of the Bible the German philologist in his study may have before him the grammar and vocabulary of two hundred and fifty languages? Who created the science of anthropology? The missionaries. Who rendered possible the science of comparative religion? The missionaries. Who discovered the great chain of lakes in Central Africa on which will turn its future destiny? The missionaries. Who have been the chief explorers of Oceanica and America and Asia? The missionaries. Who discovered the famous Nestorian monument in Singar Fu? A missionary? Who discovered the still more famous Moabite stone? A missionary. Who discovered the Hittite inscriptions? A missionary.—*Dean Farrar.*

Let us make more determined individual effort this year to obey our Lord's command to evangelize the world. You may never leave your native shores, but the command comes to you none the less. Go you. Have your representative at work while you sleep. Work twenty-four hours a day for God. Have your personal representative, so that your heart and interest and love may be in the extension of the kingdom of God the world around, for where your treasure is there will your heart be.—*Dr. F. E. Clark.*

SOCIETY BIRTHDAYS.

The *Golden Rule* recommends that every Christian Endeavor society attempt to get the help that comes from marking the mile-stones along its way. The story of the beginnings and the testimonies of the first members, with messages from absent ones, will often give new zeal and a new sense of responsibility to present members as they realize how much a few years may be made to mean.

But an anniversary is poorly observed if its review of the past does not turn the thoughts to the possibilities for the future and mark a great advance. The best way to keep a birthday is to enter on some new and useful line of work with a consecration and an energy that shall insure continued effort and deserved success. Celebrate by getting many or all the members to adopt systematic giving, by starting a mission club or a class for Bible study, or by adopting some way of helping the church or reaching those that are without, not omitting to hold fast all that has already been gained. In some way give the world cause to be glad that you are a year older.

The common problem, yours, mine, every one's,
Is—not to fancy what were fair in life,
Provided it could be—but, finding first
What may be, then find how to make it fair
Up to our means: a very different thing.

—*Robert Browning.*

PRESBYTERIAN ENDEAVORERS.

Oakland, Cal.

In a recent prosecution of a plan to promote Sabbath observance in California, a pledge was circulated in the Brooklyn Presbyterian society, asking for signatures of those Endeavorers who would not ride a bicycle for mere pleasure on Sunday, nor read a Sunday newspaper. Heretofore many who have acted conscientiously in the matter of Sunday papers have received the paper as on other days but laid it aside until next day. Now the purpose is not to read it at any time. Many signed the pledge. Two weeks after, the information committee reported that one member went to the office of a large daily and asked to have the Sunday edition stopped. The agent said, "What's the matter with East Oakland? Over a hundred have stopped the Sunday edition." It is surmised that other agents might have a similar story to tell about their own papers. Some think California will win in credits in this line, and that it will be easy because she has so far to go. There are so many respects in which she needs to make advancement.—*F. H. R.*

Washington, D.C.

The Young People's society of West Street Church, Washington City, has charge once a month of the meetings held at Washington Barrack. The government does not station its chaplains in the garrisons located in or near large cities, so that such work is a most important one; for the soldiers must have the gospel taken to them or they will not get it. The Society also holds services once in three weeks at the Home for Incurables. In these two ways they are doing a work most profitable to all concerned.—*Pastor.*

Chicago, Ill.

The Avondale Presbyterian Endeavor society devotes the second meeting of every month to missions.

Chariton, Iowa.

In connection with the Ladies' Missionary Society, the Endeavorers of the Presbyterian Church will support a missionary this year. Last year, when the church was in need of a janitor, the young people earned a good sum of money by undertaking the work.

Salina, Kansas.

A round-trip ticket to San Francisco was the gift with which the young people of the Presbyterian Endeavor society surprised their pastor.

Wichita, Kansas.

The young people of the First Presbyterian Church are organized into two separate societies, Nos. 1 and 2. An important feature of their work is the maintenance of a Bible-study class, which meets each Tuesday evening and is conducted by the pastor. "The Evidences of Christianity" has been the subject under consideration during the past year, and the attendance has been very gratifying throughout the year. The committee work is made much of, and the roll is kept carefully trimmed of all dead material. Members must keep their pledge or lose their membership. The

young people are also very active in missions, both home and foreign and city. A city missionary, to assist the pastor, is now being arranged for by them. They also maintain a Junior C. E. and a Children's Mission Band.—*C. E. B.*

Avalon, Mo.

A determined effort has been made, with good results, to secure the presence of every church member at the Sunday school. A monthly meeting of teachers and officers with pastor and elders is held, to pray for the conversion of scholars.

Instead of the cheap-john kind of music which has so ready and large a market in the West, we have for a few months used the selections in the *Westminster Quarterly*, which are from the Hymnal. This was difficult at first, but with an organist fond of music and the pastor at the piano we have worked on steadily to the great satisfaction of the school. You should hear them sing now!—*A. D. W.*

St. Louis, Mo.

"The Children of the Covenant" is the name of a week-day class of baptized children, organized for instruction in the Bible and the duties of the church, by Dr. Geo. E. Martin, pastor of the First Church.

St. Paul, Minn.

The Neighborhood Bible Class, one of the institutions of Meriam Park Presbyterian Church, meets in the parlors of the church on each alternate Wednesday evening, during five months of the year. It seeks primarily to put a method of Bible study before those not identified with the Sunday-school. The general purpose is to create and sustain a more active interest in the study of the Holy Scriptures throughout the entire church. The fifth year's course, recently concluded, embraced a study of the Psalms. For one evening the program was as follows:

PRAYER.

PAPER.—Influence of Environment on the Psalms.

PAPER.—The Psalms in Literature.

PAPER.—God in Nature as presented in the Psalms.

STUDY.—Psalm xxiv.

This class has helped many whom the Sunday-school does not reach.—*W. C. C.*

Manasquan, N. J.

A visitor to the prayer-meeting of the Presbyterian Endeavor society feels that he is with an earnest and active company of young people. On a blackboard are the letters Y. P. S. C. E. arranged in artistic design, also text and topic for the evening with opening words and parting salutation. The chairs are so arranged as to make the audience compact and give a homelike feeling. On the speaker's table a bunch of flowers and an attractive plant. The service opens with a hymn, unannounced, the number being indicated on the board. The singing is hearty, and is led by a piano, a recent gift of the society to the church. From beginning to end of the service the parts are sustained with earnestness and enthusiasm. A "pause" committee takes up the thought if for any cause it should lag. This is the society at worship, the society gathering inspiration. Let us glance at the society at work.

The need of the home church is never forgotten, the society ever evincing a laudable desire to assist the "mother" in every possible way. The flowers provided to beautify the sanctuary every Lord's Day are always carried at the close to some "shut-in." But the society reaches out its arm of helpfulness and contributes every year to synodical home missions, to the support of its "own missionary," the Rev. Chas H. Bandy of Fatehpur, India; to that of Rev. N. E. Clemenson, Logan, Utah, and to the New Jersey Academy, Logan. Missionary interest is sustained by monthly missionary meetings and a well selected missionary library.—N. D. H.

Binghamton, N. Y.

A member of the Broad Avenue Presbyterian Endeavor society, who had been a professing Christian but six months, was at supper with his parents one evening when there appeared at the door a young man, in ordinary parlance a tramp, who asked for something to eat. He was welcomed to a place at the table and encouraged to tell his story, which was this: he had been in New York, had learned that his mother was dying, and was on his way to visit her eighty miles further west. The Endeavorer took the young man to his own room for prayer and Christian counsel; then went downtown with him and succeeded in securing free transportation to his destination. A week later there came a letter saying that the traveler had reached his mother, had found work, and was resolved to trust God. With the first money he could save he would buy new clothes and attend church. A Christian way of treating a tramp, and a commendable acknowledgment of the kindness!—F. P.

Yonkers, N. Y.

The monthly church paper issued by Westminster Presbyterian Church, edited by the pastor, is under the business management of the King's Sons and the Young Men's Bible Class. The young people of this church are evidently not satisfied with one prayer-meeting each week. While the Society of Christian Endeavor holds its meeting each Sunday afternoon, the Young People's Association meets every Tuesday evening. The Association leaders and topics for the first three meetings in July were as follows:

Visiting Committee. Topic: "Christ as a Visitor." John 11:28; James 1:27.
 Lookout Committee. Topic: Looking for Opportunities." Heb: 12:2; 2 John 8.
 Missionary Committee. Topic: "To save that which was lost." Luke 19:10.

Oxford, Ohio.

The Western, a college and seminary for women at Oxford, O., has completed its forty-third year of earnest work. The religious atmosphere of this school and the strong, helpful influences that go out from it each year are gratifying to its friends. The Young Women's Christian Association has conducted classes in the systematic study of the different books of the Bible and in methods of Christian work, aside from the regular curriculum of Bible study. It has also had in charge the weekly Wednesday evening prayer meeting. Three hundred dollars have been contributed by

the pupils towards the support of a resident in the college settlement work of Cincinnati, a member of the class of '94. Clothing and literature have been sent to the lumbermen's mission at Sault Ste. Marie, Mich. Thus the girls are kept in touch and sympathy with human needs during school days, and they go out prepared to take up the work that needs them most.

Glenolden, Pa.

The oldest young man in this society recently celebrated his ninety-fifth birthday.

Philadelphia, Pa.

The Eliot Boys is the name of a band of boys under sixteen years of age in the Germantown First Presbyterian Church. Two meetings are held each month. The country for the month is the topic at the first meeting. Each boy brings one fact and one question on that land, which is illustrated by curios, pictures and maps. The offerings are always taken up in some article from the country studied—in May they were placed in a huge bowl from Laos, formerly used for temple offerings. The Eliot Boys make an annual contribution of \$15 for the African missionary ship *Nassau*, a picture of which is shown at each meeting. Their motto is that of their illustrious namesake: "Prayer and pains, through faith in Jesus Christ, can do anything."

Dividing the work of the Lookout committee among its various members has proved a very successful method of conducting the work of this committee in the Christian Endeavor society of the South Presbyterian Church, Philadelphia. Some time ago, the chairman of the committee divided the membership of the society into five groups. One of these groups was assigned to each member of the committee, who was made responsible for that certain group. The chairman did not take a group for himself, but announced that he was ready at all times to assist any member of the committee in the conduct of his or her individual work. The experiment has proved a success. The chairman exercises a general oversight over the work, and endeavors to see that each member of the committee is faithful to his or her trust. Once each month a meeting of the committee is held at the home of one of its members, when a report is made by each member of the committee, stating how many visits have been made, who have been absent, and for what reason, also what is necessary to be done. General discussion of each report follows, with such recommendations as may be wise. These monthly meetings stimulate all to renewed endeavor, and arouse mutual sympathy and coöperation. The work of bringing in new members into the society is not given to any one member, but is done by all. It has been found wise in several instances to transfer certain members of the society to another committee member's list. Beside doing more and better work, this plan has the advantage of putting every member of the committee to work. The old plan of the chairman of the committee doing all the work is neither wise nor profitable. Division of labor has thus proved as successful in spiritual work as it has in the mechanical world.—W. A. P.

WITH THE MAGAZINES.

Syracuse University is written up by Jennie M. Bingham for the July issue of *Frank Leslie's Popular Monthly*. This is ninth in a series of illustrated articles on American Universities and Colleges.

"Seth Low: a Character Sketch," "The Revival of French Universities" and "Higher Deaf-Mute Education in America," are among the good things in the *Review of Reviews* for July.

That excellent weekly eclectic, *The Living Age*, increases its number of pages once each month by the addition of a supplement containing Readings from American Magazines and Readings from New Books.

The July issue of *Biblia* gives a brief account of the unearthing in Nepal of a monolith bearing a well preserved inscription of Asoka, in which that emperor states that he erected this column (about 239 B. C.) on the very spot where Buddha was born, in order to commemorate the event for future generations.

Prof. T. W. Rhys Davids writes of Buddhism in *The Outlook*, July 10. The system, he says, is pieced together like a puzzle, and the great value of its study is the aid which it affords to the student of the comparative history of the development of human thought.

That invaluable quarterly, *Current History*, for the first quarter of 1897, contains an admirable summary of the happenings of the first three months of the year in every part of the world. Among the leading topics of the quarter are: The Eastern Crisis, International Arbitration, The Cuban Revolt, The South African Situation, The Venezuelan Question, The Alaska Boundary.

The insurrection in Cuba has become a revolution, writes Thomas Gold Alford, Jr., in the *July Forum*. The whole native population, amounting to 1,300,000, is actively or secretly trying to throw off the Spanish yoke. The great bulk of the Cuban army is made up of educated, patriotic, white Cubans, who are struggling for civil rights and the independence of their country. The proportion of negroes to whites in the army is about four to ten.

The writer of the article in June *Scribner* on "Undergraduate Life at Princeton" ventures the assertion that college graduates are far better educated to-day than they were twenty-five years ago, and that the athletes are not below the others, taking the average of both. It is not an uncommon thing for the men who take honors in out-of-door sports to be the same who win the prizes in scholarship. Princeton holds that athletics are beneficial so long as they are not permitted to interfere with scholarship.

Current topics are intelligently discussed on the editorial page of the *Youths' Companion*. Young and old who read this illustrated family paper testify that these brief editorials throw much-needed light on questions suggested by the daily press despatches. The *Companion* is now

publishing a series of papers by Dr. Edward Everett Hale, who conceived the idea of celebrating his seventy-fifth birthday by writing his recollections of eminent men who were his closest friends. The papers on Edward Everett, Oliver Wendell Holmes and James Russell Lowell have already appeared.

Mr. Thomas R. Jernigan, U. S. Consul-General to China, in his article on the "Commercial Trend of China," in *July North American Review*, says: The conservatism of China has thus far blinded her to the advantages of a favorable soil and climatic influences in the production of a grade of cotton far superior to that now produced, but their conservatism will sooner or later give way before more enlarged and enlightened business connections; and then it may be demonstrated that in China a grade of cotton can be produced equal to that which whitens the Mississippi bottoms or the uplands of Texas.

"A Programme for Social Study," by I. W. Howarth, in *The American Journal of Sociology* for May, contains practical suggestions for those who would better social conditions. Charitable work, says the writer, should be preceded by a knowledge as exact as possible of the conditions of those who are to be served. If indiscriminate charity is not the greatest curse of our time, it has been at least a prolific source of evil. To do good to other people requires an expenditure of thought as well as an outlay of money. "He gives nothing but worthless gold," says Lowell, "who gives from a sense of duty;" and again:

"Not what we give, but what we share,
For the gift without the giver is bare."

So slight a social service, then, as the assistance of a family, to say nothing of the reform of a community, requires social knowledge. To acquire that knowledge accurately and with economy of time, a method of study is necessary.

The leading article in the *July Atlantic Monthly*, contributed by Prof. Woodrow Wilson, is on "The Making of the Nation." There is no longer, he says, any danger of a civil war. The South is now joined with the West in a stage of development. Lines of difference will be effaced by growth. There has never yet been a time in our history when we were without an East and a West, but the novel day when we shall be without them is now in sight. As the country grows it will inevitably grow homogeneous. Population will not henceforth spread, but compact; for there is no new land between the seas where the West can find another lodgment. The conditions which prevail in the ever-widening East will sooner or later cover the continent, and we shall at last be one people.

People contribute money to aid any undertaking just as they sympathize with the object of the undertaking: money contributed for the support of missions is a measure of the missionary spirit. This is the statement of F. W. Hewes, who gives in *The Outlook*, July 3, 1897, the result of his effort to ascertain whether the present generation is contributing as liberally to missionary work as past generations. Carefully prepared diagrams

increase the value of this useful article on "The Measure of Missionary Spirit." The writer shows that from 1860 to 1890 valuations increased as follows:

	PER CENT.
Farms and farm property	100
Church property	296
Total wealth	302
Manufactured products	397
Missionary contributions	460

An article in the *American University Magazine* for April-May, on "The Western University of Pennsylvania," speaks of the Rev. Elisha P. Swift, once Professor of Moral Science and Evidences in that institution, as a lineal descendant of John Eliot, the apostle of the Indians, a man of erudition, the chief promoter of philanthropic work in the community, and one of the founders, of a later day, of the Presbyterian Board of Foreign Missions. The late William Thaw is mentioned in the same article as one whose name deserves to be spoken with reverence and gratitude by the citizens of Western Pennsylvania. Mr. Thaw's benefactions during his lifetime and at his death amounted to nearly \$300,000, but he gave besides, what was of equal value to the institution, the best efforts of his vigorous and comprehensive mind.

The foundations of Yale University were laid by John Davenport, the leader of the colony planted at New Haven, in 1638. The colonists who made up his company were men of superior wealth, culture and knowledge of affairs. Their scheme of government included provision for universal education, for a college in which youth might be fitted for public service in church and State. In 1700 eleven trustees, nine of whom were graduates of Harvard, met at Branford. Each member brought a number of books and presented them to the body, and laying them on the table said words to this effect: "I give these books for the foundation of a college in this colony." The framers of its charter, to avoid royal jealousy, gave it the name of the Collegiate School, and it was first established at Saybrook. In 1717 the original plans of the founders of the colony were fulfilled in the removal of the college from Saybrook to its present location, where it celebrated its memorable commencement in its first building known as Yale College. At this time it was endowed by Elihu Yale and received his name.—From "Undergraduate Life at Yale," in *Scribner's Magazine*, July.

Theodore S. Woolsey, Professor of International Law in Yale University, points out in *The Forum* for July how the "balance of power" principle has dominated the century in European politics. At the conclusion of the Treaty of Vienna in 1815, Turkey in Europe was more than twice its present size. States have risen and have fallen since then; but no other considerable state has sunk so low, has lost so much. That this should be true of the only non-Christian government in Europe is significant. One of the serious problems of the century in Europe has been to get rid of Turkish sovereignty, and it has gone a long way toward solution. The working out of the problem has been complicated and difficult; it has had constantly to face the jealousies of its own

agents. Whenever the process threatened the aggrandizement of some particular state, then the rest called a halt. Turkey's enemies became her friends simply in their own defence.

In the year 1896 about thirteen in every hundred, or a little more than one-eighth of the entire population of the Hawaiian Islands, were enrolled in the public and private schools. Mr. Daniel Logan, who makes this statement in the *July North American Review*, adds that one in every seven of the native Hawaiians of full and mixed blood was on the school registers last year. Schooling in the Hawaiian language has been all but abandoned, the law requiring that every child from five to fifteen years of age shall attend a public or private school taught in English. The department of education is an outgrowth of schools established by American missionaries, and it is essentially American. It employs American text-books almost exclusively. One-third of all the teachers are American; and it is no slight testimony to the efficiency of the system that Hawaiian and part Hawaiian teachers come next in number, forming but a little under one-third of the entire teaching staff.

To estimate the result of this momentous event would be a vain endeavor; for what words would be sufficient to embrace or to anticipate the consequences to mankind, to civilization, and to religion of the occupation of the temperate zones of North America by what will soon be one hundred millions of the Anglo-Saxon race? It may suffice to say that while in the hold of Columbus's caravel there lurked the Inquisition, slavery, the carnage of Cortez and Pizarro, the devastating policy of successive Spanish viceroys, and a permanent instability of affairs—all the elements which unite in constituting a free, God-fearing state and a mighty nation, in developing the prosperity and ordered government which are born of honest industry, found their way to the new world through the instrumentality of John Cabot and the rough western seamen who accompanied him.—The Marquis of Dufferin, in *Scribner's Magazine* for July.

Prof. John DeWitt's article on "Princeton College in the Eighteenth Century," in the *July Presbyterian and Reformed Review*, contains this tribute to John Witherspoon who was president from 1768 to 1794: Of the earlier administrations that of Witherspoon is the most illustrious, if judged by the brilliant careers of its students. It was given to no other man in America in the eighteenth century to take the most prominent part in the education of thirteen presidents of colleges. During his presidency there were graduated six men who afterwards became delegates to the Continental Congress, twenty men who represented their respective Commonwealths in the Senate of the United States, and twenty-four who sat as members of the House of Representatives. Thirteen were governors of Commonwealths, three were judges of the Supreme Court, one was Vice-President and one was president of the United States. Upon the characters of most of these Witherspoon set his mark. They were imbued with his views in philosophy and morals. His high and profound religious character gave tone to their lives, and his patriotism wrought in

them as an inspiration. If the greatness of a man is to be measured by the influence he has exerted on other minds, John Witherspoon must be remembered as one of the foremost men of the Republic during its heroic period.

The *Charities Review*, Frederick Howard Wines, editor, is the monthly publication of the Charity Organization Society of New York, and is devoted to the improvement of social conditions and to general practical philanthropy. On the fourth cover page of the June issue are printed these sentences from Benjamin Franklin: Charity is the manifestation of interest and the giving of whatever is best under the circumstances. The best way of doing good to the poor is not by making them easy in poverty but by leading or driving them out of it. The first place in this number is given to an article by Edward D. Jones on "Sympathy and Reason." This writer says: For the word "charity" in the authorized version of the New Testament, the new version has substituted "love." This change is significant. The old charity was interpreted to mean alms, but the new means association and fellowship. The limitation of charity to material benefits reveals a poverty of love. The motto, "not alms, but a friend," means that the intellectual and spiritual needs of the deficient shall be so supplied that much of the present physical suffering will not occur. To satisfy these higher needs requires the contact of personality with personality.

In his article on "Apostolic and Modern Missions" in the July *Presbyterian and Reformed Review*, the Rev. Chalmers Martin shows that the methods of present-day missions are substantially the same as in the New Testament time. The geographical plan of modern as well as apostolic missions was divinely ordered. Under this divine guidance the Church of our age has established her mission work in the great centres of political, commercial, intellectual and religious influence in the heathen world. The apostles considered preaching a chief missionary agency, but their broad conception of preaching made it include any oral communication of religious truth. They were also overseers, superintending in person, by deputies with whom they kept in quick spiritual touch, and by letter, the affairs of the multiplying churches. The modern missionary puts the emphasis on the preaching of the gospel, and in carrying out the work of supervision follows much the same line as his apostolic prototype. Much of what the modern missionary strives to give by means of the mission-school—the ability to read the Scriptures, the quickening of dulled minds, the development of useful gifts—had in great measure been given to the people of the Roman empire through the diffusion of Greek culture and the Greek tongue on the one hand, and the influence of the synagogue and the existence of the Septuagint on the other. The apostles were not school teachers, but had they lived in the nineteenth century instead of the first, they would have seized on the school as a great agency for the diffusion of the gospel, and foremost among them would have stood that matchless missionary at once the Carey and the Duff of the infant Church, who was ready to use any means if only he might save souls.

Book Notices.

THE WESTMINSTER ASSEMBLY: its history and standards, by Alexander F. Mitchell, D.D., LL.D. Presbyterian Board of Publication and Sabbath-school Work, 539 pages, \$2.00. This is a second edition of a well known and valuable book, revised by the author for publication in the United States. An account of the origin of English Puritanism and its development and history under the Tudors and Stuarts is given in the first three lectures. Then follows the story of the preparations for and the summoning of the Westminster Assembly, which met July 1, 1643, and the proceedings and debates of that body. A succinct account is given in succeeding lectures of the preparation of the Directory for Worship, the Assembly's Confession of Faith and the Larger and Shorter Catechisms, together with the controversies on the autonomy of the Church, which engaged the attention of the Assembly. The final chapter is on the Conclusion and Results of the Assembly. The value of the book is increased by the appendix, the index, the ordinance calling the Assembly, and a list of the members.

As a specimen of the bookmakers' art this volume does honor to our Board of Publication. Loyal Presbyterians who are preparing to celebrate the two hundred and fiftieth anniversary of the adoption of the Presbyterian standards, according to the recommendation of the last General Assembly, will find the book an invaluable source of historical material.

The *Christian Observer*, in an appreciative notice of Dr. R. M. Patterson's "American Presbyterianism" [Presbyterian Board of Publication and Sabbath-school Work], says, it is a book full of statistics of the early history of Presbyterianism in Philadelphia, then in Pennsylvania, and then in the United States. It gives a vivid picture of the beginnings of Presbyterianism in Philadelphia. The first Presbyterian Church in that city was organized in 1697. In the year 1703 a Church of England missionary, sent out by the society for the propagation of the gospel in foreign parts, made this prediction: "They have here a Presbyterian meeting house and a minister, one called Andrews; but they are not likely to increase here." This was therefore a home mission work of great feebleness. Forty-six years elapsed before a second church was organized in Philadelphia, and the third church was not organized till the year 1768. For a whole century the work continued unpromising. The history thus brings up the question, whether it pays to nurture a home mission church year after year. The answer appears in the fact that at the present the Presbyterian communicants in Philadelphia outnumber any other evangelical church—they number 38,500 in a city of a million inhabitants (about one in thirty of the population.) The Methodists come next with about 33,000; the Episcopalians number nearly 29,000, and the Baptists follow with 25,000 or over. And the Presbyterianism of the whole land is practically the outcome of this beginning. Verily, it does pay to nurture a home mission church.

SHALL WE CONTINUE IN SIN? This volume of 122 pages, published by the Baker & Taylor Co., is the substance of addresses delivered in Great

Britain and Ireland in 1896, by Rev. Arthur T. Pierson, D.D. The author attempts to teach, not the doctrine of sinlessness, but that the disciple's security for non-continuance in sin is found in his union with Christ. In the sixth, seventh and eighth chapters of Romans he finds this union considered in a seven-fold aspect, which for convenience sake is designated by the words judicial, vital, practical, actual, marital, spiritual and eternal. [12mo, cloth, gilt top, 75 cents. From Strawbridge & Clothier, Philadelphia.]

We have received from the publishers, Novello, Ewer & Co., a number of octavo anthems, recently issued, and which we heartily commend to the notice of good chorus choirs. Among the composers we find the names of Joseph Barnby, Berthold Tours, J. Varley Roberts and others of the English school, and whose compositions have found a permanent place in many of our church choirs. They are not only devotional, but musically uplifting.

QUESTIONS FOR THE AUGUST MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. What were the results of the discovery made by John Cabot? Pages 81, 149.
2. Tell the story of a mission band organized in 1834. Page 129.
3. What was the result of a conversation between two travelers through the snows of western New York? Page 130.
4. What were the conditions in the Nez Perce country when Mr. and Mrs. Spalding began their work? Pages 131, 132.
5. Relate incidents connected with that work. Page 133.
6. What are the conditions and needs of foreigners in this country? Pages 134, 135.
7. Tell something of the work done for them by our Church. Page 136.
8. What incident from Alaska illustrates one feature of home mission privation? Page 142.
9. Point out some of the gain from Sabbath-school mission work. Page 107.
10. What are some of the approved methods of Sabbath-school mission work in cities? Page 106.
11. What is the purpose of the work undertaken by the Tappan Presbyterian Association at the University of Michigan? Page 101.
12. What important action was recently taken by the Board of Education? Page 102.
13. In the Northwest, how does Christian education compare with secular? Page 92.
14. What report comes from Barber Memorial Seminary? Page 103.
15. What tribute is paid to John Witherspoon, an early president of Princeton College? Page 149.
16. Relate an incident connected with the founding of Yale University. Page 149.
17. Which Board of the Church has been called "the right arm of home missions?" Page 98.
18. What are the three departments of the work of the Board of Church Election? Page 98.
19. How many persons have been aided during the past year by the Board of Ministerial Relief? Page 95.
20. What important change has been made in one of the By-Laws of this Board? Page 96.
21. How do the contributions of the churches to Ministerial Relief compare with those made nine years ago? Page 97.

WORK ABROAD.

22. Show how the methods of present-day missions are substantially the same as in New Testament times. Page 150.
23. Does this generation contribute as liberally to missions as past generations? Pages 143, 149.
24. What sacrifices are missionaries sometimes called upon to make? Page 122.
25. Mention three ways in which Christianity has proved helpful to the commerce of Christendom. Page 116.
26. Show how Christianity has been built up through its diffusion. Page 118.
27. How is the reflex influence of missions seen in commerce, in science, in intellectual activity and in the development of character? Pages 120, 121.
28. Repeat the story of the native Chinese preacher who possessed the spirit of the old martyrs. Page 122.
29. What does Dr. Coltman say of his recent interview with Viceroy Li Hung Chang? Page 82.
30. Describe the chapel built by Chinese Christians. Page 125.
31. What encouraging tidings come from Orooniah? Pages 123, 124.
32. Contrast the beginnings of missionary work in Siam with the conditions and results of to-day. Pages 111-114.
33. Describe a unique edition of the Bible in Uganda. Page 109.
34. What are some of the trials endured by Hindu converts? Page 110.
35. What incident from Korea indicates the influence of the gospel? Page 81.
36. How is the stability of Korean Christians illustrated? Page 114.
37. What three things are needed for the success of mission work in Korea? Page 126.
38. In his itinerating work in Japan, what encouragement does Mr. Ayres find? Page 126.
39. How was a Japanese student led to Christ? Page 111.
40. What is Mr. Pierson's bright picture from Japan? Page 111.
41. What progress have the native Hawaiians made in education? Page 149.
42. Relate the story of Kekela, the Hawaiian missionary to the Marquesas Islands. Page 117.

TWENTY QUESTIONS ON THE REFLEX INFLUENCE OF FOREIGN MISSIONS.

BY V. F. P.

1. Describe the missionary movement in apostolic time.
2. How long did the Church go forward?
3. How long did the Church do little or nothing for missions?
4. What gave the missionary impulse to this century?
5. What effect have missions had on commerce?
6. What effect have missions had in increasing knowledge?
7. Tell of recent progress owed to missionaries geographically.
8. Tell of recent progress owed to missionaries in language study.
9. Tell of our debt to missionaries in the sciences.
10. Tell of our ethnological debt.

11. What effect do missions have on our churches here?

12. Is interest in missions essential to the vast Christian development of the individuality of the Church?

13. Why is this so?

14. What effect have Carey, Martyn and Judson had on the Church at home?

15. What effect did Allen Gardiner have on home churches?

16. How has Dr. Nevius helped us here spiritually?


17. What effect did Neesima have on Americans?

18. Why is increasing wealth apt to prove fatal spiritually to the church?

19. How can prosperity be made an aid spiritually?

20. Are we, the Church, realizing sufficiently our dependence on the Holy Spirit at home and abroad?

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

HAY, JAMES A. R..—Born in London, England, August 23, 1832; graduated at Glasgow College, and at U. P. Divinity Hall, Glasgow; licensed by U. P. Presbytery of Scotland; ordained by Presbytery of London, Canada, July 22, 1873; pastor at Delaware, Ont., from 1873 to 1876; pastor at Sammerstown, Ont., 1879 to 1880; preached at Ossineke and Caledonia, Mich., 1889 to 1891; preached at Springwater, N. Y., 1892 to 1893. Died at Toronto, Canada, May 13, 1897.

Married Abigail Birney, in Toronto, Canada, August 15, 1882. They had no children.

He was received by the Presbytery of Rochester, February 14, 1893, and remained a member to the time of his death.

LINDSEY, CHARLES E., D.D.—Born at Middlebury, Vt., April 12, 1818; graduated from Marietta College, 1840, and Union (New York) Theological Seminary, 1846; ordained by the Presbytery of New York, June 26, 1850; stated supply of First Presbyterian Church, New Rochelle, N. Y., 1849; pastor 1850-58; Congregational Church, Southport, Conn., 1859-69; degree of Doctor of Divinity, conferred by Marietta College, 1884. Died at New Rochelle, N. Y., May 25, 1897.

Married, November, 1852, Mrs. Matilda Rumsey, who died November 20, 1894. Two daughters survive.

MORRIS, HERBERT, D.D.—Born at Aberystwith, South Wales, July 21, 1818; educated in London; licensed by the Presbytery of Utica; ordained by the Presbytery of Water-

town; pastor, first at Martinsburg; then for ten years at Little Falls; next at Francesville, Ind., for six years; Calvary Church, Rochester, N. Y., 1869-79; stated supply, Gates, N. Y., 1882-92. Died, Rochester, N. Y., May 15, 1897.

Married, January 1, 1850, at Little Falls, Miss Eliza Miller, who died in 1866; married, 1868, Miss Jennie Plum, of Constablesville, N. Y.

STEWART, DANIEL, D.D.—Born at Amsterdam, N. Y., 1811; graduated from Union College, 1833, and from Princeton Theological Seminary, 1837; ordained by the Second Presbytery of New York, 1837; pastor at Hagaman's Mills one year; pastor, Ballston Spa, 1838-44; pastor, New Albany, Ind., 1844-47; Prof. Bib. Lit. in Seminary of North West, 1848-53; pastor, First Church, Camden, N. J., 1854-61; pastor, Johnstown, N. Y., 1861-69; New Albany, Ind., 1869-71; Andrew Church, Minneapolis, 1873-75; First Church, Minneapolis, 1875-81.

Married, 1838, Miss Anna Bain; 1853, Eliza Mann, who survives him with one son and one daughter of the first wife.

WICKES, HENRY.—Born at Jamaica, L. I., N. Y., February 11, 1821; graduated from Marietta College, 1848, and Andover Theological Seminary, 1851; ordained by the New Haven East Association, June 16, 1862; pastor, in Princeton, Mass., 1862-65; Guilford, Conn., 1865-68; Deep River, Conn., 1868-69; Brighton, N. Y., 1869-74; Alden, N. Y., 1877-80; he resided in Rochester from 1874 till the time of his death, with the exception of the three years at Alden, though often supplying churches in the vicinity. Died at Rochester, N. Y., March 23, 1897.

Married, May 8, 1856, Miss Elizabeth F. Bardwell, who survives him, with two sons and two daughters.

RECEIPTS.

FREEDMEN, JUNE 1896 AND 1897.

	CHURCHES.	Y. P. SOCIETIES.	SAB.-SCHOOLS.	W. E. COM.	MISCELLANEOUS	LEGACIES.	TOTAL.
1896	\$1,553 61	\$29 75	\$71 00	\$1,424 47	\$155 00	\$500 00	\$3,733 83
1897	1,667 88	46 74	133 85	1,280 22	304 18		3,432 87
Gain Loss	\$114 27	\$16 99	\$62 85	\$144 25	\$149 18	\$500 00	\$300 96

TOTAL RECEIPTS TO JULY 1, 1896 AND 1897.

	CHURCHES.	Y. P. SOCIETIES.	SAB.-SCHOOLS.	W. E. COM.	MISCELLANEOUS	LEGACIES.	TOTAL.
1896	\$6,487 25	\$109 35	\$593 95	\$2,756 05	\$3,674 02	\$6,025 00	\$19,645 62
1897	5,740 08	98 88	494 39	2,165 66	905 49	427 12	9,831 62
Gain Loss	\$747 17	\$10 47	\$99 56	\$590 39	\$2,768 53	\$5,597 88	\$9,814 00

FOREIGN MISSIONS, MAY, 1897.

	THIS YEAR.	LAST YEAR.	INCREASE.	DECREASE.
Churches.....	\$5,405 30	\$5,566 69		\$161 39
Women's Boards.....	60 87	30 00	\$30 87	
Sabbath-schools.....	1,189 22	866 85	322 37	
Y. P. S. C. E.....	2,077 09	1,579 60	497 49	
Legacies.....	2,638 03	8,028 51		5,390 48
Miscellaneous.....	2,322 92	5,382 86		3,059 94
Total.....	\$13,693 43	\$21,454 51		\$7,761 08

The Receipts for May were incorrectly printed last month. See page 76.

FOREIGN MISSIONS, JUNE, 1897.

	THIS YEAR.	LAST YEAR.	INCREASE.	DECREASE.
Churches.....	\$4,516 07	\$7,971 07	\$545 00	
Women's Boards.....	6,186 97	2,680 90	3,506 07	
Sabbath-schools.....	997 43	974 63	22 80	
Y. P. S. C. E.....	1,118 69	1,047 15	71 54	
Legacies.....	3,416 52	15,657 50		12,240 98
Miscellaneous.....	7,693 78	3,889 29	3,804 49	
Total.....	\$27,929 46	\$32,220 54		\$4,291 08

COMPARATIVE STATEMENT OF RECEIPTS MAY 1, 1897, TO JUNE 30, 1897.

	THIS YEAR.	LAST YEAR.	INCREASE.	DECREASE.
Churches.....	\$13,921 37	\$13,537 76	\$383 61	
Women's Boards.....	6,247 84	2,710 90	3,536 94	
Sabbath-schools.....	2,186 65	1,841 48	345 17	
Y. P. S. C. E.....	3,195 78	2,626 75	569 03	
Legacies.....	6,054 55	23,686 01		17,631 46
Miscellaneous.....	10,016 70	9,272 15	744 55	
Total.....	\$41,622 89	\$53,675 05		\$12,052 16

CHURCH ERECTION.

JUNE, 1897.]

GENERAL FUND

Contributions.....	\$2,543 37
Miscellaneous.....	2,896 19
	<hr/> \$5,439 56

LOAN FUND.

Amount collected on loans.....	101 00
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MANSE FUND.

Amount collected on loans.....	\$364 50
Miscellaneous.....	27 75
	<hr/> 392 25
	<hr/> \$5,932 81

GENERAL FUND CONTRIBUTIONS.

April 11-June 30, 1897.....	\$7,543 60
April 11-June 30, 1896.....	7,108 65
Gain.....	\$434 95
General Fund Appropriations to date.....	\$24,045 00
Net receipts available to meet same.....	9,719 39
Deficiency.....	<hr/> \$14,325 61

EDUCATION.

JUNE, 1897.

From Churches, S. S. and C. E. Societies.....	\$1,402 32
Miscellaneous sources.....	462 98
Legacy.....	2000 00
Refunded.....	158 00
Income from Investments.....	983 50
Total.....	<hr/> \$5,006 80
Previously acknowledged.....	2,845 82
Total since April 15, 1897.....	<hr/> \$7,852 62

INDIVIDUAL CONTRIBUTIONS AND LEGACIES.

APRIL.

Rev. W. H. Hodge, Phila., 5; Rev. E. R. Prichard, Payallip, Wash., 2; Rev. D. A. Dodge, Kissimee, Fla., 7 cts; Cash, "a friend," 300; N. C. Whittemore, 5.....	\$312 07
Legacy—Balance from estate Ben. McClellan, Tintsville, N. J.....	60 28
Total.....	<hr/> \$372 35

MAY.

A friend, Rev. R. M. B., Toledo, O., 1; balance from Quarter Century Fund, 1.09; Personal, 5; C. Penna, 2.....	9 09
Legacy—Estate of Mary K. Black, Cadiz, O.....	290 00
Total.....	<hr/> \$299 09

JUNE.

Mrs. T. R. Wells Paris, 5; Dr. C. E. Hall, special for students, 300; Unknown friend, 10; Rev. and Mrs. R. C. Townsend, 9.50; Fred Croasly, Coal Glen, Pa., 48 cts.; Mrs. A. D. Irvine, Duncannon, Pa., 100; Rev. Robert Gamble, Bridgeton, Pa., 5; Dr. Calvin DeWitt, Fort Monroe, Va., 20; S. H. Stevenson, 1; C. Penna, 2; Cash, 10.....	462 98
Legacy—Estate Jas. P. Green, d'cd, Gloversville, N. Y., (in part).....	2,000 00
Total.....	<hr/> \$2,462 98

JACOB WILSON, *Treasurer*,
1334 Chestnut street.

MINISTERIAL RELIEF.

JUNE, 1897.

Churches and Sabbath-schools.....	\$2,864 80
Individuals.....	1,053 00
Interest from investments.....	6,122 83
" " R. Sherman Fund.....	200 00
" " H. McKee Fund.....	61 00
	<hr/> \$10,301 63

UNRESTRICTED LEGACIES.

Estate of Jas. S. Green.....	\$1,666 67
" " C. T. H. Eaton.....	417 55
	<hr/> 2,084 22

Total receipts in June.....\$12,385 85

INDIVIDUAL RECEIPTS IN APRIL, 1897.

R. B. Taylor, San Bernardino, Cal., 10; W. H. Spenel, Grand Forks, N. D., 2; Mrs. J. A. Robbins, Hamilton Square, N. J., 5; Anna S. Cratty, Bellaire, O., 5; Rev. and Mrs. G. T. Crissman, Denver, Colo., 5; Lida Martin, Petersburg, Ind., 2; Rev. B. L. Agnew, D.D., Phila., 25; Rev. Thomas Marshall, D.D., Chicago, Ill., 5; C. Bristol, Chrisman, Ill., 2.50; Mr. and Mrs. Chas. Herron, Troy, O., for debt, 5; Mrs. Geo. Mott, Newark, N. J., 10; Rev. W. H. Moore, Brookville, Ind., 2; Mrs. Lucinda Wilson, Russellville, Ind., 1; Rev. W. H. Hodge, Phila., 5; Mrs. Mary A. Stout, Petoskey, Mich., 4.21; Mrs. Wm. Lappin, Phila., 4; A. W. Ludlow, Hartshorne, Ind. Ter., 5; T. S. Day, Pearsall, Texas, 3, Rev. and Mrs. E. E. Grosh, Williamstown, N. J., 1.50; Rev. A. M. Lowry, Watsonstown, Pa., 10; Chas. C. Savage, Phila., 25; "B. O. R.," 20; Rev. S. Millett, Pierpont, S. D., 1; Mrs. E. J. Edwards, Brooklyn, N. Y., 12; G. V. N. Relyea, Oswego, N. Y., 1; Mrs. Nellie Donaldson, Atlanta, Ga., 1; W. W. Dewey, Tamaqua, Pa., 1; N. C. Whittemore, 5; Jos. Earhart, 15.... 193 21

INDIVIDUAL RECEIPTS IN MAY, 1897.

Anonymous, New Castle, Pa., 10; Miss E. C. Callender, Mechanicsburg, Pa., 10; Mrs. J. C. Whiteford, Cooperstown, N. Y., 3; "Friend in Watauga Avenue Church," Johnson City, Tenn., 5; Miss Mary D. Strong, Pittston, Pa., 5; Miss Leila R. Martin, Bedford, N. Y., 25; Rev. W. M. Reed, Schell City, Mo., 1; Mrs. R. W. Allen, Jacksonville, Ill., 2; Rev. R. T. Armstrong, Canton, Mo., 5; Rev. Wm. P. Koutz, Cutler, Ind., 5; Albert Caughey, Deshler, Neb., 2.60; Wm. M. Findlay, M. D., Altoona, Pa., 10; Rev. A. B. King, New York, 5; "In Memoriam," 5; "O," 5; C. W. Loomis, Binghamton, N. Y., 10; Rev. H. K. Bushnell, Hastings, Neb., 5; Anna W. Ludlow, Hartshorne, Ind. Ter., 5; Mrs. W. E. Drake, 3; Mrs. J. M. W. Hunter, N. Y., 25; Miss A. J. Stinson, Norris-town, Pa., 50; C. Penna, 6; Mrs. Henry A. Riley, Montrose, Pa., 3..... 205 60

INDIVIDUAL RECEIPTS IN JUNE, 1897.

Mary E. Sill, Geneva, N. Y., 2; Rev. T. Thomas, Wyalusing, Pa., 5; Rev. W. L. Tarbet and wife, Orleans, Ill., 5; "Friend from New Jersey," 200; John P. Congdon, Williamstown, Mass., 5; Rose M. Moore, Parkville, Mo., 2; Miss Anna Kennedy, Little Silver, N. J., 10; Miss Emma S. Farr, Phila., 25; Rev. and Mrs. R. C. Townsend, Dunlop, Ill., 5; Rev. B. L. Agnew, D.D., Phila., 15; Fred Crosby, Coal Glen, Pa., 48 cts.; Rev. Jos. Stevens, D.D., Jersey Shore, Pa., 5; Rev. A. J. Montgomery, Oregon City, O., 2.50; Rev. Jos. Platt, Davenport, Ia., 20; "Friend," Phila., 5; John S. Spann, Indianapolis, Ind., 500; Mrs. A. S. Scofield, Strasburg, Pa., 7.50; S. H. Stevenson, 2; Mrs. J. H. Fleming, Chambersburg, Pa., 8; Mrs. E. J. Longenecker, Wash., D. C., 1; "L.F.E.," Washington, Pa., 10; Mrs. Sally P. Sharpe, Wilkesbarre, Pa., 200; C. Penna, 6; Rev. H. T. Scholl, Big Flats, N. Y., 4; Cash, 2 cts.; Rev. Julian Hatch, Dilley, Ore. 7.50.....\$1,053 00

WILLIAM W. HERBERTON, *Treasurer*,
1334 Chestnut street, Phila.

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1334 CHESTNUT STREET, PHILADELPHIA.

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[Each of these Editorial Correspondents is appointed by the Board of which he is a Secretary, and is responsible for what is found in the pages representing the work of that Board. See list of Officers and Agencies of the General Assembly on the last two pages of each number.]

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1. Forman Christian College, Lahore.
2. Interior portion of Girls' School, Bogota.

3. Boys' School House, Lakawn, Laos.
4. Oroomiah College.

THE CHURCH

AT HOME AND ABROAD.

SEPTEMBER, 1897.

CURRENT EVENTS AND THE KINGDOM.

Help from Fiji.—The Fiji Islanders, whose very name sixty years ago was "a synonym for whatever was barbarous, inhuman and cannibalistic," have been so transformed by the gospel that they willingly contribute \$4000 for the famine sufferers of India.

A Missionary Anniversary.—Gregory, a Benedictine monk, saw one day in the slave market at Rome three bright young men whose fine appearance impressed him deeply. Seeing in them the elements of a noble manhood, he inquired who they were. Learning that they were Angles or English, he said: "Non Angli, sed angeli forent, si essent Christiani." He at once resolved to go as a missionary to their countrymen, and set out with a few companions, but was recalled by the Bishop of Rome. After he had himself become the Bishop of Rome, the marriage of Ethelbert, king of Kent, to a Christian Frankish princess seemed the favorable opportunity, so he sent Augustine and forty others to carry out his missionary purpose. "Proceed to the work of God, and rely upon the help of God," was his reply to their hesitancy because of supposed difficulties in the way. Ethelbert was baptized June 2, A. D. 597. The fourteen hundredth anniversary of the coming of Christian missionaries to our pagan ancestors has recently been celebrated.

Temperance Instruction.—The American Educational Method for the Prevention of Intemperance is to receive a large share of attention at the International Anti-Alcoholic Congress held in Brussels. The question is to be discussed by distinguished professors, physicians and philanthropists from London, Geneva, Amsterdam and

Brussels. Recognizing the part that America has played in the development of this method for preventing intemperance, the Congress invited Mrs. Mary H. Hunt, of Boston, author of the plan for scientific temperance education in public schools, to be present and take an active part in the discussion. Our own Permanent Committee on Temperance in its report to the General Assembly of 1897, noting the fact that 15,000,000 children in this land are in schools which are required to instruct them thoroughly regarding the poisonous and perilous character of alcoholic beverages, declared that this result was largely due to the untiring efforts of this noble Christian woman, Mrs. Mary H. Hunt.

Northfield Training School.—This is one of the four educational institutions founded by Mr. Moody, and is just entering upon its eighth year. It is a school where Christian young women, even if possessed of no more than a common-school education, may be trained into skillful and effective workers in all forms of Christian service. It occupies vacant rooms in a large, well-furnished hotel at Northfield, which is closed during eight months of the year. The chief feature in the training is careful, earnest and persistent study of the Bible, but special courses are included, so that the students are prepared to "bring God's word into the homes of the poor, the ignorant, the improvident and the sick, and to enter with intelligent sympathy into the practical affairs of their daily life." The graduates of this school go into foreign as well as home fields, to organize Sunday-schools, to become Y. W. C. A. secretaries, pastors' helpers, teachers in industrial schools, matrons of children's homes and nurses in hospitals.

Hope for Africa.—The Phil-African Liberators' League hopes to obtain tracts of land in Africa upon which Christian villages may be founded. Here the natives are to receive agricultural, industrial, educational and medical training. An expedition under Mr. Heli Chatelain is now on the way to a region near Lake Nyasa, where an attempt will be made among those not yet reached by Christian influences. The ultimate aim of the League is to help answer Livingstone's prayer and "heal the open sore of the world." The sultan of Zanzibar has been compelled to grant liberty to the slaves in his dominion. And Sir George Goldie, British administrator of Nigeria, the rich and populous country extending from the Gulf of Guinea to the city of Timbuctoo, has taken stringent measures to abolish the slave trade in that territory. The fine, enterprising, intelligent race occupying the western Soudan will doubtless develop when delivered from subjection to the Mohammedan Foulahs.

Progress in Russia.—A recent decree of the czar of Russia prohibits, under severe penalty, any form of labor on Sunday. The czar has also decreed that a person outside the Greek Church who marries one of that faith shall not be required, as formerly, to sign a promise that their children shall be brought up in the faith of the Greek Church. Another step in advance is a system of public justice for Siberia. In that vast Asiatic northland, subject until now to the tyranny of arbitrary officials, law courts are opened in each provincial capital, with justices appointed by the crown, and legal procedure is for the first time made

possible. Leroy Boillieu, a French author, in his new book, "The Empire of the Tzars," states that the New Testament is in greater demand in Russia than in any other part of Europe except the Protestant countries. It is found in the workingman's room and in the peasant's cabin. In spite of ignorance and superstition, the faith of the people, who receive so much moral and religious training from this book, deserves, he thinks, to be called evangelical.

The "Sayings of Christ."—At the little hamlet of Behnesa, one hundred and twenty miles south of Cairo, on the site of an ancient city which was once a centre of Christianity in Egypt, Messrs. Grenfell and Hunt of the Egypt Exploration Fund recently unearthed from a rubbish heap a number of papyrus fragments. One of them is a crumbling leaf, written on each side in uncials, or Greek capitals, and containing several sayings, some of them not wholly decipherable. Five of them begin with the words, "Jesus saith," and three coincide almost literally with sayings of our Lord recorded in the Gospels. The form of the letters and other indications indicate the early date of the papyrus, which is believed to be not later than A.D. 300. Among the opinions expressed by scholars are the following: that the leaf may have belonged to a book of quotations from real or supposed discourses of our Lord; that it confirms the belief that the early Christians possessed an ample literature and that the sayings of Jesus, apart from their historical settings, were early current as Christian manuals.

THE KLONDYKE.—We are informed that the Board of Home Missions has appointed Rev. S. Hall Young, of Wooster, O., and Dr. George A. McEwen, a licentiate of the Presbytery of St. Louis, as missionaries to the Klondyke region. Their salaries and expenses are provided by the First Church of Auburn, N. Y. The missionaries will proceed with all possible speed so as to reach their destination before the beginning of winter. Mr. Young will be remembered as a successful missionary in Alaska some years ago. His thorough knowledge of the country and the hardships to be encountered is an important part of

his preparation for the mission. Dr. McEwen is a thoroughly qualified physician as well as a graduate of Princeton Seminary.

Being providentially in Wooster on Thursday, August 12, I had the rare privilege of attending a farewell picnic given in honor of Mr. Young, "ready to depart on the morrow" to the hyperborean region whither such multitudes are hurrying after gold, into perils of which few of them have any adequate conception.

To this devoted missionary who does know their exposures thoroughly, they seem like sheep without a shepherd, and he gladly goes to have care of them, in the name of him who came to seek and to save the lost.

The pleasant gathering to bid him "Good-bye" was upon the campus of Wooster University, and embraced President and Mrs. Scovel, other families of the faculty, several missionary families temporarily sojourning there, and other neighboring families. Missionaries from India and China delighted to honor the modest home missionary hero, who has lately been the beloved acting pastor of the church with which they worship, and whose family will remain there with them, tenderly loved and cherished.

Mrs. Young would gladly share with her husband all the privations and exposures of the unique mission but for the maternal duties which neither her own heart nor her husband's can permit her to neglect.

Not often does any special mission involve more of personal hazard or demand more courage of conviction and courage of faith. Permitted to witness the godly simplicity with which this demand has been met by Mr. and Mrs. Young, I thankfully feel that I have indeed looked upon "a thing of beauty" that will be to me "a joy forever."

H. A. N.

ANOTHER TREASURERSHIP CHANGE.—The Board of Aid for Colleges and Academies, at a meeting held July 27, accepted the resignation of its treasurer, and appointed the secretary, acting treasurer. All remittances should be sent to E. C. Ray, acting treasurer, 30 Montauk Block, Chicago, Ill.

ARTESIAN WELLS.—Every State and Territory, from the Atlantic coast westward, has had experience with drought and famine. The older States, having long since learned how to avert these calamities, have perhaps forgotten their miseries, as the newer ones that have recently suffered will do. The States of the plains that have in recent years been visited with famine have already found that flowing wells may be secured in many places. One such well, at Woonsocket, S. D., sends forth 4000 gallons of water every minute. Other wells of

perhaps less capacity have been bored in other parts of the State. South Dakota no longer fears drought. Our mission churches in that State are growing up to self-support very rapidly.

Our Home Mission Board and College Board are digging artesian wells of living water.



Woonsocket, S. D.

A WORD IN SEASON.—It is not an unusual or exceptional thing for a faithful minister, humbly conveying to his pulpit the results of his week of patient study, to find that "the Lord God has given him the tongue of the learned, that he might speak a word in season to him that is weary" (Isa. 50:4). He may read the assurance of this in the calm face and beaming eye looking up trustfully to him. He may receive such assurance from some silent pressure of his hand as he moves through the aisle. He may be encouraged by oral or written declaration from some of his

hearers. He may find it in his ministration, at their homes, to those whom he will see to be growing in grace. He may learn it from those who come to him to receive sealing ordinances. He may learn it in chambers of sickness and of sorrow in which no other footstep is so welcome as his and no other human presence so comforting. He has a right to believe that it is true in many instances of which no particular information comes to him. Even as the rain and the snow come down from heaven and return not thither but water the earth,

and cause it to bring forth and bud, themselves disappearing in its dark mold and giving no token in what flowers or fruits they are reproduced—so also does the word of God faithfully and affectionately spoken accomplish God's good design even when it is not granted to the preacher to trace its specific operation. This is the present encouragement of the true minister, the earnest of what he shall experience when the great harvest day comes, and he shall go home from the field of his toil and tears with rejoicing, bringing his sheaves.

RECEIPTS OF THE CHURCH BOARDS.

The publication of these, in detail, was discontinued in our pages more than a year ago, as it then seemed to the Boards more convenient and advantageous to publish them in *The Assembly Herald*. At their request we now resume the publication. It has always been the most difficult part of our work for several reasons.

1. It is the part in which typographical errors are most difficult to avoid, and most injurious, since an error in arithmetical figures is much more sure to mislead the reader than an error in the spelling of a word or even in printing a wrong word. It is necessary, therefore, to have proof-reading done, not hurriedly, but with extreme care.

2. The time of each monthly issue is required to be ten days before the beginning of the month of which it bears date. It must, therefore, be in type, corrected, made up into pages, and put upon the press before the middle of the month preceding that of which the name appears on its cover. The receipts of the month preceding that cannot be taken from the treasurer's books until *that* month is ended. The transcription from those books, transmission to us by mail, setting the types, printing and correcting proofs, revision and approval by treasurers, making up into pages, printing and binding must all be accomplished in fifteen days. This is likely to seem easier to those who never tried it, than treasurers' clerks, printers, proof-readers and editors find it. And then when it is accomplished the hasty reader sees (*e. g.*), *March* on the cover of his magazine and *January* at the

top of the pages of Receipts, and wonders why it should take "*two months* " to print them.

In fact, we have not heretofore been able to secure such promptness and dispatch at every stage of this process as to make it possible to get the receipts into the next issue after the close of the month of which they bear date, and so they have seemed to the hasty reader to be "*three months old*," although the reader who carefully reckons finds only forty-five days.

There has now been careful consultation between all the parties coöperating in this business, and they have with hearty good will united in undertaking it.

The treasurers undertake to get their MSS. into our printers' hands on or before the morning of the sixth day after the end of the month which those MSS. report; the printers undertake to have them printed, corrected by their proof-reader and returned to the treasurers for revisal by the twelfth; and the treasurers, to get them back to the printers by the fourteenth. We are all determined to do our best to fulfill this difficult programme, and we count on the generous sympathy and considerateness of our thoughtful readers in this endeavor.

In order to have room for the receipts, we add sixteen pages, making ninety-six, instead of eighty pages, as last year. In this number, some of the Boards have desired to give their reports for the past months since the beginning of their fiscal year, and the quantity thus exceeds even that space, and fills twenty pages.

The treasurer of Foreign Missions has not

been able to send us his receipts for July, and will send them with the August receipts for the October number.

We are obliged to postpone several necrological notices and some other matter which was in type for this number.

FROM GENERATION TO GENERATION.

Comparatively few of our readers are old enough to remember a home missionary incident which stirred the hearts of all readers of Presbyterian newspapers in 1833. I well remember a prayer meeting in my boyhood, to which that incident gave thrilling interest. It was the gathering of a group of home missionaries in a forest of Indiana, and their kneeling upon the ground to consecrate it as the site of a Christian college.

"Those present," wrote one of them, "will never forget the earnest prayer offered for the divine blessing, and especially the closing scene, when upon the spot selected for Wabash College, in the midst of nature's unbroken loveliness, they consecrated this enterprise to God for the furtherance of virtue and knowledge among mankind, and solemnly invoked upon it the divine blessing."

Hearing this story, when it was news, in a village of Western New York, my thoughts correctly located it in the "far West," many days' journey distant by any mode of conveyance then available, for no part of the journey could then be made by railroad. But less than thirty years afterwards I made my first visit to Wabash College, on invitation, to address its students and friends on its commencement day; and I made that journey by railroad, not by going west, but east, directly across the whole breadth of Illinois and half that of Indiana, from St. Louis, which was then my home.

In our March number (1889), p. 249, is an article by President Tuttle, in which he says, that "convention to consider the question of founding a college somewhere in the Wabash country," had been spoken of as "the first three days' meeting of several almost penniless home missionaries with a few elders of the Presbyterian church in Crawfordsville." The ministers were James Thomson, John S. Thomson, Edmund O. Hovey, James A. Carnahan, and John M. Ellis. The elders were John Gilliland, Hezekiah Robinson and John McConnell.

The present occasion for this reminiscence is the reading of an article in a Crawfordsville newspaper, concerning the recent decease of Miss Mary F. Hovey, "a daughter of the late Prof. Edmund O. Hovey, one of the founders of Wabash College and a man whose useful life was given to the upbuilding of that institution."

This lady was born at Crawfordsville in 1838, five years after that impressive consecration of the ground which is now a beautiful college campus. She received thorough education under the wise direction of her parents at home and in the Ohio Female College at Cincinnati.

"Her appointment as a professor in the State Agricultural College of Manhattan, Kans., a position that she held for three years, was probably the first of its kind in this country and attracted much notice at the time on that account. She also was a teacher in schools of New Haven, Conn., and vicinity for three years."

The paper from which we learn of her recent decease at Crawfordsville mentions that Miss Hovey's last will and testament leaves five hundred dollars to the Board of Home Missions of the Presbyterian Church. Her only surviving relatives are a brother and his three children. That brother, Rev. Horace C. Hovey, D.D., is now pastor of the Presbyterian church in Newburyport, Mass.

Thus from generation to generation has the East sent her children to the West, and has sometimes had her reward in the coming back of their children to till her fields—perhaps with greater vigor of muscle and brain—perhaps with greater versatility—perhaps with broader views and sympathies and more comprehensive patriotism than if no such changes of climate and scene and no such varieties of experience and association had been appointed them. Does not this flow westward and eastward, southward and northward, of our American lifeblood keep our national life more healthy as the interflowing currents of the sea and air keep them more health-giving? H. A. N.

When, like a stranger on our sphere,
The lowly Jesus wandered here,
Where'er he went affliction fled,
And sickness reared her fainting head.

The eye that rolled in irksome night
Beheld his face—for God is light;
The opening ear, the loosened tongue,
His precepts heard, his praises sung.

DIVINE POWER TO HEAL.

I remember, often in my childhood, when sickness had assailed some member of our family, to have heard my devout father pray God to "give efficacy" to the means prescribed by the physician for the patient's recovery. Would you have me now believe that that prayer was a superstition—"unscientific"—well enough for the earlier part of this nineteenth century, but only to be patronizingly smiled at by the "advanced thought" of its closing decade? Has this "advanced thought" really gotten hold of anything more reliable, firmer, better, than that earlier Biblical faith? Or has it become fascinated with its own skill in handling God's instruments, and begun to fancy that those instruments are its own, or to set them up as Aaron did his calf, to be worshipped? I am confident that, when the honest and earnest thought of our time shall have worked through the puzzling questions that are taxing it, it will find God at the bottom of nature—in the heart of every real force in the universe. This gravitation that holds the worlds in its sweep, and shapes all their orbits, is his invisible hand guiding them. These chemical forces that seethe in the laboratory, that rumble in the deep volcano, that silently work in human stomachs and veins and glands; these electrical forces that flash and clash in the cloud; that whisper your messages across continents and oceans; that throb along your nerves, and give marvelous reinforcement to your enfeebled vitality—all these are forces emanating from the potent will of God. More and more making them known to us, he is more and more discovering himself to thoughtful and wise souls who observe and study in the modesty of true science—in the devout humility that characterized the great fathers of science, Newton, Bacon and Kepler. They felt and knew that they made all their discoveries by merely "thinking God's thoughts after him."

In scientific investigation, it is ever those who think deepest who find God at the

centre of all systems of force and find his energy pervading them to their utmost circumference. Those unpretending plain people who believe that God gives them their daily bread, and heals their diseases, and crowns their life with loving kindness, and keeps them from dashing their feet against the stones, and hears their prayers—these plain people are the true disciples of Newton and Bacon. Their faith is verified inductive science.

Yes, it is perpetually God who gives efficacy to medicinal agencies and processes; and equally it is God who gives efficacy to food to nourish you, and to pure air to invigorate you, and to vigorous use of your muscles and organs to increase their vigor. You are as scientific as you are scriptural in asking God to bless you in partaking of your daily food, thus committing to him the processes of digestion and assimilation and nutrition, thoughtfully recognizing his wise and potent and kind agency in all the good which you thus experience.

We believe in God's power to heal exactly as we believe in his power to nourish and strengthen our living bodies and to generate living frames "curiously wrought in the lowest parts of the earth," in continual succession of generations, at the same time producing, in continual succession of harvests, the food by which his living creatures are nourished—all alike by the continual action of those forces which in their continual harmony constitute *nature*. We do not find God only in the supernatural—above nature or outside of nature. We behold him, we feel him, we recognize him in nature—in every department, every process, every force, every law, every element. God's ordinary mode of exercising his power to generate, to nourish, to uphold, to continue in being and motion and life, the world he has made and the living creatures he has placed upon it, and the substances by which they are nourished—this is *nature*.

In this *nature*—this ordinary mode of divine terrestrial agency—that patient and

modest mode of observation and study which is rightly named *science*, discovers remedial forces which God has put into this system of agencies, and which those who teachably think God's thoughts after him, can set in antagonism to the morbid tendencies and forces, which we call disease. We ask him to give efficacy to these remedial forces—to give them sufficient efficacy. Thus rightly do we recognize him as the source of all the efficacy, all the potency, all the reality there is in all natural forces.

Does God regard these prayers? Does he always grant what we thus ask for? Does he always impart to the means and remedies which we faithfully use sufficient efficacy to accomplish the result for which we have used them? Evidently not. How painfully we know this in all our homes! How was this whole nation made to feel this, and all Christendom in generous sympathy with us, in that sorrowful summer of 1881, in that long agony in which this became an orphan nation!

Does God never give efficacy to means and agencies in answer to prayer over and above what they would have without prayer? The honest and modest skeptical student of science does not say: "No; there is no divine interposition in such cases—no such divine interposition in any case." That would be unscientific. The truly scientific skeptic will say: "I do not know. The facts which are within reach of observation do not show whether there is such divine interposition or not. Science, founded on observed facts, has nothing to say on that question."

True science is modest, like true faith. Each knows its limitations.

What, then, will science and faith unite in testifying on the subject of healing in answer to prayer? In other words, what will a truly scientific Christian physician say in such a case? He will say: "Science shows me that virulent forces of disease have fastened upon this patient's body. I have set in antagonism to them all the counteracting natural forces which science has revealed. Which set of these antagonistic forces will prove the stronger and prevail can only be scientifically determined by the experiment—by the patient's actual recovery or his death."

"But, doctor," you anxiously ask, "cannot we do anything?"

"Oh, yes; we are doing something. These natural remedial forces—many of them—would not reach the patient if we did not apply them. That medicine in the tumbler—you must give it to him; only in his stomach can it do him any good. That hot cheek and forehead—you must bathe them with cool water. You must keep the room still. Harsh noises must not smite the fevered brain. You must keep the temperature of the room even and suitable. You must carefully let in fresh air and drive out the fetid air. These natural forces are subject to a rational adjustment of which you have control. God has given us a limited yet a large power to adjust these forces so that they will act as, in their blindness, they could not without our adjustment. Let us do our best, carefully, patiently, hopefully."

"And then—beyond our voluntary and careful adjustment of these natural forces, is there no more that can be done for our patient?"

"No more that we can do; but it would be unscientific to conclude that God can do no more. If you and I can adjust currents of air and combustible fuel and wet sponges and lumps of ice so that the atmosphere in a chamber shall be sweeter and cooler; and so that the patient's skin and lips and throat shall be more moist and cool than the natural forces acting without our interference would make them—if we can do all this without any violation of natural laws, only using natural laws as we have learned them—cannot God make adjustments, quite beyond our reach and beyond our power, by which all these forces shall be directed to results which otherwise would not be attained? He who "maketh the clouds his chariot; who walketh upon the wings of the wind"—cannot he adjust currents and vapors and subtle electric forces so as to change the air and the temperature of a continent as effectually as we can change that of a chamber? If your soft hand, your quiet manner, your encouraging look and tone can send healing and strengthening influence to the very heart of your patient, what may not the father of Spirits, directly communing with the soul of the sufferer, do to tranquilize and invigorate him, quickening the mysterious power of the mind over the body, uplifting it from depression and debility, or calming and

cooling and hushing its feverish throbbing?

Cannot he do more than this? Is he limited, as we are, to the mere adjustment of natural forces?

Why does water quench fire any more than oil? Or why does quinine cure ague any more than wheat flour or marble dust? Simply and only because God has endowed it with such efficacy. There is no reason to think that any natural substance has any potency which God does not infuse into them just as your own spirit infuses potency into your arm to strike and into your legs to walk. And this will-power of your spirit is utterly and constantly dependent on that of God.

The healing of disease by means of any of the natural agencies which we have found to have such efficacy is an exercise of "the power of God present to heal." We have only found out God's ordinary way of applying that power.

Now because we have learned one way of putting out a fire or of curing a chill or a fever, are we authorized to say that God does not know of any other way which he

has not made known to us? Is that scientific? Is it not altogether reasonable to ask God to give efficacy to medicines, and wisdom to nurses, and skill to physicians? And beyond all that is possible for these and for any means or agencies that we know, is it less reasonable humbly and submissively to invoke his aid through any channels that may be known to him and unknown to us?

Closely related, in all the Scripture teaching, are sickness and sin? The forgiveness of all our iniquities is intimately associated with the healing of all our diseases. Our study of Christ's merciful and mighty healing of the sick ought to help us find the healing and help which our souls need.

Are there evil tempers—fierce passions—strong lusts—morbid appetites—bad habits—against which you have struggled and have found them too much for you? The power of the Lord is present—right where you are—to heal you. Seek it in simple prayer and in honest, obedient use of his appointed means—just as you seek bodily healing. The Lord make you so wise and so happy.

H. A. N.

THE MODERATOR OF THE GENERAL ASSEMBLY.

The portrait of this honored and beloved man greeted our readers as the frontispiece to our July number, the first number of this Volume xxii, and the first number issued after the last General Assembly. All our readers have had opportunity to read in daily or weekly papers the address of Rev. Dr. Spining on presenting his nomination.

It seems to us that it is an address worthy of preservation in the permanent literature of the Church, and we gladly give place in our pages for such preservation of it.

As an oration it seems to us to possess in an unusual degree the essential qualities of true eloquence. Its value is not chiefly in its exaltation of the man whom it eulogizes, but in its vivid and powerful presentation of the great Christian and patriotic enterprise which that man's career so signally illustrates. "True eloquence," said the greatest of our nation's senatorial orators, "must be in the man, in the subject and in the occasion." The real "subject" of this oration was Home Missions; the "occasion" was a conspicuous opportunity to exalt that theme before an Assembly repre-

senting a great nation to whose safety the success of home missions is essential; and "the man" (the orator) had the great advantage of having his subject visibly embodied in another man, "whose praise is in the gospel throughout all the churches."

DR. SPINING'S ADDRESS.

Moderator, Fathers and Brethren: Once upon a time when Mr. Beecher was absent, his Committee on Pulpit Supply ventured to engage a certain Congregational "rough diamond" from the backwoods of Missouri to fill the pulpit of the great preacher for a single Sabbath. A moment before service they took him aside, reminded him that he was soon to find himself before an audience which represented the brains, wealth and culture of America, and kindly exhorted him not to be afraid, but to go ahead and deliver his message. Upon entering the pulpit he stepped to the front, shaded his eyes with his hand, scanned his audience critically, and began as follows: "So this is the congregation of the great Mr. Beecher! Your deacons have just cautioned

me not to be frightened, but to go ahead and preach as I would to my own people. Now, you bald-headed sinners and gray-haired saints, I want you to understand in the beginning that if any one in this house is scared he isn't on this platform, for I have a message from my Master to deliver to you, and I intend to deliver it in the fear of God."

It is with a feeling akin to this that I venture to take the platform for a few minutes in presence of this vast audience, to present the name of Dr. Sheldon Jackson for the highest honor the Church can confer, not only on account of his splendid and incomparable services in the field of missionary activity, but because he is the incarnation of that aggressive and consecrated missionary spirit to which I believe the Master would give expression in all the deliberations of this Assembly. Too long have we been standing with the angel of the backward look—too long flailing the earth and blinding our eyes with the dust of a dying controversy. In the meantime our missionary forces at home and abroad have had their supplies cut off; our Church Boards have all been wounded and crippled; appropriations in every direction have been cut down; the humiliating order of halt, and even retreat, has passed to the front; outposts for which we have fought, and upon which we have expended the toil and treasure of years in heroic effort, have been surrendered; unhappy dissensions too long prolonged have wrought distrust and weakened fraternal bonds; hard times have tightened our grip on our purse-strings and weakened our faith in God; spiritual stupor has come upon us and the Delilah of self-indulgence has sought to bind us hand and foot with cords of avarice, indifference and worldliness, so that the condition of the great Presbyterian Church to-day is like that of a slumbering giant awaiting the cry, Samson, Samson, awake! The Philistines are upon thee!

If I know anything of the Church at large, the Church we represent—the prayer of those who get nearest to God—it is that we should turn our faces from the past towards the future, and from controversy to conquest. In this connection I venture to say that no man in this Assembly has done more to win this land for Christ than Sheldon Jackson—little Sheldon Jackson.

True, he is diminutive in stature, but I think it is evident that Providence cut him off short that he might fit the Indian ponies which were to carry him over thousands of miles of mountain trails, that he might be able to sleep in barrels, buckboards, stage-boots, kyacks and hollow logs, in his "journeyings often" over the great mountains, plains and waters of the West; that he might accommodate himself to the narrow quarters of the cabin of the miner, the mud hut of the Mexican, the hovel of the Alaskan, the tepee of the Indian, and the scant accommodations of the prison cell—all of which he has done in planting the standard of the cross over that Western country.

'Neath the mantle of a century,
Lo, a mighty empire lies,
On whose brow millennial glory
Of the Church of God shall rise.

Naturally he should be our standard-bearer. Is the loyalty of this man called in question? Let us test it not by the sounding brass and tinkling cymbals of party shibboleths and factious strife, but by the apostolic tests of hardness endured, of life imperiled, of fidelity in the face of imprisonment and death, of unwearied activity and of splendid achievement.

The great State of New York claims the honor of his nativity; Union College gave him his classical equipment, while Princeton moulded his theology, and now points with pride to his heroic career as an example of her missionary spirit.

Forty years ago, when many of us were in our cradles, he crossed the frontier of the Mississippi as a trusted standard-bearer of the cross, and from that time to this he has been charged with the responsibility of laying the foundations of a colossal Church in Minnesota, Iowa, Dakota, Nebraska, Montana, Wyoming, Colorado, New Mexico, Arizona, Utah and far-off Alaska. He has been one of that noble band of pioneers who carved presbyteries out of the wilderness and erected synods before the foundations of civil government were laid. Penetrating thousands of miles into the barbaric night of that great empire which lay between the Mississippi and the Pacific, the Gulf of Mexico and the remotest habitation of man within the Arctic zone—carrying the Bible in one hand and our Confession in the other—he has gathered hundreds of congregations and founded a hundred

churches on the word of God and "according to the pattern shown us in the mount." Deeds speak louder than words, and these churches which lighten up the wilderness and make glad the solitary place, are to-day rolling up the long-meter Doxology from the plains of Minnesota, the rock-ribbed mountains of Colorado, and the ice-bound shores of Alaska, praising God for the loyalty of this "one man" to the "old Book" and to our Confession.

Has he executive ability and experience in handling difficult questions? The Church has already answered this question, and the United States Government has shown its high estimate of his ability by entrusting him with the formation and superintendence of its whole educational system in Alaska. If it may be objected that this is a secular position, I answer that he is still a missionary of our Board, and I would God that more of our educational system throughout the land were taken from the hands of unbelief and placed in the hands of Christian men. It detracts nothing from the glory of the Church that many of her faithful servants have been honored by the State with positions of great responsibility. If it does, then let us strike off the first and most illustrious of all the names in the roll of our Moderators—the name of the Rev. John Witherspoon, president of Princeton College, member of the Continental Congress, and signer of our immortal Declaration of Independence. In Sheldon Jackson we have not only the untiring missionary who has traveled 600,000 miles—a distance equal to twenty-four circuits of the globe—in the prosecution of his work; not only the educator who has founded a great institution of learning in Utah and endowed it with his patrimony, but we see in him the elements of the broad-minded statesman, and great-hearted philanthropist, one of whom the future historian will write: "In a time of famine and distress, when their food supply was gone, he crossed the ice regions of the North, penetrated into the fastnesses of Siberia and saved the native races of Alaska by introducing large herds of reindeer for their subsistence and support." Sir, this deed alone entitles him to the admiration of mankind, and will yet place his name in the Pantheon of philanthropy with all the honors of an uncrowned king.

Mr. Moderator, it is high time that the

Church should show her appreciation of the splendid services of her home missionaries, by placing the highest honor within her gift upon the head of one of her battle-scarred veterans. How often within recent years has this honor gone to the seminaries; how seldom, proportionately, has it fallen to the great body of pastors, and in not one single instance has it ever gone to a home missionary. If it is a legitimate object of ministerial ambition, are we to understand that service counts for nothing and there is no direct path to it from the home mission field?

Sir, it is recorded in Holy Writ that King Ahasuerus, in a wakeful hour, in reading the chronicles of his kingdom, stumbled across the record of the unrequited services of Mordecai, and touched with a feeling of gratitude cried out: "What honor or dignity hath been put upon this Mordecai?" The chamberlain answered: "None." "What shall be done to the man whom the king delighteth to honor?" was the next question. We all know the answer, and that Mordecai was made prime minister of his kingdom. In 1879 the Church was looking over its work in the foreign field, and came across the grand record of Dr. H. H. Jessup, who had been in the forefront of the battle on foreign fields for more than a quarter of a century. The same old questions raised by Ahasuerus came up, and Dr. Jessup was made prime minister of the Presbyterian Church for that year. The result was a great quickening of interest in foreign missions.

The Church is now on its knees praying for peace and fraternal love—for a great quickening, a spiritual uplift which shall bring us face to face again with a perishing world and with the work we have to do for its redemption. One of the means to this end will be the election of a missionary leader of this Assembly.

Brethren, I had a dream to-day, which was not all a dream. In my vision I saw a corridor reaching from this platform back and upward to the first century. Out of a door in that century came a man of small stature; bronzed, scarred and weather-beaten; a dim halo of glory was about him, and while he wore the panoply of a soldier of the cross—he carried above him a tattered flag—like those of veteran soldiers returning from war. Upon it I read the

names Corinth, Ephesus, Philippi and Rome, and as he reached this platform, I said to myself, Surely I cannot be mistaken, this is none other than the Apostle Paul, the great missionary to the Gentiles. I ventured to inform him as to the character of our Assembly, and to assure him that the system of theology in which we believed was that which he had outlined as being in conformity with the word of God. He seemed deeply interested, and after speaking to him of the growth of our Church and of our missionary work, I offered to introduce him to some of the distinguished members of this Assembly. "Here, for instance," said I, "is Benjamin Harrison." "Yes," he replied, "a worthy successor of Washington—a Christian statesman and an elder beloved. I would like to meet him, but not now; I will see him later."

I said, "Here is also General Wanamaker."

"Yes," he answered, "I know his record from that of a poor boy, to wealth and high public position. I know his evangelical spirit, his liberality, his personal work—and that he hath built us a grand synagogue where Christ only is preached. I long to meet him—but wait awhile; I will see him later." I said, "Here also is James A. Mount." "Yes," he answered, "he is governor of the great State of Indiana. An elder in a little country church—has ordered his household in the fear of God, has a daughter in the foreign field and a son a home missionary. I long to meet him—but not now; I will see him later."

"Here," said I, "is our Moderator, Dr. Withrow, who has just swept the gospel harp with a master hand and filled our souls with the music of divine charity." "Yes," he replied, "he is a man after mine own heart—a beloved disciple—I must see him, but not now; will see him later." I then remarked that we had some notable Christian women here. Mrs. James, Mrs. Pierson, and many others.

"Yes," he answered, "they are all beloved helpers in the Lord—I must meet them also, but not now; I will see them later."

"Who, then," said I, "do you first wish to see?" He looked carefully over the Assembly and answered: "Is there not a little bronzed missionary from Alaska here

—a man about my size—a man of weak eyes and insignificant bodily presence—a man in whom the apostolic zeal of ancient times has found expression in the New World, and who has had the care of all the churches in the regions beyond?"

"Ah," I cried, "I know who you mean," and not waiting to hear another word I sought, found and presented Sheldon Jackson.

"True yoke-fellow and brother beloved," said Paul, "we are physically small—God made us short that we might accommodate ourselves to circumstances and magnify his grace. I rejoice that primitive zeal still flames in the Church, and that here and in foreign lands are thousands of standard-bearers of the cross who may not rest until the nations that sit in darkness have seen a great light—and the world is filled with the knowledge of God as the waters cover the sea; 'be thou faithful until death, and let no man take thy crown.'"

Moderator and brethren, here my vision ends, and I believe in my soul that if this Assembly elects this missionary leader as its standard-bearer, that act will be as a trumpet call to missionary endeavor, and our whole beloved Church will mark time in a forward movement towards the conquest of this and all other lands for Christ.

It is related that when an iron brigade on a field of battle wavered and turned to retreat, there appeared before them an old revolutionary soldier with cocked hat, knee breeches and flintlock musket. The fire of '76 flashed in his eyes, and with a front of iron he faced the enemy. Then it was that some one cried, "The spirits of the heroes of Lexington, Trenton and Bunker Hill are with us. About face—Double quick—Charge!" and that brigade swept the field as a hail-storm beats down a field of grain.

Oh! that the inspiration of prophets, apostles and martyrs, of heroic soldiers of the cross in all ages might come upon us, that a vision of the glorious Master himself pointing to the home and foreign field might now arrest our retreating steps—turn us with united front towards the enemy, and lead us on to that final victory in which

"Jesus shall reign where'er the sun
Doth his successive journeys run,
His kingdom stretch from shore to shore
Till moons shall wax and wane no more."

MISSIONARY ADVANCE ON THE SHORES OF LAKE NYASA.

REV. JAMES JOHNSTON, A.T.S.

The romance of missions is vividly illustrated by recent developments of the Livingstonia Mission to the west of Nyasa, "the Lake of the Stars," directed by the Free Church of Scotland. Its heroic pioneer, Dr. Robert Laws, wrote on the 12th of October, 1896, "I cannot well write the above date without being reminded that this day twenty-one years ago we sailed into Lake Nyasa in the *Ilala*, and now the top of the *Ilala's* boiler of that day is doing duty as a bell—to call us to work to-day, and to church yesterday—until we get something better. What a difference on the lake now as compared with that morning! This place was not even known to Europeans then, and there was not a church or school on the lake; our report tells of the change now." One page in the picture shows that from the western shore of the lake, northwestward to the fountain head of the Congo water, the Scottish missionaries and their Scotch-Dutch fellow-toilers have upwards of 80,000 native children in eighty schools receiving the elements of education chiefly in their mother-tongue—the Nyanja, in English, and the alphabet of the gospel.

Lake Nyasa, in British Central Africa, enshrining the devoted spirit of Livingstone, is becoming a centre of light whence radiate beams into the darkest regions. The churches, stations and schools, rising on its banks are veritable lighthouses, the harbingers of freedom, industry, peace and brotherhood. To the far south the Church of Scotland is planted, linked with the name of Dr. Scott, on the east, the Universities' Mission has waged a noble warfare against the powers of darkness, while the third of the illuminating triumvirate on the lake—measuring 350 miles in length, with a breadth averaging from sixteen to sixty miles—unfurled the standard of Christ at Cape Maclear and, by unswerving energy, has carried it forward to the highlands overlooking the southern end of Lake Tanganyika.

Following the highest type of missionary statesmanship, the Free Church has moved steadily northwestward until, at the present day, she has influential stations at Bandawe, Ngoniland, Livingstonia Institution, Florence Bay, Karonga and Mwenzo.

The last named is the most distant and newest station in the very heart of Central Africa, on the Stevenson Road, which connects the lakes Nyasa and Tanganyika. The staff numbers twenty missionaries, inclusive of ladies, teachers and artisans, and 126 native teachers.

From its inception twenty-two years ago, the Livingstonia mission has been represented by such stalwart souls as the Rev. James Stewart, Dr. Laws, Drs. Kerr-Cross, Elmslie and Henry, the Rev. A. C. Murray, and other like soldiers of the cross—

"Sharing his love who holds in his embrace
The lowliest of our race."

One of the most important departures of recent date is the organization of the new Livingstonia Institution by Dr. Laws on the healthy uplands above Florence Bay, whither the best of the students, young men and young women, are drafted, from all parts of the Nyasaland stations, embracing fifteen different tribes. The Institution is a kind of Nyasaland University where, according to the last report, 127 youths were under instruction in theology, the art of teaching, surgical dressing and dispensing, or in their apprenticeship to printing, telegraphy, carpentry, etc. To this institution the missionaries will look for teachers and evangelists. Meanwhile they maintain the work aided by humble and zealous native helpers and workers. In spite of the reduction of the European staff at one or two stations, the native teachers have proved excellent auxiliaries and in Ngoniland the area covered is much greater and the work has increased. The strongest emphasis is laid upon the educational operations of the mission, *i. e.*, the formation and maintenance of schools. These are centres around which every variety of activity is engaged, so that when a new school is opened it indicates that the young are being taught to read the word of God for themselves, and the older people have the gospel preached to them. The minds of the young are saturated with truth, which experience shows is a potent instrument to kill superstition and the evil habits of the people. The influence of the children on their seniors at home is easily visible.

At the several stations the greatest diver-

sity of native life is presented. In the school attached to the Livingstonia institution, the homes of the boys are spread over 300 miles of country, comprising many tribes, though the large majority represent one or other of the five predominating tribes—the Nyanja, Tonga, Ngoni, Henga and Nkonde. While Nyanja is recognized as forming a common ground and is taught as the vernacular leading to English, there are enough languages or distinct dialects understood to constitute this place a very Babel. Happily the Nyanja language is a true *lingua franca* in which the teacher can make himself sufficiently intelligible to all his pupils, otherwise serious tribal jealousies and difficulties might arise. It is well, too, that the African proves a born linguist when no language is purely or regularly spoken. A boy talking with his neighbors is courteous enough to make use of their speech or to cull from the vocabularies of his hearers as he goes along and, strange as it must sound, Dr. Laws has heard sentences from the lips of native youths in which each word belonged to a separate language. This is certainly unique and presages the beginning of a strife of tongues all over the country whence must evolve a rich composite, premier language as in the case of the English from differing tongues in earlier days. Over against this difficulty of opposing languages and the disparity of age, where, as in the Bandawe schools, gray-haired men and boys, old women and children are to be seen side by side, drinking in the story of one of the miracles of the New Testament, there is a great and steady thirst for knowledge which can hardly anywhere be surpassed. The correction of inaccuracies or the imparting of fresh information is welcomed most eagerly, and were the teachers equal to it, their rooms might be filled night after night with scholars. This does not arise from the novelty of the situation; it has been going on since the schools were first opened.

In the schools may frequently be seen rescued slave children in common with the children of their captors, a singular consummation of union among friends and foes. Children likewise of diversities of speech are noticed helping one another in the most patient fashion. In the far north Nkonde villages where everyone used to flee from

the presence of a teacher the young people to-day bring fowls or a sheep for books, and in walking through the villages it is no uncommon thing to hear the children shouting the syllables or reading a book.

No bait or prize is necessary to draw them. The school work is directly missionary, and one of its most interesting features is the increasing number of adults attending, in order that they may be able to read God's word. In its written or printed form the Bible is sown broadcast. It is read and studied and by acute native memories remembered. To the adults it is a messenger of righteousness, temperance and judgment. As their one book the word of God is the best missionary. Dr. Elmslie says, "I rejoice more when I sell a Bible than when I preach to hundreds."

Equally progressive is the medical work, the people associating the two branches of teaching and healing in the same person. The native Christians freely address the Divine Father as the Great Doctor—all others beside him being little. Typical or what is being done throughout Nyasaland, Dr. Kerr-Cross reports that in six months he attended 7644 cases at the dispensary alone. Training in industrial and agricultural methods and instruction in carpentry and printing contribute materially to the upbuilding of thousands of the natives whether belonging to the brave and warlike Ngoni or the wild Nkonde people, otherwise fighting among themselves about their wives, their cattle, their cups and their fish.

Especially remarkable are the harvests reaped on the broad fields of evangelization, for which the missionaries are filled with joy and gratitude to God. Multitudes of the people in Livingstonia, despite the chief temptations of Nyasaland, consisting of beer, polygamy, slavery, and a soul-withering Mohammedanism in the north, are eager to hear the word of life, hundreds honestly seeking God through the gospel, if happily they may find him, and numbers, openly confessing the Name above all names, declare that a new day has dawned and a new influence has entered into the hearts and tribes on Nyasa's shores. Of Nyasaland it may be said, "The glory of the Lord is risen upon thee." Day is stealing all round the world, though the nations observe it not.

COMPARATIVE SUMMARY

OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, FOR THE LAST SIX YEARS.

	1892.	1893.	1894.	1895.	1896.	1897.
Synods.....	30	31	31	31	31	32
Presbyteries.....	217	221	223	224	224	229
Candidates.....	1,280	1,300	1,434	1,477	1,508	1,433
Local Evangelists.....	....	....	102	215	176	157
Licentiates.....	431	435	458	474	455	477
Ministers.....	6,331	6,509	6,641	6,797	6,942	7,129
Licensures.....	276	269	336	315	321	331
Ordinations.....	240	249	261	273	286	313
Installations.....	464	525	488	502	553	535
Pastoral dissolutions....	366	420	364	374	427	429
Ministers received.....	91	127	105	82	80	62
Ministers dismissed.....	40	44	41	32	56	35
Ministers deceased.....	138	129	123	150	131	128
Elders.....	24,790	25,399	25,859	26,590	27,025	27,874
Deacons.....	8,099	8,356	8,681	9,058	9,174	9,551
Churches.....	7,208	7,292	7,387	7,496	7,578	7,631
" organized.....	196	187	168	176	149	162
" dissolved.....	65	75	94	74	84	71
" received.....	6	5	10	11	6	3
" dismissed.....	3	7	11	2	1	1
Added : examination....	57,478	59,660	74,826	67,938	64,806	57,011
" certificate.....	38,608	39,298	41,633	38,734	38,489	37,487
Communicants.....	830,179	855,089	895,997	922,904	943,716	960,911
Baptisms : adults.....	20,839	21,738	28,212	25,729	24,484	21,596
" infants.....	25,762	26,247	28,051	27,731	28,459	32,956
S. S. members.....	894,628	909,062	951,199	994,793	1,006,391	1,024,462

CONTRIBUTIONS.

Home Missions.....	\$998,101	\$1,023,585	\$977,823	\$997,500	\$980,556	\$1,042,768
Foreign Missions.....	812,793	849,355	745,794	712,877	739,103	681,459
Education.....	141,561	170,800	107,134	214,637	102,367	100,231
S. S. Work.....	129,540	138,374	131,325	133,682	130,598	121,808
Church Erection.....	308,017	318,666	172,732	217,824	155,177	124,873
Relief Fund.....	102,414	97,798	94,446	92,932	94,353	85,429
Freedmen.....	131,822	123,587	105,743	111,448	109,205	105,498
Sustentation.....	71,102	71,532	80,258	.....	.....	.....
Synodical Aid.....	.....	.....	.....	72,265	73,152	71,515
Aid for Colleges.....	160,915	261,835	185,676	145,964	148,641	109,272
*Anniver. Reu. Fund..	.....	.....	.....	.....	332,350	57,391
General Assembly, etc..	†80,908	†82,726	84,740	89,329	92,462	†87,660
Congregational.....	10,043,128	10,514,429	10,300,761	9,921,141	10,413,785	9,980,958
Miscellaneous.....	1,317,970	1,263,624	1,025,695	937,980	777,728	729,151
Total.....	\$14,298,271	\$14,916,311	†\$14,012,127	\$13,647,579	\$14,149,477	\$13,298,013

WM. HENRY ROBERTS, *Stated Clerk.**Philadelphia, Pa., July 23, 1897.*

* The receipts for this Fund are published in full, and can be had from the Stated Clerk of the Assembly.—R.

† Includes in part Synodical and Presbyterial expenses.

‡ Does not include interest on Permanent Funds of the Boards, about \$135,000, or income of the Theological Seminaries, about \$300,000.

PUBLICATION AND SABBATH-SCHOOL WORK.

RALLYING DAY, 1897.

SABBATH, SEPTEMBER 26.

The Department of Sabbath-school and Missionary Work has prepared, as usual, an ORDER OF SERVICE, to be used in the Sabbath-schools on Rallying Day. By special request of the General Assembly, the subject chosen is the Sabbath Day. The hymns and Scripture passages selected are pertinent to this subject. A sample copy of this programme, with an explanatory circular, has been mailed to the superintendent of every Sabbath-school in our Church, so far as the names and addresses are known, and it is hoped that many schools will respond, and make application for copies in sufficient quantities to supply their needs. The supplies will be sent without charge to all schools ordering them, but the schools which use them, and others also, will do well to take up an offering for the cause of Presbyterian Sabbath-school missions. Many of our Sabbath-schools, no doubt, made a Children's Day offering to this work, and may possibly hesitate before taking up another collection for the same cause after an interval of less than four months. To such we can only say that the good deed so liberally performed on Children's Day will not be spoiled by repetition in a lesser measure on Rallying Day. The work of Presbyterian Sabbath-school missions receives its main support from Presbyterian Sabbath-schools. Those teachers, scholars and friends who gave on Children's Day towards this cause will not greatly miss a second offering. But probably more than two thousand made no offering to this work on Children's Day. Here, then, is an opportunity for such to make good their lack of service and to send some contribution, be it small or large, to help on the work which their Church has taken in hand in behalf of the spiritually neglected and untaught children of America.

GET THE PROGRAMME.

Should the superintendent of any Sabbath-school by this time not have received the circular and specimen programme spoken of,

he should at once communicate with the Rev. James A. Worden, D.D., superintendent of the Sabbath-school and Missionary department, 1334 Chestnut street, Philadelphia.

RALLYING DAY A PERMANENT INSTITUTION.

It was not without a keen sense of the importance of the subject that the General Assembly at Winona, by a unanimous vote, adopted a resolution urging upon the Sabbath-schools and consequently the churches, the due and faithful observance of Rallying Day. Rallying Day is rapidly and surely taking its place as a permanent institution of the Sabbath-school and the church, not only in our own denomination, but in all evangelical communities. We put the Sabbath-school before the church in this case, reversing the true order, simply because Rallying Day took its rise in the Sabbath-school, and is primarily connected with the Sabbath-school; and we include the church also in this view, because the church is slowly awaking to a conception of the immense possibilities for good that are latent in this idea, and is beginning to avail itself of the new opportunities to which it points.

NO MERE PARADE.

Rallying Day, as now taking its special place and developing its peculiar character, is no longer a mere parade, even if we concede that it may at any time or place have been correctly so regarded. We speak, of course, of our own Church, but the statement is largely true, we believe, in other Churches. There have been those who have thought that the day began and ended in mere sentiment—pretty and appropriate, but time consuming and, for practical purposes, rather in the way. This may even yet be the feeling of many. Very well; even sentiment has its uses, if it holds the attention of a community to some great principle. No one should despise sentiment. But this woof of sentiment is beautifully interwoven with the warp of practical pur-

pose, and thus it takes substance and utility as well as form and beauty.

For example: Rallying Day marshals up into line the entire membership of the Sabbath-school and gives a deliberate and comprehensive view of what it is aiming to do during the ten months following. It divides up its membership into detachments of workers as well as into classes of learners, giving to each detachment and worker an assigned duty. Where this is done, under wise, business-like leadership, the Sabbath-school becomes a very vital power. First, house-to-house visitation for new scholars—four consecutive weeks of very earnest and most interesting work; second, the Home Department—visitors and districts; third, visitation of scholars by teachers; fourth, plans for supplemental lessons, and the memorizing of Scripture and of the Shorter Catechism; fifth, normal class work and teacher training; sixth, plans for diffusing missionary intelligence and information as to the work of the various Boards of the Church; seventh, plans for taking up and disbursing money offerings. These are all matters of high moment, deserving of forethought. The plans should be fully prepared and ready for announcement on Rallying Day, and not suffered to lie around loose, as it were, waiting for an opportunity or a leader or a favorable breeze.

UNITY OF AIM.

Rallying Day also brings into prominence the thought of the unity of practical aim as well as the ideal unity between the church and the Sabbath-school. Pastor, session, superintendent, school, all coöperate and stand together in the services of Rallying Day. What the school is seeking to do in its sphere, the church is also seeking to do in her wider sphere.

MORAL EFFECT.

The moral effect of such a demonstration upon the community is very great—not simply from the mere gathering together of people to a comely service, but also and chiefly from the exhibition of the sterling value of Sabbath-school work. This silently grows. The Sabbath-school is often spoken of patronizingly and somewhat flipantly in the world as an amateurish, amiable, dilettante affair, without fibre or purpose. It should prove itself to be decidedly the

opposite—strong in purpose, in leadership, in conviction, in practical aims for the lifting of humanity toward God.

GOD HAS PROVIDED.

Last November, Synodical Missionary Rev. C. K. Powell was in Costella county, Colo., and urged the organization of a Sabbath-school at Ft. Garland, but the time was not then ripe. A letter from a volunteer worker, Mr. W. C. Buell, who teaches one of the Women's Board schools among the Mexicans at San Pablo, reports the organization of the school last July. Mr. Buell writes:

One man told me that he had lived here twelve years and that his daughter, eighteen years old, had never been in a place of worship. He wished we might have a Sabbath-school and services. In reply to the question, "Is there a man in your community who is qualified especially in his character to take charge of the school?" the man hung his head as he answered, "No; I do not know as there is."

But I think God has provided for this time of need.

Among the congregation who gathered yesterday morning at the service was a good woman who had come with her family of boys and girls six and a half miles. She is the daughter of a Methodist minister, an energetic and business-like woman, a good singer and I believe will prove a devoted Christian. When she turned to her little girl about eleven years old and said, "This is the first service she has ever been to," you may be sure I felt rewarded for all the hard work that had preceded the service.

The offerings received on Rallying Day will be devoted to two especial lines of Sabbath-school work, each of peculiar interest. These are, the supplying of mission schools with appropriate literature, and the purchase of Bibles as rewards for memorizing the Shorter Catechism. Nearly fifteen hundred of these Bibles were distributed last year, at a cost of nearly \$1000, while the interest accruing from the Bible Fund amounts to less than \$300 per annum. We believe that money is well spent that encourages the children of the Presbyterian Church to commit perfectly to memory the Westminster Shorter Catechism, and by reason of our large purchases for this object we are able to give, at comparatively small cost, a very beautiful Oxford Bible. The offerings on Rallying Day will therefore be used to lead hundreds of the children to rally around the word of God and the old Westminster Standards.



Cottonwood Presbyterian Church, Nebraska.

A PRAIRIE SABBATH-SCHOOL.

REV. J. B. CURRENS.

The above is a picture of a Presbyterian church which grew from our Sabbath-school work in northwestern Nebraska. It is situated twelve miles from Crawford, in a picturesque valley of the foot-hills of the mountains. It furnishes the gospel to a community of about forty families. It was organized seven years ago with fourteen members. Nearly one hundred persons have professed their faith in connection with it.

After two successive years of drought, the people had neither seed to sow nor money to buy with. A friend furnished the seed, the Lord gave an abundant harvest, the people gave one-third of the crop to the church, the Board of Church Erection gave them \$250, and their building was completed. They were four years without a pastor, having only the occasional assistance of a Sabbath-school missionary.

The missionary who organized the first Sabbath-school in this neighborhood is a graduate of the Omaha Theological Seminary, and is now their pastor. They have in the past year erected a neat parsonage, and though they have suffered much by crop failure they have contributed to every Board and raised \$131 for their pastor's salary.

Thirteen young people, who first confessed Christ with this church, have been sent away to school, college or academy to work their own way to an education. Two of these we hope will be Presbyterian ministers. Eight of these are in the picture above. The pastor's wife and mother now maintain free of charge a private school in the church building, where several young people are preparing for the academy or college.

Four children in the picture have been dedicated by their mothers to the gospel ministry, if the Lord shall call them. A calf has been given each to "endow" the child for a college education. The parents are poor, but grass is cheap and the range free, and the parents promise to keep the calf and its increase until the child is seventeen and educate the boy with the proceeds.

In this neighborhood there are several large families—one with thirteen children, one with ten, two with nine, and two or three with eight—all bright, healthy and strong, the very material for long life and hard work. The death of a child is a rare thing in western Nebraska. Look at that infant class in front and those boys and girls behind them, and ask yourself if you could have the heart to withhold the gospel from such bright young people. What will they be in twenty years if that church continues its work in that neighborhood?

MINISTERIAL RELIEF.



Mercer Home.

THE MERCER HOME FOR DISABLED MINISTERS.

The John C. Mercer Home for Disabled Clergymen of the Presbyterian Faith is located near Ambler, Pa., sixteen miles north of Philadelphia, and is reached by the North Pennsylvania Railroad.

This building was formerly the residence of a wealthy lady, Mrs. John C. Mercer, and is furnished in a style of comfort approaching luxury. The picture presents the Home as it stands upon a hill, called familiarly "The Mount," and it is beautiful for situation like Jerusalem of old.

The climate of this part of Pennsylvania has always been regarded as salubrious, the water used at the Home is pure and sweet, and nature has apparently done everything that needs to be done to make the place attractive and a retired life at Ambler comfortable.

This Home is not under the control of the Board of Relief, like "The Ministers' House," at Perth Amboy, N. J., but it was left by the will of Mrs. Mercer to a Board

of Trustees, which is a close corporation, electing its own successors, and controlling the trust, but the residents of the Home are limited to disabled ministers of the Presbyterian faith, "who do not use tobacco in any form;" and, up to the present time, the will has been so construed as to exclude the wives of ministers, and accordingly only ministers have been admitted to its privileges.

The clergymen who reside there are furnished, free, not only with food and clothing, but those who have no income are also supplied with railroad tickets to and from Philadelphia, at regular periods, and also with a limited amount of pocket money.

There are horses and carriages to take the residents to the village of Ambler to attend church, to do shopping, and to take the cars when they visit Philadelphia.

The General Assembly of 1894 called attention to this Home, and gave it a hearty commendation, as "an aid and a relief to our Board of Ministerial Relief, to the extent that it would provide for aged and disabled ministers who are wholly, or

in part, dependent on that agency of our Church for their well-earned support in their time of need."

This Home is only intended to accommodate twelve persons, and it has an ample endowment for this purpose. The trustees keep two horses and four cows, and help sufficient to look after the welfare of the place and the comfort of the guests; and, if our Presbyterial Committees on the Board of Relief could persuade our aged men to go there to spend the days of their honorable retirement, it would save a large sum of money to be distributed among needy families who cannot avail themselves of the privileges of this Home.

The managers of the Home give their services gratuitously, and will be delighted to see more of our Presbyterian clergymen avail themselves of the comforts of a residence there, so generously provided for them by the will of Mrs. Mercer; and after visiting the place and learning all we can about it, we see no reason why any Presbyterian minister, who does not use tobacco, cannot be happy and comfortable there where such abundant provision has been made for those who are to occupy the Home.

There ought not to be any hesitancy about accepting the provisions and accom-

modations of this delightful Home, when it was established through the munificence of the testator and her heartfelt desire to do something generous for a class of men for whom she had the profoundest veneration.

The second picture shows the general character of the surrounding country, which is one of the choicest suburbs of all the country adjacent to Philadelphia, and it ought to be regarded by the whole Presbyterian Church as a wonderful blessing of divine providence that such a quiet, healthful retreat has been prepared for men who have given the energy of their youth and the strength of their maturer life to the activities of the ministry of Christ.

This Home is certainly a lovely spot. It is surrounded on all sides but one with beautiful trees. The rear of the building is on the brow of the hill, and from the back piazza of the Home you have an unobstructed and a magnificent view of the broad valley stretching out far and wide between "The Mount" and the hills beyond, on which is located the village of Ambler. This beautiful view of farms, and hills, and village, never loses its charms, so that here is an attractive home for a retired minister, and especially for one who loves the country with its green carpets, and wide-branching trees, and sweet songs of birds.



View of Mercer Home from distance.

We think, therefore, that we are doing a great kindness to our aged ministers to call their attention to this haven of rest. While enjoying there the quiet and retiracy of a charming home in the country, they have the privilege of running into Philadelphia on Monday morning to attend the Ministers' Meeting and sharing the social joys and intellectual feasts of the Monday morning gatherings, and they are conse-

quently not shut out from associations with which they have all their lives been familiar.

Aged ministers who are alone in the world would do well to inquire into the merits of this Home, and chairmen of Presbyterial Committees on the Board of Relief may do a good service to ministers and the general cause by calling the attention of ministers to this well-appointed and well-endowed institution.

CHURCH ERECTION.

HOW ONE PASTOR SEES IT.

A letter was lately received at the office of this Board from a pastor in one of our central States, in which there was kindly criticism of the methods used to obtain money for benevolent work, and also some pungent suggestions as to the cause of the falling off in supplies.

While not agreeing with the writer in all the statements that he makes, yet much that he says is so closely to the point and put in such an incisive way that we think it may be read by a larger circle with interest and profit.

After asking to have envelopes for the collection sent him, and expressing his fear that neither the Assembly nor the Boards appreciate the difficulty in obtaining money at the present time, he proceeds to say:

"You can see by inclosed card that I am trying to do all I can for all the Boards. We who are trying to carry the Presbyterian churches along Presbyterian lines have a thousand hindrances to meet of which the Boards know nothing.

"Of course in New York, Philadelphia, Chicago and such places it may not be true and is not true, but as an example of a hindrance, I will say the *heterogeneous* elements from Methodist, Baptist, Episcopalian, Disciples, Congregational churches, and especially the large numbers from the outside who have been received into our Presbyterian churches during the past twenty years, constitute a large element of non-Presbyterians who cannot be expected to know, and many of whom do not wish to know, Presbyterian ways and doctrines. The 'old-time' Presbyterians give as they are told

in proportion, but these extraneous elements do not. Of course, the Boards do not have to wrestle with these and so know nothing about them. . . . We are carrying along thousands of people who give nothing year by year. I have seen this personally exemplified in California, Missouri, Illinois, Kentucky, Indiana and Ohio, and I take it these six States are fair representatives of all. . . .

"I have not the slightest criticism to make of an adverse kind in regard to any of our great Church Boards. I trust that I can appreciate in a certain measure, at least, their difficulties and embarrassments. I firmly believe them to be manned by earnest, intelligent, Christian gentlemen, both lay and clerical. I am Presbyterian, *supra*, *infra*, *hyper*, etc., etc. Calvinistic, tooth and nail, eyes, nose, mouth, hands, feet and all, but I am sure we need some sort of change in our methods of systematic beneficence. To sum up: There are several very serious things in the way of our benevolent work as now carried on:

"1. Board debts, where they exist. (*Very bad!*)

"2. All pastors are not qualified for fine financiers or money-getters, and they cannot help it. (*Lamentable!*)

"3. The various non-Presbyterian, heterogeneous elements gathered during the last twenty years into Presbyterian churches. (*Very serious!*)

"4. Large failure of the wheat crop during the past two years all over the Central Western States. (*Worth considering!*)

"5. The very great stringency of money along all lines of business at present. (*De-pressing!*)

"6. The death of many of the old staunch heavy givers of Presbyterian proclivities in ten years past, with no others to take their places. (*Suggestive!*)

"There are many other good reasons, but I will not weary your patience. It is as evident as noonday to me that the old methods will not fit our present conditions as a Church at all."

There is much of truth in what our brother thus forcibly brings before us; but are not the present conditions the inevitable result of rapid growth both in the Church and in the nation?

Evidently, the first necessity is for our pastors to appreciate, as the writer of the letter does, the difficulties and then for each in his own place and in his own way to set to work to remove them.

We are not disposed to think that Christian people are less interested now than formerly in the progress of the kingdom, nor that they are less willing to contribute to carry forward the great undertaking; but in consequence perhaps of the hurrying character of the age, of the enormous pressure of material interests, of the fierce strife into which all seem obliged to plunge, there is probably far less of intelligent knowledge of the particular work in all its branches that our Church is carrying on. Men and women need now, as never before in our churches, to be instructed in regard to the practical method of honoring their Lord and Master.

Just so far as this is faithfully done by our pastors and church officers, just to that extent will the needed supplies be forthcoming to keep the Christian army in the field and carry the work to glorious success.

FROM MUNISING, MICH.

Judge Morris writes:

In returning to you, properly signed, the receipt for the grant to our church by your Board, allow me to express our most heartfelt gratitude to yourself, to the Board and to the Church at large. I had never realized, at least fully, what a grand work your Board does. One has to come into the woods to understand, first, how much a church building means, not only looking at the question from the standpoint of religion, but from the standpoint of public morality—from a patriotic standpoint—and, second, how impossible it would be to have churches in communities of this kind without the help of some such organization as yours. Certainly we could not have ventured

to build had we been dependent on our own efforts entirely. I sometimes say to my father that he need not feel that his life work is past, that his work is going on through the men that he has helped equip for their work, and so with you. We will go ahead in a small way here, which may, however, become a large way, and you may feel that you have made this work possible.

HOT SPRINGS, ARK.

Enclosed please find the blank filled out as fully as needful, upon the Hot Springs Colored Presbyterian Church. Everything there is certainly now in a condition for them to go forward and do good service for God and their fellow-men. Accept heartiest thanks for the great help granted by your Board in this enterprise. May heaven open many new avenues and refill old ones by which your ability to help will be increased for the future; certainly the need is great.

INDIAN CHURCH, S. D.

Rev. John P. Williamson, D.D., the veteran missionary among the Sioux Indians, writes from Greenwood, S. D.:

I enclose the receipt of the trustees of Hill (Indian) Church for the \$400 granted by the Church Erection Board to aid in the erection of their present building.

This aid has been a great blessing to the congregation. They now have a church building well worth \$1200, without any debt. Of this amount they raised cash among their own people, \$280. They contributed work and material, \$300. They used material from the old church worth \$100. Received from friends elsewhere \$161, and the contribution of the Board, \$400. For all this we are heartily thankful.

WHERE ARE THESE PEWS NEEDED?

The Rev. George E. Gillespie, of Port Jervis, N. Y., in sending the contribution of his church, adds:

Our church has just taken out its old seats, in order to entirely refit our church, and they are at present stored in the basement. They are good pews of old style, and I thought if you knew some worthy church which needed pews, I might make arrangements to give some to them with no expense to them save freight. If you know of any will you kindly let me know?

THE only solution of the difficulty encountered by our Boards in carrying on the aggressive work of the Church with empty treasuries, writes the Rev. W. H. Sawtelle, lies in the working out of the principles of Systematic Beneficence.

COLLEGES AND ACADEMIES.

GENERAL ASSEMBLY'S ACTION.

[Recommended by Standing Committee
and adopted.]

The wisdom of the appointment of this Board has been abundantly proved by the work which it has done in the fourteen years of its existence. It has discouraged and prevented hasty and unwise founding of institutions in places or under conditions in which they could not be sustained. It has given valuable advice to presidents and boards of trustees which has greatly aided them in the efficiency and success of their work. It has insisted on thorough business methods in permanently securing property, wise use of money, and economy of administration, thus saving the Church from much waste both of money and effort. It has wisely aided where its help would accomplish most, giving the benefit of its careful experience and observation, and stimulating the gifts of men and women who wished to be sure that their money would be wisely used in Christian education.

SPIRITUAL RESULTS.

It is not too much to say that many hundreds of conversions and the choice of the gospel ministry by hundreds of young men have resulted mainly from the work of the institutions fostered by this Board. One hundred and four conversions and one hundred and eighty-one men preparing for the ministry are reported from the 2711 students in the thirty institutions aided by the Board last year. Systematic Bible instruction is insisted on for all students and faithfully given in all those institutions.

TEACHERS.

These schools have been able to secure, through the Board's help, and at comparatively small salaries, teachers thoroughly qualified for their work and consecrated to it. The earnest, self-denying Christian work of many of these teachers is worthy of the highest praise.

COMMENDATION.

The committee has carefully examined the fourteenth annual report and the

records of the Board for the past year, and strongly commends the combined zeal, prudence and wisdom which characterize all its official actions. Individual opinions may sometimes differ in particular cases, but the combined work can hardly be improved. The Board's rules requiring clear definite statements of expected income and outgo, and also requiring a distinct statement from each institution at the close of the year, that the Board's money will positively finish paying every cent of the expenses of that current year before its last payment shall be made, have brought into many schools clear business methods which are immensely valuable for their permanent work.

DEBT.

The Board has never closed a year in debt, and all appropriations promised to any institution have been paid when the required conditions were met.

TREASURY.

The following condensed treasurer's report will be of interest in this place:

C. M. Charnley, treasurer, in account with "The Presbyterian Board of Aid for Colleges and Academies:"

Dr.

To receipts to April 1, 1897:

<i>a. "General Fund :"</i>		
Churches and S.S.	\$29,751 97	
Individuals	7,532 54	
Interest	2,950 60	
		\$40,235 11
<i>b. "Property Fund :"</i>		
Churches and S.S.	\$91 50	
Individuals	3,304 00	
Legacies	100 00	
		3,495 50
<i>c. "Direct : " Churches.</i>		\$9,316 86
Individuals	23,320 47	
		32,637 33
<i>d. Sustentation</i>		\$853 36
Transmission, Churches.	337 75	
Interest	427 08	
		1,618 19
		\$77,986 13
To cash on hand April 1, 1896	17,765 27	
		\$95,751 40

This report shows an increase for the

General Fund from churches and Sabbath-schools of \$1451.97, and from other sources of \$3550.44, which is gratifying. A decrease of gifts for Property Fund and from individuals is probably accounted for by the season of depression through which we are passing.

EXPENSES.

This Board, according to the Assembly's direction, gave us an itemized account of administrative expenses down to the last five-cent piece. We carefully examined and heartily approve this account, and recommend the same plan for next year. Attention is called to the fact that administrative expenses were reduced last year nearly twenty-two per cent., and that the budget for next year shows a further reduction of ten per cent. on this, beginning with a voluntary reduction of \$400 in the salary of the corresponding secretary, and the voluntary acceptance of only a clerk's salary of \$600 by the treasurer. The confidence felt in this Board by those who know it best is well shown by the fact that its contributions from Chicago Presbytery are nearly double those of any other, excepting Pittsburg, where one church gave nearly \$1900.

OFFERINGS.

If all our churches, especially those in the Eastern States, could know what good work this Board is doing, and would give it one offering, every good thing in this report might be more than doubled during the next year. Less than half of our churches gave anything to this cause last year. A sorrowful record. Brethren, remember that the tribes settling east of the Jordan were required to help their brethren on the west to possess their land before they could rest at home in their own. Will not you do likewise? There is need for special effort in this direction just now, lest institutions of great promise and efficiency go down or pass out of our hands for lack of a few thousands or even hundreds of dollars to secure them and keep them going till better times.

RECOMMENDATIONS.

The committee make the following recommendations to the Assembly:

APPROVAL.

1. That the records of the Board be approved as far as written.

COMMENDATION.

2. That the Assembly approve and commend the work and plans of the Board, and rejoice in the results achieved through this agent.

\$150,000.

3. That the Assembly recommend this Board for an offering from every church, and that the church contributions for this work be \$150,000 for the coming year.

LITERATURE.

4. We recommend that the excellent literature of the Board be utilized by our pastors and sessions, both for the stimulation of gifts to this Board and for awakening and increasing intelligent interest in the work of Christian education.

EDUCATION DAY.

5. That as the Day of Prayer for Colleges is the last Thursday of January, the Sabbath preceding or succeeding be observed throughout the Church as Education Day, when the subject of Christian Education shall be presented from the pulpit and offerings be made for this Board.

CLASSIFICATION SCHEME.

6. That the "Plan for the Classification of Presbyterian Educational Institutions," designed to indicate to the Church the exact grade of the institutions applying for aid, be approved by this Assembly, and that the Board be directed to report institutions in accordance with this plan.

MEMBERS.

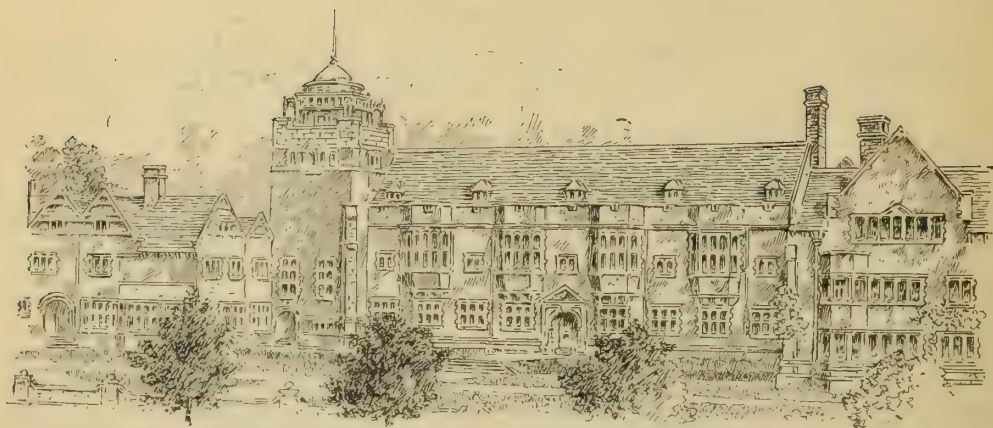
7. That the members of the Board whose terms of office expire with this session of the Assembly be reelected as follows: *Ministers*—David S. Johnson, D.D., J. G. K. McClure, D.D., William P. Merrill, M. L. Haines, D.D.; *Elders*—Hon. Dan. P. Eells, Henry J. Willing, Thomas Lord, and in place of Hon. James McMillan, Charles M. Charnley.

All of which is respectfully submitted.

GEO. L. SPINING, *Chairman*.

Eagle Lake, Ind., May, 1897.

EDUCATION.



Westminster Theological College, Cambridge, Eng.

WESTMINSTER THEOLOGICAL COLLEGE, CAMBRIDGE, ENGLAND.

We have had prepared for this number of our magazine, from a cut in the *Herald and Presbyterian*, a picture of the theological hall which is to take the place of the building at present in use in London. The principal of the college is Rev. Oswald Dykes. In his address at the laying of the cornerstone of the new college, May 25, 1897, he alluded to the fact that it was in Cambridge that Puritanism, with its Presbyterian tendencies, hundreds of years ago found its staunchest defenders. To this fact we called attention, in presenting to our readers the beautiful picture of Magdalen College, Cambridge, in the June number. Some of the greatest names of the Reformation period have been associated with this great university, and with the struggle to secure a Scriptural form of government, as well as of worship and doctrine, in the Church of England.

MARTIN BUCER.

First of all should be mentioned Bucer, one of the leading reformers in respect to character, learning and influence, who came to England in 1549 to be theological professor at Cambridge, and a chief adviser in those matters of Church doctrine and polity which at that time attracted so large a share of attention. In his review (A.D.

1552) of the first Book of Common Prayer, which was issued under King Edward VI, he showed that some of the most characteristic features of Romanism had been retained. The result was a revision of that book, and the elimination of a number of objectionable features, including the word "altar," by which in the first Prayer Book the Lord's Table had been designated. Bucer proceeded to prepare a draft of a more truly primitive system of Church government, taking the Holy Scriptures as final authority, and deducing from them a *Ministry of Doctrine*, to be confided to presbyters who give evidence of a divine call to preach; a *Ministry of Discipline*, to be confided to those who have gifts for ruling (*seniores ecclesiae*); and a *Ministry of Distribution*, to be confided to deacons. The treatise was called "De Regno Christi," and was dedicated to King Edward. That monarch was led by it to draw up with his own hand a scheme of Reformed Church polity, in which Bucer's leading ideas were embodied. He had already given evidence of his sympathy with that reformer's views by granting (A.D. 1550) a charter to the "Church of the Strangers" (*Ecclesia Peregrinorum*) in London for the benefit of the 5000 exiles for the sake of religion who had come to England from the continent. There were several congregations of different nationalities presided over by John A'Lasco, an able Polish reformer, with four col-

leagues. The scheme of government was largely Presbyterian, the object of the king being to set before the eyes of the people an *object-lesson in reform*.

A new order of things came in with the accession of Queen Elizabeth. She assumed the functions of the archbishop herself, and issued to the bishops with her own hand, May 7, 1577, her edict for the putting down of "Propheysings." On the death of Grindal in 1583 she put Whitgift into the archiepiscopal chair, and found in him a constant and willing tool.

At Cambridge, meanwhile (A.D. 1565), she had been exasperated to find three hundred students of St. John's College throwing aside the white surplice which was to them a badge of priesthood; and she had visited her wrath upon Dr. Humphrey, the president of Magdalen College, and upon his friend, Dr. Thomas Sampson, by shutting them up in jail for refusing to conform to the ceremonies.

THOMAS CARTWRIGHT.

"Than Thomas Cartwright," wrote Beza, "I think that the sun doth not see a more learned man." "A man of genius," says Froude. "A popular preacher," you would exclaim, could you see the windows taken out of the cathedrals in order that the crowd outside might get within earshot of his preaching. He was matriculated at St. John's College, Cambridge, in 1550, and was appointed Margaret Professor of Divinity in 1569. He was not admitted to priests' orders, but preached by virtue of a license from the chancellor of the university. It seems that the chancellor, by virtue of an old papal bull, had the peculiar privilege of licensing twelve preachers yearly under the common seal of the university, and so authorizing them to exercise their gifts during the term of their natural lives without obtaining any license from a bishop. With this may be compared the singular fact that there existed at this period many parishes in England which were exempt from episcopal jurisdiction. Distressed Presbyterian ministers found in them convenient places of retreat.

Cartwright, in his rôle as reformer, taught in his "Six Articles" that the Church should be brought back to apostolic usage, that each congregation should be governed by a parochial presbytery, that

there should be "bishops and deacons" set over the people (according to Phil. 1: 1); the bishops (presbyters) to attend to the preaching of the word, and the deacons to the care of the poor. He incurred the displeasure of Archbishop Whitgift, and was compelled to betake himself for a time to the continent. The year of his return to England (1572) was *annus mirabilis*. In France great numbers of Protestants were massacred on St. Bartholomew's Day. In Scotland John Knox died. In England, Field, Wilcox and others addressed an "Admonition to Parliament," praying for a reform as to the clergy, the liturgy, and the government and polity of the Church. Elizabeth promptly sent the chief authors to Newgate jail; but before the year was over Cartwright was back and ready with a second "Admonition," to the same effect as the first, and no small controversy ensued. The year was farther marked by the setting up at Wandsworth, in Surrey, of a *Parochial Presbytery*, or session, of eleven elders chosen from the congregation to coöperate with John Field, lecturer of the word (but not minister of the parish) in matters of Church rule and discipline for the Presbyterian portion of the parishioners. Here was a Church formed within a Church, a device according to the exigency of the times, and an example soon followed in hundreds of other parishes in England. It was under the superintendence of a conference or classis in London.

BOOK OF DISCIPLINE.

In 1584, twelve years after the *annus mirabilis*, the Cambridge University Press issued a "Directory," or "Book of Discipline," which the Presbyterians had prepared after prolonged consultations. In November of that year it was presented to Parliament with the request that it might be "from henceforth authorized, put in use, and practiced throughout all her majesty's dominions under the title of 'A Book of the Form of Common Prayer, the Administration of the Sacraments, etc.'" This is described as "a book of rare dignity and power," and it received the subscription of 500 of the clergy of the Church of England.

DARK DAYS DAWN.

The times were not propitious for the success of such a movement. Archbishop

Whitgift, with the aid of his "Test Articles," to which subscription was required, and his new "High Commission," armed with arbitrary power, made the lot of those who had Presbyterian tendencies hard. They fared no better when James I. came from Scotland, and, at the "Hampton Court Conference," disgraced himself by the ridicule and contempt with which he treated the Puritan ministers. Things went from bad to worse when Charles I., in 1625, with Laud for his agent, entered upon the task of enforcing his will as to worship and Church polity by persecution and harsh treatment. But the result was a state of great excitement, with deep sympathy for the oppressed.

STEPHEN MARSHALL.

After Charles I. had quarreled with Parliament, and the civil war broke out, an ordinance was passed, to take effect November 5, 1643, by which prelacy was to be dissolved. The Westminster Assembly was then summoned to devise a form of Church government and discipline to take its place. A notable scene marked the 15th of September, 1643, when the members of the Assembly entered St. Margaret's Church from one side and the members of Parliament came in from St. Stephen's Chapel (then the meeting-place of the Commons) on the other, and the "Solemn League and Covenant" was sworn to by the whole body of representatives of Church and State with hands uplifted to heaven, thus committing England to the Presbyterian order. The League provided for the preservation of the reformed religion in doctrine and polity in the Church of Scotland against all enemies, for a reform of religion in England and Ireland in the same respects, and for an endeavor to bring the three kingdoms to "the nearest conjunction possible in all these matters."

London, then a city of 150,000 inhabitants, welcomed the new order of things with enthusiasm, and the period of Presbyterian ascendancy was marked by moral energy, educational zeal, literary activity, lofty patriotism and pulpit power. We name *Stephen Marshall*, a graduate of Cambridge, as a typical representative of that interesting period. He was lecturer at St. Margaret's, and the greatest preacher of his day.

The first Presbyterian provincial synod met May 3, 1647, in the Convocation House of St. Paul's, and afterwards in Sion College in London Wall. It was only in London and Lancashire, however, that the Presbyterian polity found favor. Rapid changes occurred. Cromwell's army took London. "Pride's Purge," December 6, 1648, cleared the house of about 200 Presbyterian members, and the "Rump," with its fifty Independents, under the dictation of the army, resolved on the beheading of the king, January, 1649. The London Synod, twelve days before the execution, adopted a strong remonstrance under the title of "A Serious and Faithful Representation of the Judgment of the Ministers of the Gospel within the Province of London, in a Letter to the General and His Council of War." While it is true that, after the death of Oliver Cromwell, and the abdication of Richard, the Long Parliament reconvened, February 21, 1660, and declared Presbyterianism to be the established faith and order of the Church of England, but with express toleration for tender consciences; and while it is true that Charles II. in 1661 summoned the Savoy Conference, composed of twelve bishops and twelve Presbyterian divines (the second name on the list being Dr. Tuckney, master of St. John's College, Cambridge), to revise the Book of Common Prayer, nothing served to hinder the passing by the new Parliament of the "Act of Uniformity," May 19, 1662, which required the reordination of Presbyterian ministers, assent and consent to everything in the Prayer Book, and an oath renouncing the League and Covenant. On Sunday, August 24, 1662, two thousand ministers, one-fifth of the entire clergy of the Church, renounced their benefices rather than submit to the rigor of this act. It was the anniversary of St. Bartholomew's day. The reign of William of Orange brought legal sanction to Presbyterian worship and discipline, but existing prelatie and canon law hindered the setting up of a general ecclesiastical polity. William's "Scheme of Comprehension," which might have brought into the Church of England two-thirds of the dissenters, proved a failure. Some important names, like that of Peter King, a nephew of John Locke, and Philip and Matthew Henry, mark the epoch, but the

days of the decadence of the Presbyterian cause were come, *due, in no small measure, to the lack of university and high-class education.* We have not space to give the story of the revival and reorganization of the Presbyterian Church of England. We can only note, as a matter of historic interest, *the return to Cambridge,* under circumstances which Principal Dykes regards as

auspicious. "If we are to seek again," said he, "our ancient alliance with the higher education and learning of our land, it is in Cambridge we must seek it." Our prayer is that in learning, as well as in fidelity to Presbyterian doctrine, worship and polity, the Church of our day may be worthy of the fathers.

FREEDMEN.



Dayton Academy.

DAYTON ACADEMY.

Dayton Academy is one of our smaller boarding schools, situated at Carthage, N. C., and is under the management of Rev. H. D. Wood, who in addition to his school work has charge of two churches. His work is within the bounds of Yadkin Presbytery and Synod of Catawba. Mr. Wood is one of the most faithful and industrious workers under the care of the Board, and enjoys the confidence of the people of the community in which he has so long labored, both white and black. In commenting upon a complimentary notice of himself which appeared in one of the local

papers of Carthage, Mr. Wood replied in part as follows:

"If, as you say, we have the good opinion of the people here after many years of service, then we have the next best thing to the benediction of the Lord himself—the approval of good people.

"With reference to your comments upon the relations between the races here, I have traveled extensively in this and other countries, and I have yet to see the place or the people that compares with Carthage in its opportunities for the colored man. But the success of our efforts, and the general prosperity of my people here, is largely due to the sympathy and help of the good

white citizens of this town. We do not claim to have wrought miracles or worked wonders in the prosecution of our church and school work, but we feel sure that on this line we have helped in the general progress, and that in the expenditure of thousands of dollars in the establishment and extension of this work, we have contributed not a little to the material progress of this community.

"You say, Education is the watchword of the colored people. This is quite true, but I think we make mistakes in our zeal along this line. It is admitted that education is a powerful factor in shaping human conduct and building human character, but we need to know also that there is nothing more dangerous to the human race than education without the capacity to make proper use of it.

"Our education must be Christian education. Only such an education will bring us into right relations with life and its duties, as it fits one for faithful service in the lowliest as well as in the loftiest stations, exalts the common tasks, and enables us to see that it is better to suffer a temporary defeat in a right effort than to win a transitory triumph in a wrong one. As one has well said, it is better to be right than president."

INGLESIDE SEMINARY.

Having attended the recent commencement exercises at Ingleside Seminary, Burkeville, Va., writes a correspondent of the Board, I would like to make some report of what my eyes saw and ears heard, hoping thereby to give encouragement and stimulus to the good work. Traveling through the country one cannot fail to be impressed with the little cabin homes, and the help the inmates must need to secure these educational advantages. A short sojourn at Ingleside is equally effective in convincing one that this institution in its scholastic training, industrial education and religious influence, is a powerful factor in the uplifting of these needy people. Sixteen young ladies were graduated on June 2; the baccalaureate sermon by the Rev. G. C. Campbell, on the Sunday previous, was a stimulating appeal to the members of the graduating class to faithfully discharge the responsibilities resting upon them—responsibilities com-

mensurate with the privileges they had enjoyed. The communion service was also observed the same Sabbath; all but three of the one hundred and five pupils are professing Christians.

An interesting exercise in the Shorter Catechism found a place in the evening service; thirty-five students have this year committed the same to memory, each one reciting it, accurately and entire, at one time.

The varied and interesting exercises of "Class Day" were concluded by placing a rock, instead of planting a tree,

"Upon the grounds of Ingleside
As our memorial to abide,"

it being chosen for its symbolic character, as we learned from the class poet, who thus apostrophized:

"O, Rock! thou emblem of what we
As Christian women ought to be,
In firmness and integrity."

The motto of the class of '97 was "Gradation," and by a happy coincidence, Dr. J. R. Miller's book, entitled "In His Steps," was given to each graduate. The essays were thoughtfully prepared papers on practical subjects, and specimens of class work and skillful needlework were on exhibition.

The faculty was very much gratified that Mr. R. S. Davis, a member of the Board of Missions for Freedmen, was able to be present at the commencement exercises; at the close, Mr. Davis presented the diplomas to the graduates in well-chosen words.

It was pleasant to note that the Sabbath-school missionary for that district was present, and that a time was appointed for conference with those young women who had expressed a desire to organize Sunday-schools in their home neighborhoods. But, indeed, it would be strange if they had not imbibed the missionary spirit after having been for four or five years under the influence and training of such a noble band of consecrated Christian workers.

We wish the number of visitors to this and similar institutions in our Southland might be increased, feeling confident that there would be a corresponding increase in the resources of the schools that are doing so much to elevate, physically, mentally and spiritually, the people among whom these are located.

FOREIGN MISSIONS.

Current Topics at the Board's Rooms.

The increase of \$23,181.14 in the receipts of the Board's treasury during the month of July over the same month last year, and of \$11,128.98 in the receipts during the first quarter of this fiscal year, have brought joy and hope and thanksgiving to the hearts of the officers of the Board. It is felt that we have touched bottom. From this onward we may expect a steady improvement in our finances. The new arrangement between the Board and the Women's Societies is taking encouraging shape with the hope of large gain among the Young People's Societies in their missionary interest, while the Board is reaching out to increase the activity of the Sabbath-schools along the same line. The news from Oroomiah of the movement among the Nestorians towards the Russian Church creates no little anxiety as to the effect of this national agitation upon our Church members, though the last letters are hopeful that the bulk of them will resist the allurements and intimidations suddenly pressed upon them. Mr. Speer's report of his visit to the Persian missions recently received strengthens our hope of the steadfastness of these churches. It has given the gentlemen at the rooms much pleasure to take by the hand Mr. Ibuka, the much-esteemed president of the Meiji Gakuin, now on a short visit to this country.

Movements to Raise the Debt.

The missionary spirit seems to have ruled prominently in the great convention of Christian Endeavorers at San Francisco. President Clark's annual address on the theme, "A World-encircling Movement," was preëminently calculated to foster this spirit. Other causes added depth to the missionary thought and purpose of the assembled thousands. It was fortunate that the Presbyterian rally was under the lead of such enthusiastic foreign missionary advocates as Dr. Davies of New York and Dr. Chapman of Philadelphia, through whose eloquent and fervent pleas for the cause it doubtless is due that the meeting

decided to make an effort to secure twenty-five cents per member from the Presbyterian societies for the debt of the Foreign Board.

Already a movement had been inaugurated at the Board rooms with a similar aim. Members of the Board, officers and employes, together with a number of foreign missionaries at home on furlough, have united in special subscriptions for the debt, with a fair promise of most important results.

The action of the Presbyterian young people has the hearty indorsement of the Foreign Board. It hopes to see it pressed with vigor and promptness. Until the incubus of debt is removed, the present depressing conditions on the foreign fields, due to drastic retrenchments, must continue.

Female Education in China.

Mr. Speer, since his recent visit to Canton, calls attention to the fact that five hundred women and one thousand girls have gone out of the seminary, some of them to give all their time to Christian service, and hundreds of others to proclaim the gospel through the activities of common life. The wife of Li Hung Chang's doctor was one of these. Others are in Vancouver, San Francisco, Portland, Oregon, and Chicago. "Wherever they go," writes Mr. Speer, "a knowledge of the gospel goes."

Russia's New Move in Persia.

The long-time-expected and much-feared advance of Russian influence in Persia has come. It is not a showy one at the outset, but it bodes no good for our Protestant institutions. Russian priests have come to Oroomiah to open schools. The Christian population, groaning under Mohammedan oppression, and seeing in their coming the promise of political deliverance, have welcomed it with wild enthusiasm. Thousands of men, women and children flocked to their side, kissing their garments, prostrating themselves before them as their saviours. In the hope of special favor, multitudes of the Old Nestorian Church are enrolling themselves as adherents of the Russian

Church. Our missionaries write in much sorrow that many of our church members, too, were being swept away by this whirlwind of excitement. It is most unfortunate that just at such a juncture our missionaries must close up their schools of all grades because the churches at home could not send them the funds. This Russian movement and the welcome given them by the Christians has inflamed the Moslem population still more against the Christians, and one fears what may be the outcome should Russia now desert the followers of the cross as she has done in other lands at critical times, after involving them in similar peril with the Mohammedans.

Prince Eui Wha of Korea.

The visit of this young prince to this country, at the instance of his royal father, is an event of much significance. The well-known history of the confidential relations between the king and our missionaries, Dr. Underwood and Dr. Arison, finds fresh illustration in the king's desire that his second son should come to America for his education, to be, if possible, under the wing of the officials of this Foreign Missionary Board. Those who pray for the hastening of the time when the kingdoms of this world shall become the kingdoms of our Lord and his Christ, should make the coming of this youth a subject of very special prayer.

Transforming Power of the Gospel.

Two incidents reported by Mrs. De Heer, of Benito, Africa, bring the effects of heathenism and the Christian faith in forcible contrast. In the one instance a heathen Balingi died. The rage of his friends knew no bounds, supposing he had been bewitched. They opened his body and insisted that they found proof positive that he had been killed with witchcraft, and they vowed revenge. They tore down the house of the deceased man, destroyed his garden, and in short behaved as only heathen can under such circumstances.

The other instance occurred within a stone's throw of the first and a few days previous. Mrs. De Heer writes: "One week ago one of our most faithful church members was laid to his rest in the hope of a glorious resurrection. As the end drew near he earnestly requested that the usual mourning might not be held for him, say-

ing, 'Why should you mourn that I have left this world of sin? I hold it but as filthy rags in comparison with the country to which I am going.' Just at the last he turned his face to the wall, murmured the names of two members of his family who had died in the faith, repeated several times 'Akeva Upangiyi' (I thank thee, Lord), and was gone."

Foreign Missions in the Sunday-school Lessons.

The Book of Acts may be studied with interest and profit simply as a book of ancient travels, or as a sketch of early Church history. But to go through our present Sabbath-school lessons in this book without catching something of its foreign missionary impulse is to lose its principal teaching. It was the word "Go" in our Lord's last great command that turned the Apostle Paul into a persistent traveler and enthusiastic Christian missionary, instead of a Jewish Rabbi. It was his intense and grateful appreciation of the preciousness of Christ's plan of salvation that drove him from continent to continent, and country to country, preaching the good news. *The Sunday School Times* makes note of one Presbyterian Sabbath-school superintendent, Charles T. Jamieson, of Urbana, O., who evidently believes in bringing out the foreign missions idea which runs through these lessons from the Acts. His blackboard treatment of the fifth lesson on Paul's First Missionary Journey showed effectively the continuity of the missionary work from Christ's farewell order to the Church right down to our own day and conditions, closing with the most legitimate deduction that "for us now to be indifferent to foreign missions, or even to lack enthusiastic zeal in their behalf, is not only to lack the spirit of Christ and disobey his positive orders, but to betray his cause through the basest and most selfish ingratitude."

Light and Contentment in Lonesome Darkness.

Mr. Speer draws this graphic picture in one of his recent letters from China:

"An ancestral temple stood forth as the most conspicuous object in the neighboring village. The hum of the boys studying aloud in a heathen school came across the fields. We passed the poor house of a well-to-do farmer, and stopped before the lurid, ugly pictures of some of the gods

which he had posted on his door by way of propitiation. Over the gate of another village near by were the charms which besought special blessings to descend upon the village, and near it was a wide-spreading tree, under which was the village shrine. Stocks and stones and images made with hands! Were there any in these valleys who worshiped the living God? And then a little turn brought into view the Christian school, with its score of Hakka boys, with the silver ring about their necks, according to the Hakka custom, and the solitary mission house, white and trim, bearing witness that the kingdom of God had come nigh. China is all the more a lonely land because of the vast multitude of its Christless people. And here in a lonely part of the lonely land was this little centre of four true lives, alone and yet not alone, for he that sent them was with them.

"As we travel on to stations yet farther inland, our hearts go back to this little group of four, remote from all companionship, establishing a new work among a strange people, who do not care for the gospel or for them, but who need to be won slowly and patiently, and taught as they are willing to receive and able to bear. The Church at home owes them a debt of sympathy and prayer, which it will be to the enrichment of her own spiritual life to pay."

Prayer for Foreign Missionaries.

In one of the several notable addresses made by the distinguished traveler, Mrs. Bishop, at the last May meetings in London, she made a special plea for more prayer in behalf of the missionaries. She bears her testimony to the godly and self-denying lives, the zeal and devotion of nearly all the missionaries of all the Churches whom she had met in her extensive journeys; but her close contact with them has emphasized her sense of the spiritual deprivations to which they are subject; "no contact with numbers of godly men;" "no heart-searching addresses from eminent preachers," "no throbs of great religious movements, and no intellectual stimulants." Then, besides, there is the "deadness of the surroundings;" "the benumbing influence of courteous and friendly heathen who lead moral lives;" "the enfeebling of the passion for souls." These and other temptations, tending to weaken

the religious life of the missionaries, she has realized herself during her six years' residence in heathen and Mohammedan countries. Therefore she asks in behalf of these missionaries, a larger interest in the prayers of Christians at home. She said, "Pray for them in their known and unknown trials, that they may receive strength from above, and guidance and help and patience; and pray that they may have perseverance in well-doing, that the enthusiasm—the God-given enthusiasm, may I say?—with which they started on their labor of love, on their Christlike errand, may be sustained to the very end, and may be rightly guided for the conversion of souls." We believe every missionary will welcome this appeal from Mrs. Bishop for more prayer in behalf of himself and fellow-missionaries.

FRESH FACTS.

A noble-hearted layman in the Hamath Church, Syria, who has just given \$50 towards building a little village church, now offers to pay the entire salary of the pastor this year.

Rev. George Cornwell, of Chefoo, reports fifty-five members received into the Church in connection with his itinerating work in the country during the previous five months, and others were soon to come in.

From Tungchow the word comes: "At our last communion season the church was so full that a number went away, not being able to find seats. The people are listening more willingly now than ever before except during the war."

The Christian Endeavor Society at Lakawn, Laos, has changed its day of meeting to Friday afternoon, that its members may have opportunity to visit the adjoining villages in companies on Sunday afternoons and work for the Master.

A Brazilian lady belonging to one of the most influential families in Sao Paulo has recently come into the College Church, attracted to evangelistic truth by the words and life of her son, a member of the Protestant College of Sao Paulo.

In the Nodoa school in Hainan, forty-five boys and young men are enrolled, of whom

twenty-four are paying the whole or a part of their board. A pretty good beginning for a work so recently started. Better than this, seven are already Christians.

A devoted Christian woman of the Bethlehem Church at Chieng Mai, who has raised nine children, all of whom, with one exception, are members of the Church, recently summoned all her children and grandchildren to her dying bedside, and in the midst of her prayer for them, her spirit took its flight.

The new buildings for Tungchow College were completed at a time to take advantage of the increasing friendliness towards foreign learning among the Chinese since the war. Several men of literary standing have applied to send their sons next year. The thirteen graduates of this year found responsible positions at once.

MISSIONARY CALENDAR.

DEPARTURES.

July 6—From Allegheny City, Pa., returning to the Mexico Mission, Mrs. Isaac Boyce and four children.

ARRIVALS.

June 24—At Tacoma, Washington, from the Hainan Mission, Rev. Alfred E. Street.

June 30—At Vancouver, Washington, from the Canton Mission, Dr. Mary W. Niles.

July 2—At New York, from the Western Persia Mission, Rev. E. W. McDowell and Miss Katie Ainslie; from the Korea Mission, Mrs. D. L. Gifford; from the Syria Mission, Rev. O. J. Hardin.

July 9—At New York, from the Western Persia Mission, Miss H. L. Medbery and Miss May Wallace.

July 21—At Seattle, Wash., Rev. J. C. Garritt and family, from Central China Mission.

RESIGNATIONS.

From the Peking Mission, Rev. and Mrs. C. O. Gill.

From the Western Persia Mission, Mr. E. T. Allen and Miss May Wallace.

DEATHS.

May 30—At Tungchow, China, Clara J., wife of Charles Lewis, M.D.

June 20—At Jullundur, India, Mrs. Newton, wife of Rev. C. B. Newton, D.D.

IN MEMORIAM.

It is with deep sorrow we announce the death of Mrs. Newton, wife of the Rev. Charles B. Newton, D.D., of our Lodiana

Mission, which occurred at Jullundur, June 20. Mrs. Newton joined the mission in 1870 as a single missionary (Miss Margaret B. Thompson), and next year was married to Dr. Newton. In the spring of 1895 she returned to the United States with health seriously broken, but after treatment and rest it was deemed safe for her to rejoin her family early this year. Her enfeebled constitution, however, proved unequal to the climate, and she soon sank under its influence. Mrs. Newton was a devout Christian and a devoted missionary, coöperating efficiently in various branches of the work, notwithstanding the multiplied cares of a large family. Her husband and six children survive her, three of her sons being in the United States for education.

And yet another wide circle of friends has been startled and grieved by the sudden death of Mrs. Alice J. Lewis, at Tungchow, wife of the medical missionary, Charles Lewis, M.D. Mrs. Lewis went to China as a bride only last fall, in excellent health and spirits, and with every human promise of a missionary career of extended happiness and usefulness. But she was suddenly attacked by the most malignant type of smallpox, and after an illness of but two or three days, passed away on May 31.

She had already won a large place in the esteem and affections of her missionary associates. She was a young woman of rare graces of mind and heart, and most lovingly devoted to the work to which she had consecrated her life. The prayerful sympathies of multitudes go out to Dr. Lewis in this hour of sore bereavement.

THE GREAT COMMISSION.

REV. HENRY S. BUTLER, D.D.

The Great Commission; what is it?

It is our Lord's final command, given to his disciples between his resurrection and ascension, to "preach the gospel to every creature." If we study the recorded utterances of Christ during that interval, we shall find them limited to a very few subjects. His first effort was to convince his followers that he had really risen; that he was the same person who was laid in Joseph's tomb. Then, he pointed out to them the agreement of his death and resurrection with the Old Testament, and prepared them

for his ascension; beside these, the most of his sayings are connected with his "last command." He first announced it when he met the apostles as a body in the upper room, in the evening of the day of his resurrection. Accounts of this interview are given in Mark, Luke and John. After his salutation of "Peace," he reproached them for their fear of him and their unbelief as to his resurrection, convinced the doubters present of his identity, showed them the connection of the events of his life and death and rising again with history and prophecy, and then declared that they were his witnesses to proclaim these truths to the world. Following this declaration, he uttered the solemn injunction, "Go ye into all the world and preach the gospel to every creature;" at the same time stating the consequences of believing and of rejecting the gospel, telling of the wonders they should be able to do as its heralds, and bidding them await in Jerusalem the promise of the Father, of which he had told them before. Repeating the blessing of peace, he reiterated his commission, in the words, "As my Father hath sent me, even so I send you," and then breathed upon them, saying, "Receive ye the Holy Ghost." Thus, under the most solemn auspices, the Great Commission was given to the official body of apostles.

Later, the disciples in general, including apostles, betook themselves to Galilee, as they had been advised to do, both by the angels who appeared at the sepulchre and by Jesus himself. The two interviews there are full of interest and instruction. The former was with seven of the apostles on the shore of the lake. In it Jesus indicated his restoration of Peter to his apostolic office and functions by the thrice-repeated question, "Lovest thou me?" and the corresponding injunctions, "Feed my lambs," "Feed my sheep." Remember that Peter was to be the leader among the apostles, and notice that Jesus made the feeding of his sheep and lambs the test of love to him. It was a more personal commission to Peter and through him to his companions that out of love to him they should perform his great command already given in the upper room.

The second interview in Galilee is described in Matthew's gospel and alluded to in Paul's first epistle to the Corinthians.

The brethren, assembled from all parts of the land, came together by appointment, at a certain mountain, where Jesus was seen by them. Almost all worshiped, though a few were in doubt. To this assembly, including both apostles and church members, he renewed his parting command, in these words: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Here was the warrant—"all power;" the order—"Go ye;" the assurance—"I am with you." Luke adds, in the Acts, a description of his ascension, which took place shortly afterward, from the Mount of Olives, near Jerusalem. The disciples were gathered about him for what proved to be their final interview. They ventured the question, of such deep interest to them, "Wilt thou at this time restore the kingdom to Israel?" Jesus declined to answer, but assured them that, though his earthly kingdom might not be at once established, they should be gifted with divine power when the Holy Ghost had come, and that for a purpose: "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Then, blessing them, he was taken up to heaven in a cloud and they saw him no more.

See how repeatedly and explicitly this command to preach to all men was given. To the body of apostles as such; to their leader, Peter, and his companions; to the apostles with the five hundred brethren; to the apostles and others who surrounded our Lord at his ascension. See how universal he made it: "Go, teach the gospel to all nations;" "Preach it," "to every creature;" "Be witnesses unto me with it, both in Jerusalem, and in all Judea, and in Samaria, and to the uttermost part of the earth."

This was to be the work of the Church, henceforth; of its officers not only, but of each and all of its members; to witness for Christ, everywhere, by teaching and preaching until the whole world should be reached, even "every creature."

Then the question for us is not, Is it *expedient* for us to engage in Foreign Mis-

sions? There is nothing else to be done, if we respect our Lord's authority. The question is not, Shall we do anything? but *How much* MUST we do, to spread the gospel everywhere? What is *our part*, yours and mine, in the carrying out of this Great Commission? Of course, it involves preaching and teaching at home and in the home land; the Lord's order is, "In Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

While the first obligation is to those at home, we are not to wait until all at home have received the gospel before we carry it beyond; for while these who have already heard it are neglecting their opportunities, thousand abroad, who have never heard it, are perishing. We must get it to all we can, as fast as we can. In an epidemic of yellow fever or cholera, we surely could not wait until one patient had been entirely healed before administering medicine to another; we must furnish treatment promptly, or the carnage will be unlimited.

This was what the first disciples found it hard to understand. They were disposed, in spite of the Saviour's injunction, to stay "in Jerusalem," and labor; but the Lord allowed persecution to come, and thus drove them out into "all Judea and Samaria." Peter would have confined the preaching to Jews; but the Lord sent the vision of the clean and unclean beasts and showed him that he was to go to Cornelius the centurion, a Gentile. Paul would have stayed in Asia; but "the Spirit suffered him not," driving him down to Troas, where he heard the call of the Macedonian, and knew that God wanted him in Europe. Acting on this principle of "teaching all nations," "preaching the gospel to every creature," the Church of the first two or three centuries, which was eminently a missionary Church, spread the word of God through western Asia and southern Europe, until the Roman empire was practically reached with the gospel. If the Church had only continued her missionary operations, how different would her future have been? But she began a long and dreary series of contentions as to "who should be the greatest," which sapped her strength and life and landed her at length in the "dark ages," in which the glorious word became almost a dead letter.

From those blighting strifes of a formal Church it took two centuries to recover. Only at the beginning of the present century, did the Reformed Church enter again upon her God-given mission of saving the world, and look at her wonderful development and progress!

The Lord has gifted his Church with innumerable facilities and agencies, enabling every member to have an active share in this missionary work. By means of a central "Board," which manages all the business details, the coöperation of even the smallest giver is possible, and such may know that his gift will reach its destination. There is no excuse for lack of interest and effort in obeying our Saviour's last command. The world field is open; the instrumentalities are at hand; the messengers are ready (thank God), to carry the glad tidings. Why should the work cease? Why should it go backward? The reason can only be that Christians at home are not willing to share the privations which are inevitable on the distant field. If the self-sacrifice which is practiced by many of our missionaries, both home and foreign, could be everywhere duplicated by the Church at large, there would be no thought of retrenchment or of anything but steady advance.

The question for each disciple is, How much does the Lord's final command mean to *me*? I have shown that it was given under the most affecting and solemn circumstances; that it clearly applies to every member, as well as every officer of the Church, and so to *me*; that it is worldwide in its scope, and not discharged until "the whole creation" has heard the gospel; that it is urgent, innumerable lives depending upon its speedy fulfillment; that obedience to it is charged with blessing, and disobedience fraught with barrenness; that it involves the one great business of the Christian and the Church, the great object for which the followers of Christ have been left on the earth; that it is feasible, owing to the agencies which the Lord has provided; that even I may have a share in its accomplishment. How much, then, does it mean to *me*? Is it my daily thought and prayer to have a part in its fulfillment? my daily care to plan for its fruition?

"Ye are my friends if ye do whatsoever I command you."

Concert of Prayer For Church Work Abroad.

September—MISSIONARY SCHOOLS.

- (a) Importance of reaching the young.
- (b) Mission Schools—day and boarding—girls' and boys.'
- (c) Colleges and female seminaries.
- (d) Industrial training.

Deut. 4 : 10 ; Prov. 22 : 6 ; Matt. 28 : 10.

"Report of the Centenary Conference on the Protestant Missions of the World," held in London, 1888. 2 vols. (This may be purchased from the Foreign Missions Library, 156 Fifth avenue, New York, for \$1.50, postpaid.)

"Student Missionary Enterprise." Max W. Moorehead. Revell, New York. \$1.50. See "Educational Conference," pp. 171-186.

"A New Programme of Missions." L. D. Wishard. Fleming H. Revell Co., New York. 50 cts.

"Strategic Points in the World's Conquest." J. R. Mott. Fleming H. Revell Co., New York.

"Encyclopedia of Missions." See *Education*, under head, "Methods of Mission Work," Vol. ii, p. 87.

"Missions in the Far East." E. A. Lawrence. Harper Bros. *Sunday School Times*, July 17, 1897, "Heredity in Missions," Editorial.

MR. J. R. MOTT ON MISSIONARY EDUCATIONAL WORK.

[The more important conclusions growing out of the remarkable tour of Mr. J. R. Mott, of the Student Volunteer Movement, to promote Christian life and work among the students of foreign lands, are summed up in Mr. Mott's report, which is now presented to the public in an attractive volume entitled "Strategic Points in the World's Conquest." Among other valuable information furnished by Mr. Mott is his testimony to the great value of the educational work being done in those lands by Christian missionaries. His tour occupied some twenty months of time. It was carried on in twenty-two different missions, including those of Europe, Australasia and Asia. He visited 144 universities, colleges and schools. He attended twenty-one conventions and conferences, where over 5500 delegates were present, of whom fully 3300 were students and teachers representing 308 institutions of higher learning. He met personally some 1300 missionaries, representing over eighty different missionary societies. Extensive interviews were held with hundreds of these, as well as with government officials, merchants, and many native pastors, teachers and students.

Such experiences gave him exceptional opportunities for pronouncing upon the importance of educational work as conducted under foreign missionary auspices. We have therefore gathered together from Mr. Mott's report several paragraphs bearing on this subject, which is the one before our churches during the present month.]

"SOME DOMINANT IMPRESSIONS."

"We confess that we started on this tour somewhat disposed to look upon educational mission work as less important than directly evangelistic work. A careful study of the question in four or five mission countries has led us to attach the greatest possible importance to educational missions. No country has done more to deepen this conviction than India. Without doubt educational missions have opened a larger number of doors for the preaching of the gospel than any other agency. They have furnished the most influential converts. They have done more than all else combined to undermine heathen superstitions and false systems of belief. They are to-day the chief, if not the only force to counteract the influence of the secular character and tendency of the government institutions of learning. In the interest of the ultimate success of the enterprise, we believe that educational missions would be abundantly justified, if they were doing nothing but teach science, history, philosophy, ethics and political economy, in their right relation to Christ."

"EDUCATIONAL MISSIONS IN INDIA OF TRANSCENDENT IMPORTANCE."

"If we would not think of doing without Christian colleges and universities in Christian lands, what could be more short-sighted and suicidal than to do without them in India. Nothing impressed us more than the mighty influence of such institutions as the Duff College, the Forman Christian College, the Lucknow Christian College for Women, and the Madras Christian College. Institutions like these should be multiplied and the amount of money expended upon them greatly increased. Occasionally we still hear persons interested primarily in direct evangelistic work speak disparagingly of educational missions. As well might the life-saving service disparage the light-houses.



"It is imperative that more be done to reach the educated classes of India.— Their numbers are surprisingly great. In compiling statistics for all India, we found that there are not less than 30,000 students in colleges granting the B.A., or some professional degree; and at east 70,000 students in the two highest classes of the high schools. Besides these students, there are tens of thousands of young men in India who have been students in the universities and colleges for a period of years. The number of students is not only large, but rapidly increasing. Statistics show that the total number who passed the entrance examinations in the ten years ending 1882-3 was 23,472. In the ten years ending 1890-1 it had increased to 41,467. The number taking the B.A. degree alone in the ten years ending 1882-3 was 2391. In the ten years ending 1890-1 it had increased to 7159. Moreover, the student class is steadily increasing in influence. Nearly all of the most important positions in the civil service which are open to Indians are filled by students. In attending the Indian National Congress, I was impressed by the large number of delegates holding university degrees. More and more India will be governed and its thought life moulded by the student class. The burning question is,

Shall this leadership be heathen, agnostic or Christian? It certainly will not be Christian unless there be in the present generation a great increase in the number of Christian workers among students.

"The more we studied the work of men like Wilder and Moorhead of Poona, Wright Hay at Dacca, Larson at Madras,



Girls' School, Shanghai.

Harriet House School, Bangkok.

and of the members of the Cambridge mission at Delhi, the more we were impressed with its very great value, and the more we wished that their number might be increased one hundredfold. Another vital need is a few men of commanding ability, backed by ample funds, to superintend the preparation and distribution among educated young men of the books embodying the best Christian thought of all ages. After visiting scores of book-stalls, my impression is that the forces of infidelity, skepticism and unitarianism are far more alert to the value of this policy than is the Church of Christ."

"STRATEGIC IMPRESSIONS OF EDUCATIONAL MISSIONS IN CHINA."

"The promotion of modern learning and the employment of modern educational methods are almost entirely in the hands of the missionaries. With the exception of about half a dozen government institutions,

all the real institutions of higher learning are under mission control. Therefore, missionaries are literally the instructors of the new China.

"We were informed by a man who is in a position to know, that it is highly probable the government will soon establish at all the provincial capitals institutions of learning run on modern lines. If this be done, they will at first have to look to mission institutions for Chinese teachers. If these government institutions are started, nothing should be allowed to prevent the missionary institutions holding the primacy which they now have. It should be kept in the interests of the kingdom of God. The impressive lesson taught by India and Japan should be heeded in time. The mission institutions should be kept so strong, and Christians should be brought into such close relation to any institution the government may form, as to forestall the forces of skepticism and rationalism, and prevent their having any prominent part in directing the new learning. Modern science is to-day one

of the strongest weapons in the hands of the Church of China, and Confucianism cannot withstand it. This weapon should not pass from her hands. It was our privilege to visit nearly all the mission colleges of China, and to study them with care. We know of no money expended on the mission field which is yielding larger returns when we view the mission problem in its entirety. These institutions, taken as a whole, are measuring up to the central purpose of educational missions as well as, if not better, than those of any other country. They are being conducted by a body of



Theological Class at Batanga, Rev. A. C. Gault, Teacher.

Chinese Theological Class.

men remarkably strong, both intellectually and spiritually. Not one of these institutions can be spared. All of them should be greatly strengthened. If money is wisely poured into this work during the next few years, it will do much to hasten the civilization of the country, and to give a truly Christian civilization to the China of the coming century."

"PERIL TO JAPAN FROM HER INSTITUTIONS
OF HIGHER LEARNING."

"In the government school system of Japan there are about 230 institutions of higher learning. This number includes the institutions from academy grade up to the famous Imperial University, which is the keystone to the educational arch. These institutions have 3500 teachers and about 50,000 young men and boys as students. Including all lower schools, there are over 3,090,000 male students in attendance upon the Japanese government institutions, and the number is increasing year by year. Years ago, General Grant said that the government school system of Japan was the best in the world. In no other country do government institutions wield so large an influence. They constitute the pathway to nearly all positions in the political, educational, professional and industrial life of the empire. It is not too much to say that as go the government schools of Japan, so goes Japan. The alarming fact is, that these institutions are purely secular in character, almost entirely lacking in moral instruction, and even anti-religious in their influence. We are told all that is Christian is eliminated from text-books taken from other countries. Less than 100 of the 3500 professors and teachers are Christians. We are informed that the others, if not indifferent, are either skeptics or atheists, and that some of the foreign teachers are godless and immoral. It would be difficult to measure the extent of the bad influence of such teachers upon the students of Japan. Possibly the greatest teacher in the empire tells students that only small men will believe in any religion. Another eminent Japanese teacher says that the only religion for Japan is science. The ex-president of the Imperial University openly states that nothing can be more fatal to the attainment of true knowledge than implicit faith in any religion. All Protest-

ants with whom we conversed regard the skeptical influence of the government schools as a great menace. When we asked Bishop Nicolai, the head of the Greek Church, what he considers the greatest peril to Japan, he replied, 'The irreligious character of the government schools, which cover the land.' The leader of the Roman Catholic Church gave the same opinion. Now a few of the teachers themselves in these government schools have expressed their conviction that moral instruction should have a much larger place. Even Marquis Ito admits that he has long felt great uneasiness on account of the lack of moral restraints and teaching in the schools. A burning question is, How counteract this powerful skeptical and irreligious influence? Without doubt there should be greatly increased emphasis on educational missions in Japan. Much good is being done by the small group of Christian colleges. We were surprised, however, to find so comparatively little being done in a country where work for students counts even more, if possible, than it does in India. In no other country is there such a disproportion between the number of Christian and of government institutions; although, we repeat, this is the last country where this should be the case. In America, the Church would not think of handing over the higher education exclusively to the State. It is still more perilous to do so in Japan."

SIXTY YEARS OF EDUCATIONAL WORK.

REV. W. A. SHEDD, OROOMIAH, PERSIA.

On the 18th of January, 1836, only two months after the arrival of Mr. Perkins and Dr. Grant, seven boys gathered in a basement room to learn their letters, and on the next day the boarding department was opened with seventeen more scholars. In 1838 Mrs. Grant began a school for girls, and doubtless her beautiful character and rare talents would have made a deep impression on her pupils, but her life was cut short only a year later. Female education really began when Miss Fiske came out in 1843. On October 16 of that year a historic event took place, when the bishop, Mar Yohannan, came into the mission yard, leading by the hand two little nieces, seven

and ten years old, and handed them over to Miss Fiske to keep as her own. That act represented a great advance and a direct repudiation of superstition and prejudice. In 1836 two village schools, taught by priests of the Old Nestorian Church, were opened in Geog Tapa and Ada. So the educational work began, in its three branches, male seminary or college, female seminary and village schools.

During these sixty years, 302 young men, about 200 of whom are now living, have been given certificates of graduation. Of the total number, 122 took a training course intended to fit for preaching, sixty a strict theological course and twelve a course in medicine. The figures are not at hand for the female seminary, but the number of boarding pupils has ranged from twenty to eighty each year. It is safe to say that 500 young men and an equal number of young women have been in these two schools a long enough time to receive permanent impressions. In the village schools the pupils have varied since 1839 from 300 to 2200 in number, and those who have learned to read can be reckoned by thousands. Surely there are data enough to form the basis of a reliable induction as to the results of this form of missionary work.

1. It must be candidly admitted that there have been not a few failures. Perhaps no one has been more marked than a high ecclesiastic in the Old Church, who in his lifetime did much not only to oppose the mission work, but also to overthrow common morality. Others have drifted into obscurity or have been driven to shipwreck. Offenses must needs come, and what school has no prodigal sons to mourn over?

2. It would be a mistake to claim for educational work the chief place in the establishment of the Church or the bringing of souls to Christ. It is true that the first revival in 1846 began in the seminaries and from them spread into the villages, and that in this and other revivals the evangelical Church was born. This only illustrates the fact that conversions occur in schools through preaching and revivals. A school cannot be a converting agency unless there be in it preaching joined with prayer and personal work. Preaching, on the other hand, without the aid of the school has been from the Day of Pentecost a power for the salvation of multitudes. So here in

Persia the educational work has not founded the Church, and, in most instances (I know of no exception) when a local church has been firmly established, there has been at least one convert of adult age, neither in mission employ nor educated in mission schools, who has been the foundation on which that church has been built by God.

3. The educational work has opened the way for evangelistic work. The missionaries were received as teachers and the school work opened the way for the preaching work. So native teachers have been received where preachers would have been rejected. Men who care nothing for religion are anxious to have their children taught in the schools. One of the greatest encouragements to me in the educational work has been to look over a class of boys, or to meet our graduates, and compare them with their fathers. The son may be lacking in the sturdy character one wishes to see, but his father may be a vagabond beggar who lives by deceit and whose name is fouled with crime. And some of these sons of unworthy fathers are men of strength and honor. Education has given such the opportunity to rise above their surroundings, it has opened the door into dark homes and degraded hamlets, and has prepared the way of the Lord in the desert land.

4. The educational work has furnished a large number of efficient workers in Christ's kingdom. Our preachers have all been taught in our schools. They have been the leaders and the most active workers. Without exaggeration the words of the apostle can be quoted with reference to many of them: "In journeyings often, in perils of robbers, in perils of mine own countrymen," etc. As a class they know and believe the doctrines that are fundamental to Protestant Christianity, and they have so preached that many confess the truth of these doctrines, who are not connected with our Church. Some of them have carried the gospel message far and wide. One is a useful missionary under another Church in Japan. Another has been a leader in the Stundist movement in Russia, and has labored from the Don to the Amur. Others have carried the printed word to almost every city of Persia and have met the inquiries and the objections of the "scribes and lawyers" of Islam in scores of places.

Not least are those who have remained in their homes, as mothers or as peasants, and have there borne witness. Mother-in-law against daughter-in-law is a common thing, and the bride is often the most intelligent and most godly member of the household.

5. The educational work has given stability to the Church. An open Bible is the distinguishing mark of Protestantism, and an open Bible demands a reading Church. Our schools have made the Bible a household book and the Church a reading Church. At the Jubilee celebration in 1885 hundreds of women rose in the audience to show that they were readers. Last winter I was talking with a young woman who was desirous of being admitted to the church. As I spoke of the difficulties which she must meet, with a smile she said she had no fear of them. She had a right to be confident, for she had borne for years the hatred of a husband, from whose violence she found refuge in the Testament. She has learned to stand alone, and so have many others.

6. The educational work has been a powerful leavening agency. Men respect education and the Christianity which gives it. Our graduates are known to the rulers of the land as men of character and culture. As physicians they are admitted to their harems. A higher form of Christianity than the formal, ignorant ritualism of the old churches is thus known, and the religion of Christ stands higher in their regard.

7. The direct results of educational work are great. There are districts still which are densely ignorant, but the difference is great in those places where schools have been maintained continuously. The gain is incalculable, even if spiritual matters be put to one side. I wish I could set any doubter down in one of the meetings of our graduates. One of the college graduates is busy with plans for the coöperation of the different parties, Nestorian, Protestant and Catholic, trying to find ways to broaden education and new openings for the young men. I do not know that I have ever felt greater pleasure than in addressing the hundred or so graduates of Fiske Seminary who assembled this year. A nation which has such mothers cannot but have a future full of promise.

Must we stop this work? Has it gone far enough? Has it failed? That is the

question which the Church at home must answer, and we are waiting for a reply.

AMERICAN SCHOOLS IN BRAZIL.

H. M. LANE, M.D.

The Presbyterian Mission North in 1870 started a training school in the city of S. Paulo, and made that the centre of its work. The Presbyterian Mission South had made Campinas, the same State, its headquarters, and there founded a training school.

The S. Paulo school grew very slowly and met with many difficulties. In 1887 it was, however, filled to its utmost capacity, and the mission had sixteen branch schools in the interior, having adopted the policy of starting some kind of a school wherever there was the nucleus of a church. With the formation of the Brazilian Presbyterian Church these parochial schools passed from the control of the mission, but the parent school in S. Paulo remained under the mission until 1895, when it went into the hands of the "Protestant College," a corporation chartered by the regents of the University of the State of New York, and having a Board of Trustees in the United States.

The institution now embraces two boarding departments—one for boys and one for girls; a mixed day-school, with graded primary, intermediate, grammar and high school courses; a normal course, for preparing teachers for Christian schools; two manual-training shops, with a graded course in wood work; a gymnasium or college course, which carries the students well into the Junior year of the American college course, and prepares them for professional studies, and a three years' scientific course. The lower school is called the "Eschola Americana," while the higher courses are known as "MacKenzie College," after the late John T. MacKenzie, who gave the money (about \$40,000) for the main college buildings. The whole institution, in all of its branches, has for its official title "The Protestant College at S. Paulo, Brazil." The aggregate matricula for the present year is 517, of both sexes, and all ages from five to twenty-five. Of this number fifty-one are matriculated in the college. During the last twelve years 5116 pupils and students have been enrolled in



The Protestant College at Sao Paulo, Brazil.
Officers and Students of Sao Paulo.

Mackensie College
Boarding Department.

school and college, of whom about twenty-five per cent. were free.

The day-school and two boarding departments have been more than self-supporting for several years, showing annually a handsome surplus, considering the number of free pupils they carry; this surplus is, however, consumed by the college, and in addition to this and to the support of two professors by the Board of Foreign Missions, it is obliged to raise \$2500 per annum to pay for its large corps of instructors and meet the incidental expenses of a complete college course with a quasi-university annex. From the very nature of the case the college can never be expected to become self-supporting.

It may be safely stated that the rich and prosperous State of S. Paulo owes its model schools and its progress in educational matters very largely to the "Eschola Americana."

Unfortunately the very mention of religion is prohibited in these new government schools. In the Protestant College the Bible is woven into the web and woof of the whole work, from the infant class to the highest college course. Most of the teachers are in it chiefly because of the opportunity for Christian work. We have abundant evidence that it is powerful as a direct Christianizing agency—in the consecration of the splendid corps of teachers trained in the school; in the lives of many of the pupils who have gone out, and in the influence of the children of the school upon parents.

In spite of its open, Protestant Christian work, the S. Paulo schools are full to overflowing. During the month of April alone 116 applications were refused. To obtain a place in one of the boarding departments, it is usually necessary to apply a whole year in advance.

The North Mission has also flourishing schools at Curityba, Larangeiras and Bahia. The South Mission removed its school from Campinas to Lavras Minas, where it is doing a great work, and has also a school at Araquary. The aggregate enrollment of Protestant schools of Presbyterian origin is upwards of 1000. The Methodist South Mission has several flourishing girls' schools and is pushing its work vigorously. Protestant education has won for itself an enduring place in Brazil and is recognized

as a power for good and its schools as models to be copied from.

All this vast country—one-fifteenth of the habitable world, three-sevenths of South America, stretching over thirty-eight degrees of latitude and forty degrees of longitude—a country fourteen times as large as Italy, with a population that may be safely estimated at 16,000,000, but with a capacity for supporting 200,000,000, is open to the Christian educator.

In one important particular, at least, the mission problem in Brazil, and we believe throughout South America, is very different from that in pagan lands. The missionary has not to wean men from gross pagan beliefs, setting up against them the pure gospel of Christ, and win men to a new faith, but rather to re-Christianize an intelligent and highly civilized people whose Christianity has been perverted, and who have lost sight of the standards of life found in their own belief—whose mental processes and moral natures have been warped by centuries of wrong teaching, which has robbed society of its ethical basis and Christianity of its spiritual significance.

MISSIONARY COLLEGES.

C. W. MATEER, D.D., TUNGCHOW, CHINA.

A few years since one of the oldest and most successful of the missionaries of the London Missionary Society in China said in a missionary meeting: "The great weakness of our mission work in Hankow is the want of an educational department." On several occasions members of other missions, in asking for graduates of the Tungchow College as helpers, have deprecated the home policy of their Boards in forbidding schools."

That the college is the ideal missionary school appears from the following considerations:

1. *A college education gives time and opportunity to produce a profound impression on the heart and character.*—Religion is preëminently a thing of the heart, and, as such, is generally best taught indirectly as the mind is prepared for its reception. Experience shows that those who accept Christianity in heathen lands are chiefly those who have been brought in contact with it for a considerable time, as pupils, employes, or neighbors. In conformity with this

principle it will be found that schools which keep their pupils long enough to give them a thorough education will realize their end most fully. They both Christianize and educate, and do it in a way which will best conserve both the education and the religion. Such schools will have to do for a time the work of both parent and teacher. Even boys who live in Christian homes generally find there a low standard of Christian character, and low ideas of Christian consecration. Until several generations have passed the Christian college must be the chief agent in training young men for great usefulness.

2. *A college education offers the best means of providing evangelizing agents for mission work, as well as able preachers and pastors for the churches.*—It is generally conceded that the great bulk of the work for the evangelization of heathen nations must finally be done by native agency. It is both impracticable and undesirable that missionaries from a foreign land should be permanently located in every heathen city and town. When once a vigorous, self-sustaining church is established in any heathen land, it will provide and train its own evangelists; but, in the meantime, every missionary needs such agents to multiply and extend his own influence and efficiency. Where shall he get them? Efficient and trustworthy agents must be trained for the work. In her weakness, the infant Church has not the strength to do this for herself, nor does she fully appreciate its importance. It falls naturally to the missionary. It is as much his duty to teach others to preach, as it is to preach himself. Men who have grown up in heathenism are not safe men, as experience has often shown. No amount of theological training will wholly eradicate their heathenism, and give a steadfast strength to their moral characters. They are not the men to bear independent responsibility, nor to carry on the work of organization beyond the supervision of their foreign teachers. To do this we need men trained in Christianity from their youth, in whose minds heathenism has always been antagonized and overshadowed by Christianity and whose moral principles have a deep root and a mature growth. These are the men to whom the oracles of God may be safely committed. A working majority of such

men in the ministry of a Church on heathen soil is essential to its success.

3. *Men trained in a Christian college will soon become an influential factor in both Christian and heathen society.*—In any community the educated men are the influential men. They control the sentiments and opinions of society. It will pay us better as missionaries to educate thoroughly one man who will exert through life the predominant influence of an educated man, than to educate poorly a half-dozen whose limited education gives them no position in society. An educated man is a lighted candle, and the uneducated will walk by his light. This is probably truer in China than in most heathen countries. The bulwark of Confucianism is its educated men. If we are going to displace it in the minds of the people and wrest from its educated men the position they now hold, we must provide men educated in Christianity and in Western science, who will be able to outshine them. Western science has everywhere a great and increasing reputation. Any man who is well versed in it, and who has at the same time a fair knowledge of the learning of his own country, will not fail to be an influential man in any position.

4. *Colleges form the most efficient means of promoting general education.*—In most heathen lands Christianity begins with the poor and the ignorant, but it does not stop there. It loves light—moral, spiritual and intellectual. Education is its natural ally, and to foster it is the especial glory and crown of Protestantism. At the present day Christianity has practically taken in tow the education and enlightenment of Western lands, and when she goes by her agents to heathen lands she cannot, and should not, leave them behind her. The chief contention of missions is with ignorance and superstition. It is their legitimate work as it is their wisest policy to promote the general intelligence of the people. The easiest and the quickest way to accomplish this is to found a college and give a thorough education to a few. They will become teachers and by their influence as well as their teaching will create and diffuse a desire for knowledge.

5. *The higher education of a college is necessary to counteract the rationalism which commerce and secular education are carrying*

to all heathen lands.—The wings of commerce are everywhere. Steam is carrying our modern civilization into every corner of the earth. With the good goes also the bad. While we sow the good seed, the enemy is sowing tares. The worn-out issues of rationalism will have to be fought over again in almost every mission field. It is contrary to the genius of Protestantism to try to evade these issues by keeping the people in the dark. We do not believe that ignorance is the mother of devotion. Protestant Christianity lives in the light. It educates always and everywhere. It is no more afraid of educated skepticism than it is of ignorant superstition. The conflict with this form of error is sure to come, and when it comes the brunt of the battle will fall, not on the foreign missionary, but on the native preacher and teacher. They are the parties assailed and *they* must be ready to make the defense. For this purpose the college and the high school are essential. No other agency is adequate. Nor will it do to be tardy. Skepticism generally comes in like a flood. To be armed in advance is half the battle. Secular education got the start in Japan from

which the cause of truth has suffered not a little. If Christian missionaries are wise they will lead the van in educational work, and secure in advance for Christianity that position in heathen lands which she now holds in Christian lands.

If the right means are used, the end—a Christian college—*can always be secured*. In order thereto, the important things are (1) the students must be largely drawn from Christian families; (2) they must be retained in the school through a full course of study so as to make a profound impression on their characters; and (3) the education given must not be such as will carry with it an overpowering inducement to enter on a life of worldliness whose temptations to vice they cannot withstand. In a word, *the whole policy of the school must be controlled by a supreme regard for its Christian character*. To a Christian Church just founded in a heathen land, a Christian college in successful operation is a centre of light and power for the whole region.

With necessary modifications, the same principles apply to schools for girls. With them also the high school or seminary is the most productive form of education.

PRESBYTERIAN MISSIONARY EDUCATIONAL INSTITUTIONS.

		MALE.	FEMALE.	TOTAL.
THEOLOGICAL CLASSES.				
Africa.				
Batanga	Theological Class.....	7		
China.				
Canton	Theological Department of College.....	13		13
Chefoo.....	Normal School for lay preachers	20		20
Guatemala City.	Theological Class.....	1		1
India.				
Fatehgarh.....	Training School for preachers....	8		8
Saharanpur	Theological Seminary.....	17		17
Japan.				
Tokyo	Meiji Gakuin	27		27
Brazil.				
Sao Paulo	Theological School under care of Synod of Brazil.....	13		13
Laos.				
Chieng Mai.....	Training School for Christian workers...	32		32
Persia.				
Oroomiah	Theological School (temporarily susp.)			
Mosul	Theological Training Class	5		5
Syria.				
Beirut	Beirut Theological Seminary	10		10
Tripoli				

COLLEGES.		MALE.	FEMALE.	TOTAL.
<i>Brazil.</i>				
Sao Paulo	Protestant College	517		517
<i>China.</i>				
Canton	Canton Christian College			106
Tungchow	Tungchow College			95
<i>Chile.</i>				
Santiago	Instituto Internacional.....	96		96
<i>India.</i>				
Lahore	Forman Christian College	299		299
<i>Persia.</i>				
Oroomiah	Oroomiah College	51		51
<i>Syria.</i>				
Beirut	Syrian Protestant College	302		302
HIGH SCHOOLS AND SEMINARIES.				
<i>China.</i>				
Tungchow	Hang Chow High School.....			65
Canton	Canton Female Seminary.....		183	183
Shanghai	Lowrie High School	47		47
Wei Hien	Boys' Academy	48		48
" "	Girls' High School.....		24	24
Chinan Foo	Memorial Boys' School	30		30
" "	Girls' High School		9	9
Nanking	Woman's Training Class		10	10
Ningpo	" " "		14	14
<i>India.</i>				
Allahabad	Boys' and Girls' High School			136
Ambala	Mission High School.....	507		507
Fatehgarh	High School	115		115
Jullundur	High School	466		466
Lodiana	Christian Boys' High School	93		93
Mainpurie	High School			166
Saharanpur	High School	141		141
Landaur	Woodstock School		116	116
Dehra	Jane Cross Memorial Training Home ..		4	4
Khanna	Summer Bible School			6
<i>Japan.</i>				
Osaka	Nanina Girls' School.....		40	40
Tokyo	Joshi Gakuin.....			105
"	Training School for Bible Women.....		25	25
<i>Africa.</i>				
<i>Chile.</i>				
Valparaiso	Escuela Popular			212
<i>Mexico.</i>				
Mexico City.....	Girls' High School		55	55
Saltillo	Normal School		45	45
<i>Persia.</i>				
Oroomiah	Fiske Seminary		200	
Teheran	Iran Bethel		78	
Hamadan	Faith Hubbard School		87	
"	High School			
<i>Siam.</i>				
Bangkok.....	Bangkok High School	100		100
"	Harriet House School.....		70	70
<i>Syria.</i>				
Beirut	Beirut Female Seminary		81	81
Sidon	Sidon Seminary		49	49
Tripoli	Tripoli Seminary		176	176

SUMMARY OF MISSIONARY SCHOOLS FOR 1897.

Theological Schools and Training Classes ..	12	India.....	10,978
Students	153	Japan	940
Colleges	7	Korea	230
Students	1466	Mexico.....	772
Number of Day and Boarding Schools	724	Persia	3285
" " Pupils.....	30,182	Siam	442
Distributed as follows :		Laos	253
Africa	693	Brazil	389
China	3687	Chile	307
Chinese in U. S.	147	Colombia.....	286
Guatemala	25	Syria.....	7748

Letters.

LAOS MISSION.

REV. C. H. DENMAN:—The occupation of the new northernmost station in the Laos field, provided for in the precious "Mitchell Memorial Fund," has at length been accomplished. The story of this advance move and the bright prospect that opens before this little band of Christian pioneers is told effectively in the following letter from Dr. Denman:

At last the long planned station is a fact. The rising sun of February 19 saw a band of weary travelers making the last stage of the journey whose object was the opening of Chieng Hai. We bade farewell to the friends in Chieng Mai February 8. Mrs. Dodd and Mrs. Denman rode in roughly fashioned sedan chairs, carried by two men, who changed frequently with others. The children were carried in a sort of cage, large enough to give them some room for wiggling. Mr. Dodd and I rode our ponies, and we were accompanied by carriers and by five elephants.

Hospitably entertained the first night by Licentiate Rev. Oon at San Sai chapel, we traveled for four days in the forest, and then stopped for three days, including the Sabbath, at the Christian village near Pa Pow. Kroo Panyo had entered upon his work shortly before. He has reorganized the Sabbath-school and established midweek services, one day for the women and the next for the men. It is hoped that the church will raise their share of the minister's salary.

The head prince of the city was suffering from rheumatism. He had tried all the native doctors, and declared it could not be spirits, as he had already offered ten pigs to appease them. He said, voluntarily, that if the physician would help him, he would never try spirit treatment again, but trust to him.

Four more days of travel brought us to "our home." Mr. and Mrs. Dodd have quarters in part of a semi-foreign house, belonging to one of the elders. Since our arrival the work has been pushed as rapidly as scarcity of workers and material admits, and we are gradually becoming more comfortable. The owners of Teak-wood are asking Chieng Mai prices, while we are offering about one-half, as there is no other buyer and hence no market. The people seem afraid, and are certainly afraid of work, but are coming a little more freely of late.

The Siamese commissioner has been very kind in many ways, but especially by assistance rendered the carpenters in obtaining material.

The medical work has steadily increased from the first day. Had we a hospital it would at present have at least five inmates. The number of patients treated in a little over a month is 140. Each is urged to give something for his medicine, and thus far the effort has been fairly successful. The receipts, including a few small accounts from last year's tours, being about fifty rupees.

Each patient carries with him a dispensary ticket on which is also printed John 3: 16. Several have received tracts and books as loans, which after having read they have returned.

The ladies especially have been busy entertaining callers, princess and people. The organ, Mr.

Dodd's violin, picture cards, and especially Lois and Katharine and their dolls, are unfailing means of entertainment.

Mr. Dodd, besides assisting in the temporal work, has been busy with his revision of Genesis and evangelistic work. He made a tour of several days in the vicinity of Muang Pahn, distant about a day's journey. Reports had been received of several who were deeply interested and desirous of being taught. Mr. Dodd was cordially received and entertained by the headman of the village. Many listened as he told the story of the cross and seemed much interested; one especially seeming anxious to learn and almost ready to give himself to Christ.

Two weeks ago the personnel of the station moved bodily to the village of Maa Kawn, where three nights were spent. The Christians seemed glad to receive us and especially the "mother teachers." On the Sabbath one person was received into communion, two others were restored to the sacrament, and three children baptized. Others are studying with a view to baptism.

In the city a Sabbath-school has been organized with about thirty members. A class learning to read, with an attendance of about twenty-five, meets every evening, while between thirty and forty attend Sabbath services, some of whom are not yet open Christians. Three presented themselves to the session for first examination, a few Sabbaths ago. Last Sabbath a visit was made to Nyung Leh, where there are about twenty Christians. Only three of that number can read, and the only elder is far from efficient. Sheep without a shepherd, indeed! With God's blessing we hope to be able to help them. News comes of several inquirers at a village a day's journey to the north, but we have as yet been unable to visit them. Mr. and Mrs. Dodd left the 25th for Chieng Saan, expecting to be gone about ten days. Thus work on all sides is promising. May the showers of blessing come. Pray, brethren, pray.

PEKING MISSION.

REV. F. E. SIMCOX, *Paotingfu*:—We have received into the kingdom six persons, all heads of families, aged from forty-six to seventy years. This we hope and pray is the beginning of a strong, progressive, spirit-filled church in that place. These persons have been known to us for over a year, and most of them have spent from one to two months' time with us studying the truth, and have given evidence of a sincere faith and trust in God and our blessed Saviour, Jesus Christ. One or two have given evidence of a remarkable change of heart and life—their heathen neighbors testifying that they are new men.

Their testimony is something to bring forth praise to God for his grace. Those baptized represent five families, and it is remarkable that all in these families are favorable to the gospel, and not a few have accepted it in person. With three and sometimes four generations constituting a family, what a wide influence these can have. Pray that they may lead all to our Lord Jesus. Several others asked for baptism, and we hope after a little more knowledge of the gospel, they, too, may be received into the kingdom.

HOME MISSIONS.

NOTES.

A cyclone early in July did much damage to the parsonage and church of Fulda, Minn. Five parsonage windows were blown in, and the chimney was blown down. The church windows were broken, the roof damaged and the chimney blown away. That church has a debt of \$1096. Altogether it is in the toils just now.

The amount contributed to Home Missions according to the Assembly *Minutes* was \$1,042,768. Of this amount \$800,770 passed through the treasury of the Board of Home Missions. The balance of \$241,998 must have been contributed to synodical and presbyterial missions, local chapels, city missions and in response to irregular appeals.

It may be of interest to note that one-third of our churches receive aid from the Board of Home Missions; one-fifth of our ministers are home missionaries; one-eleventh of the membership is in Home Mission churches; one-seventh of those added on examination were received into Home Mission churches; one-fourth of the adult and one-seventh of the infant baptisms were administered by home missionaries. The cost of our whole home mission work was only one-sixteenth of the contributions of the Church.

Evangelist Rankin writes from Pueblo, Colo.:

We have had a blessed week during the month in Denver Presbytery, in a new and unoccupied field, in a country district.

We held the meetings in our gospel tent and people came seven and eight miles to the services. There were over twenty-five hopeful conversions, and many backsliders reclaimed. About \$400 was subscribed toward building a little church.

Rev. Harlan P. Cory, of Tusculum, Tenn., says:

I am more and more deeply impressed with our responsibility among the mountain people.

With sixteen counties in North Carolina that are purely mountainous districts included in our presbyterial bounds and school work established in but three of them, surely there remaineth much land to be possessed. The reputation of our schools is disarming prejudice and we could place many schools if the means were at hand.

T. B. Aldrich caught the spirit of Home Missions and uttered timely warning when he wrote that beautiful poem:

UNGUARDED GATES.

Wide open and unguarded stand our gates,
Named of the four winds, North, South, East and West;
Portals that lead to an enchanted land
Of cities, forests, field of living gold,
Vast prairies, lordly summits touched with snow,
Majestic rivers sweeping proudly past
The Arab's date-palm and the Norseman's pine—
A realm wherein are fruits of every zone,
Airs of all climes, for lo! throughout the year
The red rose blossoms somewhere—a rich land,
A later Eden planted in the wilds,
With not an inch of earth within its bound
But if a slave's foot press it sets him free.
Here it is written, Toil shall have its wage,
And Honor honor, and the humblest man
Stand level with the highest in the law.
Of such a land have men in dungeons dreamed,
And with the vision bright'ning in their eyes
Gone smiling to the fagot and the sword.

Wide open and unguarded stand our gates,
And through them presses a wild, motley throng—
Men from the Volga and the Tartan steppes,
Featureless figures of the Hoang-Ho,
Malayan, Scythian, Teuton, Kelt and Slav,
Flying the Old World's poverty and scorn;
These bringing with them unknown gods and rites;

Those, tiger passions, here to stretch their claws.
In street and alley what strange tongues are loud,
Accents of menace alien to our air,
Voices that once the Tower of Babel knew!
O Liberty! white Goddess! is it well
To leave the gates unguarded? On thy breast
Fold Sorrow's children, soothe the hurts of fate,

Lift the down-trodden, but with hand of steel
 Stay those who to thy sacred portals come
 To waste the gifts of freedom. Have a care
 Lest from thy brow the clustered stars be torn
 And trampled in the dust. For so of old
 The thronging Goth and Vandal trampled Rome,
 And where the temples of the Cæsars stood
 The lean wolf unmolested made her lair.

THE FEMININE SIDE OF HOME MISSION LIFE.

MRS. MARGUERITE WEEKS.

[In our May number, page 333, our readers found an article entitled HOME MISSION REMINISCENCES, by *Rev. Thomas J. Weeks*, of Tacoma, Washington, over the vivid word pictures of which probably they both laughed and shed tears. The following from Mrs. Weeks is no less amusing and no less pathetic. Such glimpses of both the masculine and the feminine sides of home mission experience must quicken and deepen intelligent and helpful sympathy with the men and the women who are called to it.]

My mission life experiences have not been as varied as those of my husband, having the home duties to manage with the accompanying anxieties, the planning of expenditures to meet our limited income, without becoming involved in debt, but a portion of my time has been devoted to duties outside of domestic work. At the first I was called to superintend the juvenile portion of our mission flock which I found greatly in need of training, most of the children having been sadly neglected. They were shy—darting into the woods or around the cabin corners when approached—barefooted, with unwashed faces, and unkempt hair. Visiting their homes and mothers, I found much untidiness and mismanagement—nothing cheerful in or about the home. By degrees I quietly and cautiously suggested a change in household management, inviting them to our mission home, which I endeavored to keep neat though devoid of elegance. At first they were timid, but after a while their visits became quite frequent, and they would ask me all sorts of questions, as to household matters and management. Sometimes they would bring old garments to me, to be “fixed over,” or ask me to trim their hats and bonnets. I well remember a mother bringing her five children to me, asking if I would look after

them till she returned from shopping, which was in a half day. Meantime, the little ones grew hungry and cross. Their questions regarding the culinary department, cooking, etc., were numerous.

After a little their homes began to assume a more tidy appearance; their children and husbands coming to the mission service with more regularity, taking much more interest. Little flower gardens were cultivated at nearly all the lowly cottages, and flowers in the windows. Large bouquets were brought by the children to the mission services and placed around the missionary's platform. All this had a refining influence, and in time the confidence and affection of the people were won. Only three weeks ago two pairs of our former charge traveled 100 miles by water to have my husband unite them in marriage.

During the first year of our mission life, husband was frequently absent, at different stations, and I was expected to conduct the regular service, superintending the Sunday-school, leading the singing and reading a sermon.

Our daughter, fifteen months old, had recovered from a fractured limb, and was fretful, expecting me or her father to take sole care of her. Having to preside at the organ during our church services, I had to resort to various methods in order to manage the organ and child. One way was, to fix a dry-goods box half way between the organ and pulpit, in which I placed her, with toys to amuse her, when husband and I were engaged, but at times when she would not be thus amused, while my duty was at the organ, my husband held her, during the singing, then passed her to me, the congregation taking all as a matter of course.

I found the women of our flock very imitative, my hat or bonnet, dress and cloak being frequently quite accurately duplicated.

In visiting from house to house, we met with many and peculiar experiences. One mother with eight children was busily engaged at the washtub, with bare feet, and an old blanket pinned around her. On another occasion we made a call on Saturday P. M., the mother appearing exhausted, as she threw herself into a chair near the table, remarking, “I am tuckered out, after bathing the brats,” meaning her dear

little ones. Then, as she stretched her weary limbs under the table, her feet came in contact with something. Upon examination she exclaimed, "There's another." She had missed one. The little fellow had fallen asleep.

At the first of our mission experiences, the people had a great mania for dancing, commencing at 7 P.M., continuing till morning light. On one occasion I was curious to ascertain the way these entertainments were conducted and managed to get a peep into the hall, where I witnessed a sad sight. Fifteen to twenty mothers were on the floor recklessly dancing, a dozen babes bundled in a corner of the room on the floor, crying. During the interval of dancing, the mothers would rush to their babes to nurse and quiet them; then drop the little ones and on to the dance. This is an outline of some of my missionary experiences.

COMMON SENSE IN CHURCH BENEFICENCE.

Rev. W. J. Gregory, pastor of the First Church of Nichols, N. Y., has a model method of managing his Church benevolences, which is worthy of consideration by other wise stewards of the Lord's house who are seeking for the best plan. There is nothing novel or particularly striking about it. It is an intelligent common-sense way of doing the business. He has issued an address to his congregation of which the following is the opening paragraph:

As members of the First Presbyterian Church of Nichols, we have fellowship with one another and duty to the work of the gospel in our community.

By virtue of that membership we have fellowship also with a large body whose name is the Presbyterian Church in the U. S. of America, and duty to the work of that body throughout our own land and the world.

The work of the Presbyterian Church is managed by "Boards." These are merely agencies of the Church. In her yearly meeting, called the "General Assembly," the Church hears the reports of the Boards of the work done in the year past, and directs them as to the amount and kind of work which they are to do during the coming year.

On the following pages will be found an outline of the work of the various Boards and of the amount of work which the Church has directed them to do during the present year. Fuller information will be given from time to time in leaflets to which our attention is due, and in the missionary periodicals.

Let us aim to do our full share in the work of the Church and to lend ourselves more heartily to the work of the gospel at our own doors.

Then follows a succinct yet complete statement of the work and claims of each of the eight Boards of the church. Of the Home Board he says:

The Board of Home Missions is the oldest of the Boards of the Church. It aims to send the gospel to the new and destitute parts of our country; to reach alike the boys who have gone West and the churches that have been left poor by their going.

The thousands of immigrants from every land that pour into ours, most of whom need the gospel far more than anything else, are to be reached by this Board. The Spanish-Americans of our Southwestern States, kept down and in the dark by the superstitions of popery, hear the pure gospel as we send it to them through this agency.

The pagan superstitions of the Alaskans are dispelled by our home missionaries.

The demands of this field are constantly growing, yet for two years we have been so slack in providing means for our agents to work with that almost no new work has been taken up, while many who sorely need help have been turned away empty.

Loyalty to Christ and loyalty to our land ought to make us zealous to do more than we are asked, for the average cost of the work planned for this year is but one dollar per member; 1,730 missionaries, 12,763 new members, 150,000 in congregations.

After fully and impartially defining the scope and claims of each Board he presents the whole scheme as follows:

SUMMARY OF THE FOREGOING.

Cause.	Aver. memb's Share	Total Needed.	Prop'n of the whole, percent.	Offering Second Sunday of
Home Missions..	\$1 00	\$930,000	31½	Nov.
Foreign Missions.	97	900,000	31	Jan.
Education	16	150,000	5	Oct.
S. S. Work	22	200,000	7	May.
Church Erection.	16	150,000	5	July.
Aged Ministers ..	21	200,000	7	Sept.
Freedmen	27	250,000	8½	Dec.
Academies	16	150,000	5	Feb.
	\$3 15	\$2,930,000	100	

His concluding remarks are worthy of special thought:

Such is the work of the Church, and the share the average member is called to take in it. How shall we be sure of taking the part that we ought?

I. By remembering that is a part of the work of the Lord Jesus Christ given into our hands. That is the only excuse for bringing it to your attention, but surely it is reason enough. Our love to him will lead us to make sure of doing our full part in his work.

II. How much the share of each member is, whether more or less than that of the average member, must be left to each conscience. No one has authority to dictate to another, and if this part of our Lord's business be done conscientiously by each no one will want to dictate.

III. Most people find it wise to keep the Lord's money separate from other funds. There is certainly a blessing on the growing practice of putting aside from every sum of money that we receive *God's share first*. If this be done regularly there will be no trouble in finding the amounts needed for religious and beneficent purposes.

As your pastor, I would not for a moment think of asking any one to do more than his share. As Christian people, I am sure no one would wish to do less.

I ask each one to consider these parts of the work for Christ and to decide conscientiously what part he should take.

Seek to enlighten your conscience by Scripture, by prayer and by the need before us.

Above all else, add prayer, consecrating your gifts to the Master's service.

Affectionately your pastor,

W. J. GREGORY.

Every congregation thus watched and tended will be found easily doing its part. If every pastor would adopt *and work* such a plan there would be no Board debts.

THE PRESBYTERIAN CHURCH IN MONTANA.

REV. T. V. MOORE.

The beginnings of Presbyterianism in Montana are somewhat obscure. There exists a tradition of a Cumberland Presbyterian minister having come to Fort Benton with his wife as early as 1857 as a missionary to the Indians.

In 1864, however, came a young man to work among our own people. The Rev. George Grantham Smith, now of Bald Mount, Pa., writes: "I reached Bannock in June, 1864, went from the Third Presbytery of Philadelphia, had been ordained by it in May of that year. My work in Montana was confined to Bannock, Virginia City and adjoining camps and ranches. There was no Presbytery, no church, no Sabbath, no minister of the gospel of any name when I entered Montana. The 'bed rock' of the church in Montana is Presbyterian. I preached the first sermon, organized the first Sabbath-school and church. It was hard 'prospecting' in those days. . . . I left Montana in May, 1866, passed through Helena on the way to Fort

Benton, and down the Missouri to the States."

No permanent results of a visible nature remained of the labors of these early preachers. And when the Rev. Sheldon Jackson, superintendent of Home Missions for what was called the Western Territories, including all that vast region west of Iowa and Minnesota to Oregon and California, and stretching north and south between the Mexican and British lines, tried to organize a Presbyterian church in Helena, August 1, 1869, there was not, probably, another church of this order nearer than Walla Walla, Corinne, Utah or Fargo.

The members of this first Presbyterian church in Montana were eleven women and one man.

Here is a striking illustration of the part which earnest women have played in the growth of the Christian Church. It has been often thus since that Sabbath day when Paul, a stranger in Philippi, wandered outside the city gates by the river seeking what he supposed was a place of prayer, for the Jews of that distant heathen city, but found certain women gathered together. He spoke to them. God opened the heart of Lydia to the word. And the first Christian church in Europe was planted in the hearts of women. So it was here. And Christian women have never ceased to be the strength and hope of this Church.

Although this organization never became technically perfect, because no man was found for an elder, yet it was nevertheless the real beginning of the First Presbyterian Church of Helena.

The reason why it did not continue steadily forward from that day was failure to obtain a minister.

THE ORGANIZATION OF 1872.

When Mr. Jackson again sought his scattered sheep in 1872, great changes had occurred in the States. On Friday, Nov. 12, 1869, in the city of Pittsburg, the two divided hosts of Presbyterianism, the "Old School" and the "New School," were formally joined together into one reunited body. This union of forces, with consequent reorganization, gave not only economy of strength and greater efficacy, but better than that, it brought with it

large increase of momentum, great quickening of the life and energies of the whole Church. (Within the next twenty-five years the united Church more than doubled its size and strength.)

One of the chief motives in the reunion was more aggressive home missionary work. Dr. Jackson returned to Montana in 1872, with five ministers, four young men, the Rev. James R. Russel, Rev. William S. Frackleton, Rev. Josiah Welch and Rev. William C. Rommel, and one older man, Rev. Lyman B. Crittenden, all of them Princeton Seminary men. They had been appointed by the General Assembly at Detroit, May, 1872, to plant, not a church only, but a new presbytery in Montana. Mr. Welch never got to Montana, but went to Salt Lake City instead. Mr. Rommel, although one of the original five intended for Helena, did not arrive until the autumn of this year. The other three, with the indefatigable Sheldon Jackson, proceeded to organize churches in Gallatin City, May 30, 1872; Bozeman, June 2; Hamilton (Gallatin Valley), June 3; Virginia City, June 5; Deer Lodge, June 9; Missoula, June 12, and Helena, June 15—seven churches in sixteen days. Of these four abide to this day, of which Helena is the largest.

The way was prepared in Helena by Rev. J. R. Russel coming two weeks before the organization and preaching in the court house. Twenty members were now found to join themselves together. Of these, six of the former organization still remained.

Rev. J. R. Russel continued in charge as minister until the arrival of Mr. Rommel in October.

The Presbytery of Montana was organized in the courthouse in Helena the Monday following the organization of this church (June 17) with Sheldon Jackson, James R. Russel, William C. Frackleton, ministers, and A. T. Williams, elder, representative of this church. Its jurisdiction included the Presbyterian churches in Utah as well as in Montana.

Such is the beginning of organized Presbyterianism in Montana.

THE CHURCH IN HELENA.

We may distinguish four periods in the life of this church. They may be called:

1. The period of early growth—seven

years, extending from the organization in June, 1872, through the labors of Rev. J. R. Russel, Rev. W. C. Rommel and J. D. Hewitt, down to the spring of 1879. 2. The period of vicissitudes—six years from the departure of Mr. Hewitt in 1879 through the labors of Rev. George G. Smith (not the one previously mentioned), Rev. W. Scott Stites, Rev. William B. Reed, Samuel A. Harlow and up to the second year of the present pastor's work in the beginning of 1885. 3. The period of expansion—seven years, opening with the great revival in the beginning of 1885 and extending to the occupancy of the present edifice in March, 1892. 4. The period of consolidation—five years, from March, 1892, until the present time.

EARLY GROWTH.

This was in many respects the most important and happy stage in the church's life. Like the days of childhood it is remembered by those who lived through it with a vividness and delight which almost obscure subsequent history from their view. These were days of beginnings, always so fascinating to contemplate. The first church was built under Mr. Rommel's pastorate, and furnished complete, even to hair cushions, under Mr. Hewitt's, at a cost of about \$12,000. An energetic Ladies' Aid Society was established, which still survives. It was a time of struggle for existence, and the raising of money was a prominent part of church activities. But there was no little earnest spiritual work done by the ministers, there were conversions to Christ in considerable numbers for Montana in those days, and at least one time of distinct revival when special services were held for a week by Mr. Hewitt (beginning May 13, 1877), and several united with the church. The church increased its gifts and by the end of this period seems to have reached the point of nominal self-support; at least, it became independent of the Board of Home Missions.

This period, too, was not without its serious difficulties. Probably the general atmosphere of a community in which the ladies could seriously propose a dance to raise money for the church, and two gentlemen engage in a "lively scrimmage" which "threatened pistols" in a discussion over the minister's sermon on "Blessed are

the pure in heart"—such an atmosphere probably was less favorable to Christian growth and the obstacles greater in the way of church work than at any time since in the history of Helena. The great fire of 1874 swept the town. The depression and exodus two years later, in 1876, took away members who could ill be spared. In the very midst of this general depression the beloved minister, Mr. Rommel, left (in August, 1876), and the church remained for more than six months without a minister, while even the two original elders, Mr. Pyle and Mr. Williams, were both absent. But in spite of all this the church held bravely on.

VICISSITUDES.

Would that this happy condition might have continued! But here the church enters on a period which, as a whole, it will never be pleasant to contemplate, in spite of some very bright features in it.

The resignations of elder, deacon and trustee at the congregational meeting of December 16, 1878, indicate that trouble seriously affecting the inward life of the church had arisen.

This period, however, was not without its bright side. For the most part the church was happy in the character of its ministers. Faithful, devoted, able men, Rev. George G. Smith, Rev. W. Scott Stites and Rev. Samuel A. Harlow, ministered to it and all did good work, which still abides. Substantial advances also mark the time. A parsonage was built. The beginning of work at the Northern Pacific depot was made, resulting in the subsequent establishment of a promising church.

ENLARGEMENT.

The beginning of the next period is sharply defined. Among those who came among us in 1884 were Col. Charles Bird, an army officer, and Rev. and Mrs. T. A. Wickes. These were earnest laborers for Christ and thorough believers in prayer and personal work. Our membership rose from 95 in the spring of 1884, to 158 in the spring of 1886, and by 1889 to 232. The whole church was lifted to a higher plane and entered upon a new era of fuller life, broader activities and more vigorous growth. It has been a different church ever since.

The enlargement of this period was in many other ways besides in the number of

communicants. Now first the church became really self-supporting. It is true that it had long since ceased to ask aid from the Board of Home Missions.

This period ended as it had begun, in a remarkable revival under the leadership of Francis Murphy, the noted gospel temperance worker, who came here in the summer of 1891. But there were important differences in the two revivals. In respect to origin, in the earlier one God seemed to move first, and it literally fell upon us. In the later, man seemed to move first, and God wonderfully helped us. The earlier one began in our own church after months of secret prayer and spread through the city. The later one began rather in active effort, and was a union movement from the first. In respect to the class of people reached, the later movement affected men chiefly and reached deeper down in society, to a class which our churches had hardly touched. In respect to permanence of results, we still mark those of the earlier revival of 1885 as lasting gains in our church's life. It is hard to point to any fruit of the later one that remains with us to-day.

It should not be forgotten that in the enlargement of this period, external circumstances were partly favorable, although not wholly so. These were years of special enlargement for Helena as a city. They were "boom" times in business. Such times are not the most favorable to spiritual growth. Many get absorbed in the pursuit of money. Excitement and extravagance ran high, and some indeed were swept away by covetousness and worldliness. But on the other hand, the incoming tide of immigration during these years brought us great accessions of strength. Those who came in among us during this period have been an enormous factor in the subsequent progress of the church.

Complete statistics of what our church has done in these twenty-five years are not obtainable. But partial statistics show that there have been gathered into our membership 638 persons, 378 of these by letter and 260 on confession of Christ. For the remaining items statistics can be found for only one year of Mr. Hewitt's ministry and the fourteen years of my own. These show that in these fifteen years seventy-one adults and 170 infants have been baptized.

And the church has contributed in the same fifteen years: To congregational purposes, about \$57,000; to beneficences, something more than \$10,218; a total of more than \$67,218.

This review of our church's life story will suggest many reflections to us all, some of which may be merely limited. Foremost, it suggests thanks and praise to God for all his goodness. It suggests the great harm and sin of dissensions in the church. "If any man destroyeth the temple of God, him will God destroy. For the temple of God is holy, which temple ye are." And also it suggests the great blessing of unity and concord. It shows the supreme importance of the lay members feeling a deep personal interest in the church and standing by it through all times. Ministers are strolling, migratory. They come and go. But you remain and your children. It proves the disadvantage of frequent changes in ministers, and the value of the pastoral relation over that of stated supply, which must be annually renewed. It shows the essential importance of thorough conversion, and building up of the people on the Scriptures. Where are the 638 members who have been of this church? Some have gone elsewhere, some gone home. But many have gone back to the world, forsaking not us only, but worse, the Lord Jesus Christ himself. It demonstrates the need of system and order in all church work, as in other business, and shows that quality will tell in the long run more than quantity. It illustrates the wholesome reflex influence of beneficence upon the life and generosity of the church itself. It has impressed me anew with the importance of preserving our records complete, and all documents that relate to the church. It has reminded me painfully that we have not been as quick as we should have been to assimilate and use the valuable material which comes among us in the persons of new members.

Finally it has brought again vividly to our minds the memory of those beloved ones who once stood with us in the work and fellowship of this church, but who have heard God's call and gone from this sphere of their earnest strivings to their rest, from labors to reward.

There are to-day in the Synod of Montana 37 churches, with 2054 communicants.

Concert of Prayer For Church Work at Home.

JANUARY	The New West.
FEBRUARY	The Indians.
MARCH	Alaska.
APRIL	The Cities.
MAY	The Mormons.
JUNE	Our Missionaries.
JULY	Results of the Year.
AUGUST	The Foreigners.
SEPTEMBER	The Outlook.
OCTOBER	The Treasury.
NOVEMBER	Romanists and Mexicans.
DECEMBER	The South.

THE OUTLOOK.

An intelligent and reliable outlook implies retrospect. We must take our bearings by looking backward as well as forward. This is, and has always been, the method of the Board of Home Missions in its estimates upon which all its appropriations are made.

It does not seem to be generally known throughout the Church that the Board has always been thus careful, but all readers of the annual reports ought to have discovered this fact. In the Annual Report of 1894, on pp. 6 and 7, there is an instructive view of receipts from the principal sources for ten years and a careful estimate based upon the result. The expenditures for the following year were adjusted according to this estimate, but brought somewhat below it in view of the existing debt.

Opening the report of 1896, we find on the first page this sentence: "It was therefore necessary to retrench so as to bring all appropriations safely within the probable receipts of the year." This was faithfully done and resulted in the reduction of the debt more than one-half.

The statement that has somehow gained credence that the Board has been in the habit of making its appropriations on the basis of the Assembly's recommendations to the churches of the amount that ought to be raised, is without foundation in fact, and is also without probability even if the reports of the Board did not disprove it, since the Board has never in a single instance appropriated as much as the Assembly has recommended.

The estimated expenditures for the current

year have been made after the customary method, so that the obligations assumed, plus the debt, \$147,276.96, fall within the average receipts of the past five years. As these five years fall wholly within the period of the financial depression which has afflicted the country and deranged money matters both commercial and ecclesiastical, it seems to be a reasonable expectation that the receipts for the current year will enable the Board to close the year without debt. But all depends upon the fidelity of sessions and congregations keeping interest and enthusiasm at white heat throughout the year. The four months of the current year for which we have returns are the vacation months during which receipts are always light and irregular. For these months the receipts as reported by our treasurer on another page have fallen off in the aggregate \$12,338.98, though the Women's Board gained \$2547.79 over the corresponding months of last year.

There was an encouraging gain of \$6990.20 during the month of July over the month of July last year. This gain was in receipts from individuals and the Women's Board. It is an interesting fact that while the loss in receipts from individuals during the four months, April-July, was \$10,907.75, there was a gain in July, '97, over July, '96, from the same source of \$4703.37.

There are other considerations that must be noticed in the outlook. Of these the condition of business throughout the country is not the least important. If there is to be improvement, it must be a growth, and not a miracle. The impulse of better times is evinced in the increased receipts in July over the preceding months—for this increase comes from living sources and not from legacies, and overcomes the decrease in legacies and regular church collections.

Another hopeful sign is the fact that the Church at large is coming to take a livelier and more intelligent interest in the affairs of the Board and the great work committed to its care. If pastors and elders will read carefully the reports of the Board, the cause will be greatly advanced. There come continually to the secretaries letters from pastors asking for information which might be found in the abstract of the Board's annual report, which is always published in the Assembly's *Minutes* and more

fully in the bound volume of the *Annual Reports* of the Boards, which every pastor is supposed to have. Much of it is also published from time to time in *THE CHURCH AT HOME AND ABROAD*.

Let us glance at the outlook on the great and growing field. Much work has been neglected and much suspended during these years of debt and depression; and now, with the early dawning of new prosperity new developments are making in mining regions in South Dakota, Minnesota, Montana, Utah, Washington and Alaska, which call loudly for a battalion of the bravest and best men that can be found. But every one knows that the Board cannot now do as it did fifteen or twenty years ago in such cases.

To Klondyke the rush of multitudes is like that of '49 to California, of '59 to Colorado, and of '64 to Montana. Klondyke is more easily reached now than either of those other regions were at the times mentioned. Yet the sufferings will be as great at Klondyke as in those other places in their early days. In 1864 flour sold in Montana at \$1.50 a pound. Flour is now selling at Klondyke at \$2 a pound. But still men go, and the gospel which availed for the civilization of our wild Western frontier will be as badly needed in the now famous Alaskan gold fields, and there are brave capable missionaries who are ready to go in the name of the Lord, just as men went in the earlier days to our Western frontier. But how shall they go except they be sent?

The Klondyke communities will be permanent. The gold deposits of that region have been known for years to be rich and extensive. Dr. Sheldon Jackson's reindeer will help to provide freight lines and food and raiment. The climate and soil make certain lines of agriculture possible. Pasturage exists for herding. Men are ready to invest money in all of these things, but money has not yet sought investment in the interests of the kingdom of God in that region.

[After this article was in type the intelligence reached us that money for such investment had been offered. Men were also ready, saying, "Here am I, send me." An account of the prompt action of the Board may be found on page 159.—EDITOR]

Letters.

NEW YORK.

REV. MORTON F. TRIPPE, *Salamanca*:—The Allegheny field of the Seneca Mission comprises four reservations, viz., Tuscarora, Tonawanda, Allegheny and Cornplanter in Pennsylvania, with a total Indian population of 2039.

The whites on these reservations may safely be estimated at 5000, almost all living in villages on the Allegheny reservation. These settlements for the most part are on lands leased by the Seneca nation, authorized by act of Congress.

Because of the liquor traffic all are centres of corruption to our Indians. Sandwiched between these white settlements our Indian villages are subject to constant inroads from vicious white men, who, with liquor and licentiousness, come only to degrade and destroy.

Scenes of debauchery are witnessed in some of these white villages that would shame in brutality the cowboy revels of a western border town. Brutal fights and horrible assaults upon Indian women made drunk for the occasion are not infrequent.

A strict or even partial enforcement of the laws of the State would put a stop to these outrages upon decency, but appeals to white officials are in vain.

Even the law of the United States against the sale of intoxicants to Indians is so perverted as to become a source of great evil to our people. Under the "fee system" of the Federal Courts, Deputy United States Marshals, assisted by Indians, are tempted to "put up jobs" on irresponsible persons and permit the guilty to escape. Tramps are taken to Indian homes, money is furnished, liquor procured and given to Indians who thus are fitted as witnesses.

These, by the carload, at enormous expense to white tax-payers, are sent to Albany, Utica or Auburn to attend the sessions of the Federal Courts. The herding together of male and female for access to saloons tends to destroy all good in our people. Instead of stopping the liquor traffic, its curses are multiplied.

A law of New York reads as follows: All Indians who heretofore contracted or shall hereafter contract marriage according to the Indian custom or usage and shall cohabit together as husband and wife, are and shall be deemed and held to be lawfully married and their children legitimate."

"Custom and usage" among the Pagan Indians is for a man to live with a woman until the "bargain is broken." There is no ceremony whatever. Divorce is as simple—it is separation. While the Pagan Indians have regarded this "custom or usage" as sufficient, the Christian Indians have not so regarded it. They have insisted upon the usual forms of marriage observed among the whites.

Indians thus "living together" on becoming Christians and desiring to unite with the church have always been married by the missionaries, and this has been the custom or usage of this mission for seventy years.

Added to such adverse conditions are the peculiar difficulties of the field itself. There are five churches on four reservations. On the Allegheny reservation, which is forty miles long, there are

two churches. These reservations and churches are not contiguous. They are far separated. To supply each once a month costs an outlay in travel of one-third of the working days of the year. The time of the missionary must be spread over an immense territory.

The work must be prosecuted mainly by native helpers. These have an imperfect English education. The success of the work depends upon their discretion and fidelity.

Necessarily progress must be slow. Nevertheless there is an advance each year. One church edifice at Onoville on the Allegheny Reservation has been dedicated and another building at Tuscarora is almost finished. Special services have been held on all the reservations excepting Tuscarora. Stated services by the missionary or native helpers are held at different points. On an average from eighteen to twenty different services are held each week.

Some new work has also been undertaken among the Pagan Indians. As it is possible, the work is pushed steadily and persistently.

An Industrial School is greatly needed. Five hundred Indian youth are not in school. A Christian school is needed.

The government schools are closed to our Indians. There are four hundred Indian children of school age and at least one hundred youth who do not attend any school. Our reservation schools are inadequate. These Indian children ought to be put into an industrial school and kept there until their habits in life are formed. A Christian school where they can be kept away from the corrupting influences of reservation life is an imperative necessity.

Our New York Indians, the remnants of the once famous Iroquois, ought to be treated generously by the Christian people of the Empire State. We now share their heritage, out of which the Iroquois were driven by force of arms or by vilest fraud, and it is not too much for them to ask and receive an education fitting them for the duties and responsibilities of a Christian civilization.

Our State laws concerning Indians should suffer a thorough revision.

With certain limitations all of the civil and criminal laws of the State should be extended over these reservations.

While I do not believe that they are ready for "land in severalty" and citizenship, they ought at least to have the privileges accorded to aliens residing in our country.

Indians are orderly and law abiding if they understand the law. Hence the law should be so revised and published that all our Indians could have some idea of the nature of the statutes which govern them.

We need the same aid we received last year.

While the white man's settlements and laws are a snare to our Indians and an obstacle to the progress of missionary work among them, yet this work must be prosecuted to the uttermost.

These Indians are poor. We cannot get money from them, but we can get Christian work.

We must not pauperize them, but aid them enough for encouragement only. We ask no more.

We ask from the officers of the Board a most thorough visitation of this field.

REV. HENRY G. DEAN, *Peru*:—There has been much of encouragement and little of discouragement, which may be due to the fact that I have been looking and praying for the former and expecting it and have had no desire to find the latter and so have not looked for it. We are united and moving forward.

The last year has been the hardest financially that this community has seen in many years, and yet the minister was paid up two weeks before the close of the year. More money has been raised for the benevolent objects represented by the Boards of the Church, and we have paid \$110 on the manse debt and spent a considerable sum on repairs.

Spiritually the past quarter has been a season of harvesting.

MINNESOTA.

REV. C. C. HOFFMEISTER, *Lake Crystal*:—I have worked hard this quarter, but the fruits are not visible. Mine seems to be the joy of the sower rather than that of the reaper; and it appears sometimes that the work of the home missionary is nearly all sowing. But then the Bible speaks mostly about the sowing of the good seed of the kingdom. Not much is said about the reaping of the harvests.

I arranged to observe the Week of Prayer at Lake Crystal, insisting upon the members attending, and laying emphasis upon the point that the interest taken during that week would determine the question of holding revival meetings afterward. The other churches held no services during the Week of Prayer, but all told we had no more than a dozen or fifteen in attendance. The Methodist minister who has the crowd told me not long ago that this town is dead; that he held revival services last winter for five or six weeks to little purpose, and that he did not propose to do anything of the kind this year. If I am correctly informed, our church has never before observed the Week of Prayer. The people did not seem to comprehend what it was for. Some say, "the revival business," as they express it, has been overdone in this place, meaning that improper methods have been employed by incompetent evangelists, till the people have lost interest and faith in such matters.

Mr. Bell and myself agreed to hold meetings at Watonwan, and did so for four nights, when all was broken up by the blizzard, unusually severe even for this section. Those people have the least capacity for religious truth of any I have ever met, and preaching has apparently as little effect upon them as rain upon a duck. I went down there yesterday and found that the young people were to play a comedy in the church next Friday evening. Of course they have been rehearsing for some time; and with such doings no wonder they have no mind for anything solid. With that kind of a scheme on hand what was the use of holding meetings, blizzard or no blizzard? However, I believe that there is no malicious intent in their action. They are lacking a proper sense of the fitness of things. They are undoubtedly a curious lot. The only thing to do on this field is to keep everlastingly at it. So far as the town church is concerned, considering the long time it has borne little fruit, though drawing from the Board, it would seem to have been keeping everlastingly at it already. We

are to sow beside all waters, which certainly must include such fields as this. I shall still hope and labor for better things.

REV. DANIEL P. GROSSCUP, *Long Lake*:—The peculiar feature is what seems to be a determination on the part of many of the people dwelling about the church not to be found inside of it. I am not charging this to my own account, for it is not the first of it. This was a great annoyance to my predecessor. Of a town of 300 people but thirty will attend church services. I have not given up. I am introducing new or varied services and am going to try every orthodox way to win them into the services. Am now trying the people's responsive services. Am just beginning. There is no quarreling. The ladies have organized an aid society recently. The financial gains to go to improving the church building and making it inviting.

Maple Plain:—This congregation improves. The Ladies' Aid society has lately put shutters on the windows, improved the entrance door, built a curtain room for primary class Sunday-school, etc. They have sent a "lifter" to Macalester College of \$20. They and the Endeavor and Sabbath-school have also contributed to other objects.

Crystal Bay:—Attendance growing. I think the spiritual and financial atmosphere good. Balance of \$24 debt on organ has recently been paid.

REV. T. E. MARKUS, *Rock Creek*:—It seems to me that our Swedish people are becoming more and more interested in the work of our church.

It is different at Bethlehem, where we have no house of worship, and many other denominations are crowding in. The community has been visited by about ten preachers this week who call themselves *free-free*, they are against all denominations, and think they are the only ones who are right. They put every possible hindrance in our way. But new settlers are coming in and everything looks promising for the future.

REV. T. A. AMBLER, *Two Harbors*:—Our work is progressing very well. The hard times affect us to an extent not heretofore felt. Yet the membership is increasing; our Sabbath-school is prospering. We will go off the Board and be self-supporting at the expiration of our present agreement.

UTAH.

REV. ARTHUR T. RANKIN, *Box Elder*:—Presbytery appointed Rev. Dr. Wishard to visit Corinne and see if any place could be procured for services, and anything be done to revive the church. Our building was destroyed by a storm and the material sold before I came; and the membership of the church reduced to one elder and three ladies. I had preached there ten times in the schoolhouse and once in the opera house, while the trustees of the school were restrained by court from letting the house for religious purposes. It was decided to secure a very dilapidated building—the audience room has been furnished for a carpenter shop and the vestry for a stable. It reminds one of the birth-place and workshop of Jesus. The furniture and pews have been removed to another town. The house is kindly offered by the bishop free for three

years if we will fix it up. We have saved from the wreck of our house, pews, pulpit table, lamps, organ, bell and a beautiful baptismal font and communion set, "Presented by Rev. and Mrs. Sheldon Jackson." Let the friends of the missionary moderator help us preserve these names in the memory of our Lord. A silver plate of the pulpit says, "Presented by Rev. G. L. Mott, Flemington, N. J." As the writer and his family have reason to thank the ladies of the church for a box, and one of its members for the New York *Observer* and a magazine for our ladies' society, I wonder if they would not help put all these things together and have a minister stand behind that honored name every Sunday afternoon and speak for God and men.

The bell, a gift of a good lady in the East, is now swinging in the courthouse in Brigham, having been rented for a dollar a month. It rings the hours day and night. Would it were in Corinne to call the people to worship. For last summer it called me up at five A.M. every Sunday to irrigate the chapel lot; and now it calls me from three to five the same sacred morning, to water fruit, flowers and garden. Who will help us to put these things to their sacred use in Corinne, Utah, where the first Christian church was planted, the first free school established, and the liberal party was born? At Corinne and Brigham the only Christian Sunday-schools and preaching places are situated in a country of 8000 inhabitants.

APPOINTMENTS.

S. C. Faris, D.D., Candler and Weirsdale,	Fla.	P. W. Brown, Kansas City, Grandview Park, Kans.	
H. Keigwin, Presbyterian Missionary,	"	L. R. Smith, Oakland and Bethel,	"
C. M. Fisher, Los Angeles, Grandview,	Cal.	S. Olinger, Riley and Sedalia,	"
S. R. Denner, D.D., Long Beach, 1st,	"	E. M. Halbert, Idana, 1st, and Mulberry Creek,	"
H. N. Bevier, San Francisco, Memorial,	"	D. M. Grant, Guston and Cloverport,	Ky.
J. H. Rennie, Ouray, 1st,	Colo.	L. J. Adams, Louisville, Calvary,	"
C. Fueller, Lake City, 1st,	"	J. Lanman, Princeton, 1st,	"
L. M. Bernal, Trinidad (Spanish),	"	A. J. Thomson, Kuttawa and Chapel Hill,	"
S. W. Griffin, Enid, 1st, and Spring Valley, O. T.	"	F. Marston, Manchester and North Jellico,	"
S. W. Mitchell, Beaver and stations,	"	J. R. Bennett, Sand Beach,	Mich.
P. D. Munsell, Westminster, Riverside, Cal-	"	G. D. Sherman, Evart, 1st,	"
vary, Cooper and Winnview,	"	E. H. Vail, Elmira and Boyne Falls,	"
E. M. Landis, Stillwater, 1st, and Yates,	"	E. Smits, Alamosa, Fife Lake and station,	"
D. I. Jones, Chandler, Clifton and New Salem,	"	H. Wilson, Mackinaw City, 1st,	"
H. C. Williams, Nowata and Alliance,	"	E. H. Bradfield, Beaverton, 1st, and Gladwin,	"
R. C. Rowley, Brooks and Nodaway,	Iowa.	2d,	"
S. Alexander, Mount Ayr, 1st,	"	A. H. Carver, Duluth, Lakeside,	Minn.
J. W. Day, Panora, 1st,	"	W. C. Laube, St. Paul, Bethlehem, German,	"
W. S. Shiels, Keokuk, 2d,	"	G. E. Keithley, West Duluth, Westminster,	"
K. J. McAuley, Crawfordsville, 1st,	"	G. H. Haystead, Kerkhoven, 1st,	"
A. B. Cooper, Columbus Junction,	"	D. A. MacKenzie, Grand Rapids,	"
W. B. Phelps, Sigourney,	"	R. Drysdale, Burbank, Hawick and New	"
W. D. Malcom, Atalissa, 1st,	"	London,	"
D. Mouw, Hoppers,	"	E. L. Coudray, Barnum and Moose Lake,	"
D. S. Hibbard, Lyndon, 1st,	Kans.	J. M. McInnis, Western and Lawrence,	"
D. G. Richards, Walton and Welcome,	"	L. P. Paulson, Minneapolis, 1st, Norwegian,	"
J. S. McClung, Argonia and Pleasant Unity,	"	J. Dobias, Tabor, Bohemian,	"
T. F. Barrier, Wichita, Endeavor and Bethel,	"	D. E. Evans, Minneapolis, House of Faith and	"
J. P. Viele, Maxson and Quenemo,	"	Columbia Heights,	"
J. W. Quay, Burlington and Big Creek,	"	G. G. Matheson, Pastor-at-Large,	"
D. M. Moore, Valley Township,	"	J. F. McLeod, Herman, 1st,	"
J. C. Beyer, Great Bend,	"	W. H. Sinclair, St. Croix Falls, 1st,	"
H. M. Johnson, Spearville,	"	W. Douglas, Maine and Maplewood,	"
A. Schaffer, Covert, Kill Creek and Rose	"	G. L. Guichard, Utica, Union,	"
Valley,	"	T. D. Acheson, Mendenhall Memorial,	"
H. M. Shockley, Phillipsburg, 1st, and Long	"	E. McClusky, Kansas City, Hill Memorial,	Mo.
Island,	"	C. L. Reynolds, Pastor-at-Large,	"
M. Bowman, Fairport, Plainville, Shiloh and	"	C. Memmott, Ash Grove, Grand Prairie and	"
station,	"	Mt. Zion,	"
E. B. Wells, Hill City and Moreland,	"	J. M. Swander, New Cambria and Pleasant	"
J. M. Batchelder, Osborne, 1st,	"	Ridge,	"
A. C. Keeler, Norton and Calvert,	"	E. Teis, Weston, 1st,	"
W. B. Brown, Wakeeney and Hays City,	"	J. B. Brandt, D.D., St. Louis, Tyler Pl.,	Minn.
W. M. Carle, Bow Creek, Logan and Pleasant	"	H. W. Marshall, Alliance, Cornwall, Mar-	"
Hill,	"	ble Hill and Whitewater,	"
H. H. Gane, Belleville, Scandia and Scotch	"	W. Goessling, Bethlehem, German,	"
Plains,	"	J. W. Millar, Havre and station,	Mont.
M. Phillips, Fairmount, Hoge and Lowmont,	"	F. W. Pool, Helena, Central,	"
T. D. Davis, Pastor-at-Large,	"	A. R. Griggs, Pony, 1st, and stations,	"
C. W. Backus, D.D., Argentine,	"	J. C. Sloan, Pastor-at-Large,	Neb.
		W. E. Bassett, Valentine and Norden,	"
		W. N. Steele, Hansen,	"

J. H. Montgomery, Champion, 1st,	Neb.	C. D. McDonald, Grafton, 1st,	N. D.
A. Snowden, Ashton, Austin and Rockville,	"	M. Stitt, Beaulieu and McLean,	"
O. A. Elliott, Lincoln, 3d,	"	J. S. Hamilton, Cavalier and Hamilton,	"
F. A. Mitchell, Utica, 1st, and Gresham,	"	J. C. Templeton, Burns, Harney and station,	Oreg.
W. Nicholl, Millerboro and Willowdale,	"	W. T. Wardle, Portland, Mizpah and station,	"
W. R. Adams, Osceola,	"	W. S. Wright, Mt. Tabor and Sellwood,	"
C. W. Lowrie, O'Neill, 1st,	"	A. H. Bauman, Bethany, German and stations,	"
R. M. L. Braden, Pastor-at-Large,	"	J. E. Snyder, Portland, 3d,	"
R. L. Wheeler, D.D., South Omaha, 1st,	"	M. Drew, Portland, Westminster and station,	"
K. Boude, Omaha, Bedford Pl.,	"	W. T. Scott, Fairview and stations,	"
W. B. Lower, Florence and station,	"	F. H. Fruiht, Damascus and Eagle Park,	"
G. Williams, D.D., Blair, 1st,	"	M. Robertson, Knappa and station,	"
V. Losa, Zion, Bohemian,	"	A. A. Hurd, Bethel and Springwater,	"
W. A. Galt, Blackbird Hills and Bethlehem, Indian,	"	E. W. St. Pierre, Portland,	"
N. G. Sunby, Ceresco, 1st,	"	A. Robinson, Hillsdale, Mt. Olivet,	"
J. D. Kerr, Omaha, Clifton Hill,	"	J. A. Townsend, Yaguina Bay and Yaguina City,	"
J. B. Wrightsman, Farmington, 1st, and stations,	"	J. S. Butt, Groton, 1st, and Hufiton,	S. D.
A. McIntyre, Aztec and Flora Vista,	"	A. Glendenning, Eureka,	"
W. S. Brown, Sand Lake,	N. Y.	G. E. Gilchrist, Gary, 1st, Lake Cochran and Lone Tree,	"
D. N. Grummon, Binghamton, Ross Memorial,	"	J. P. Black, Castlewood and Hamlin,	"
F. W. Kirwan, Cannonsville and Lordville,	"	G. B. Reid, Raymond,	"
M. F. Tripp, Seneca Mission (Indian),	"	I. S. Simpson, Union and Lake,	"
G. Runciman, Cattaraugus Station (Indian),	"	J. Eastman, Flandreau, 1st (Indian),	"
J. L. Harrington, Middle Granville,	"	A. Kalohn, Germantown,	"
J. F. Humphreys, Beekmantown,	"	W. W. Harris, Kingsport and Reedy Creek,	Tenn.
J. E. Tinker, Rockstream,	"	T. Campbell, Knoxville, Lincoln Park,	"
W. S. Crane, Pike,	"	A. McLaren, St. Paul's and Westminster,	"
F. A. Valentine, West Fayette,	"	C. M. Shepherd, Evanston, Union,	Utah.
W. Hay, Bethany Centre and East Bethany,	"	J. H. Meter, Richfield and Monroe,	"
A. S. Wright, Oceanside,	"	T. J. Weeks, Gig Harbor, Rosedale and stations,	Wash.
J. C. Long, North Bergen,	"	A. N. Smith, Bessemer,	Mich.
E. J. Lloyd, Whitestone,	"	L. F. Brickels, Colby, Masonville and station,	Wis.
J. S. Gilmore, Congers,	"	G. C. Mousseau, Green Bay, French,	"
D. J. Lawson, Margaretville,	"	J. H. Black, Big River, Oak Grove and Trim-belle,	"
J. W. Keller, Livingston Manor,	"	T. M. Waller, Cadott and Chetek,	"
G. S. Parent, Fairville,	"	B. H. Idsinga, Milwaukee, German,	"
R. A. Ward, Huron, 1st,	"	A. A. Arny, Verona, 1st,	"
R. G. McCarthy, Pastor-at-Large,	"	A. C. Stark, Milwaukee, 1st, German,	"
C. T. White, Hebron,	"	F. T. Bartel, Melnik, Racine and Caledonia,	"
G. Gerrie, Milnor, 1st,	N. D.	A. Rederus, Cato, 1st, and Niles,	"
M. J. Doak, Lucca, 1st, and Enderlin,	"	M. Breeze, Cambridge and Oakland,	"
T. Hickling, Elm River and Hendrum,	"		
A. Edington, Neche and station,	"		
C. McKibbin, Forest River, 1st,	"		
W. H. Hunter, Canton and Crystal,	"		
J. P. Schell, Conway, Ramsey's Grove and Medford,	"		

—It was the New Testament which led Rabbi Lichtenstein into the light—a copy of the New Testament which nearly thirty years before he had taken out of the hands of a teacher to prevent him from reading it, and which had lain in his drawer for a generation, till the anti-Semitic agitation which culminated in the Tisza-Eszla trial led him to turn his thoughts to it and to look into it. He expected, he said, to find thorns, but he found roses; he expected to find that the book of the Christians breathed hatred, but it breathed love. The opening of the book of the new covenant was like the opening of a box of precious ointment, and his room was filled with fragrance which was of heaven. He resides

in Budapest, and adheres to his position that he can do more for his brethren as one of themselves not baptized. A major in the Austro-Hungarian army once asked him to tell how he had come to receive the Christian religion. He replied: "When the plans for the construction of a railway between St. Petersburg and Moscow were laid before a former emperor of Russia, and the engineer pointed out how the line would run with many curves and windings, his majesty took the pencil and, drawing a straight line from St. Petersburg to Moscow, said, 'So must the line run;,' and so I have drawn a straight line from the Old Testament to the New."—Rev. Andrew Moody, D.D., of Budapest, in *Free Church Monthly*.

Young People's Christian Endeavor.

A Christian on duty—that is the meaning of Christian Endeavor.

* * *

One Presbyterian Endeavor society reports thus : While we are far from being what we hope to become, we are striving for the best things.

* * *

The peril to be guarded against, writes Dr. Babb, is that our young soldiers may look upon the dress parade as the chief if not the only duty for which they are enlisted.

* * *

The convention was a continuous feast of good things, writes a correspondent from Santa Rosa, Cal. Readers of the *Golden Rule* who remained at home have enjoyed the feast.

* * *

Twenty-five cents for foreign missions and twenty-five cents for home missions from each Presbyterian Endeavorer this year—this is the resolution unanimously adopted at the Presbyterian Rally in San Francisco.

* * *

The members of the Church who sustain the principal means of grace of the Church and most faithfully coöperate with their pastor, are the real Christian Endeavorers, whether they belong to an organization of that name or not. This is the opinion of Dr. Remick, as given in *The Presbyterian*.

* * *

Mary Lowe Dickinson expresses the hope that when those who enjoyed the convention share what they received with those who stayed behind, we may have such inspiration and cheer and strength as shall be like leaven in the dull mass of our more sluggish experiences, and shall permeate our home work with a nobler purpose, a higher spirit, a more abundant life.

* * *

A pastor writes, "I first realized the possible value of my young people's society when the delegates returning from a general convention reported with earnestness bordering on enthusiasm the very sort of things with regard to missionary work and systematic beneficence that I had been long trying to instill. I seemed at last to have found an Aaron and a Hur to sustain my hands."

* * *

Have you seen the dainty little booklets of the Hero Series, prepared by V. F. P.? Nan Inta, Bishop Crowther and Neesima Shimeta, three trophies of Christianity from lands but recently en-

lightened, are worthily classed among such heroic characters as Marcus Whitman, Captain Gardiner and Dr. Van Dyck. The life story of each is admirably told, and the booklet may be slipped into a letter. Printed by Mary Ashton, 13 N. Warren street, Trenton, N. J.

* * *

The General Assembly of 1896 approved the Christian Training Course and commended it to the favorable consideration of pastors and other instructors of the young. The Assembly of 1897 repeated the commendation, and recommended that the young people of the Presbyterian Church devote one of their regular meetings each month to the course. Outline C, as presented this month, is reproduced in the form of a folder, and is ready for distribution. The Program for October will appear in our next issue. Look into this matter carefully.

* * *

The consecration meeting is not for the purpose of consecrating ourselves over again, as though our last consecration had expired, but for the purpose of exalting the true meaning of consecration and of rising to its higher planes. This explanation is given by the Rev. W. F. McCauley, who adds : We need one service a month that shall be especially personal in character, wherein we apply the truth particularly to our own needs rather than exert our strength in exhortations to others. A skillful leader will encourage the members to frankness and honesty in speaking of their spiritual condition and purposes.

* * *

At the International Christian Endeavor Convention just closed in San Francisco, our Presbyterian Board of Home Missions distributed a most attractive leaflet souvenir. The story entitled "First and Last," enclosed within dainty covers, illuminated in the convention colors, is a true sketch from the life of the mountaineers. A brief statement of the work conducted by the young people's department, which adds to the value of this little memento, is also given. A limited number are still on hand at our Home Mission headquarters, and may be had at ten cents (10c.) each, upon application to the Literature department, Room 714, 156 Fifth avenue, New York City.

* * *

The Christian Endeavor movement has effected a change in the expression of the life of the Church, writes Mary Lowe Dickinson in *The Independent*. The icy people have thawed, the dumb have

learned to speak, the stiff people have unbent, the far-away folks have drawn closer together. It has meant a mighty multiplication of all the Church's philanthropic agencies; for it has made participants of spectators and brought a multitude of warm hearts, that lingered on the outskirts of Christian helpfulness in touch with the world's sore needs. It has meant the transforming of weak or faltering disciples into manly and womanly soldiers, who need not spend a lifetime in girding on their armor.

* *

The Westminster Press issues a leaflet by Julia McNair Wright entitled "The Sacred Tie," the nature of which may be judged by the following excerpt: Carelessness of parents in allowing young people to enter society prematurely and unguarded, and to form engagements while their own characters have attained no stability, the choosing of life partners on the most trivial grounds, all these lie behind the growing and terrible evil of divorce, which ends many an unhappy because hasty marriage. The example and teaching of parents should uphold the bond of marriage as beautiful and sacred, taking hold on the one hand upon the sweetest sanctities of religion, on the other upon the fundamental conditions of social and national life.

* *

The new publications of the Board of Home Missions should be in the hands of the missionary committee for distribution. The following are the titles of the more recently issued leaflets:

- No. 75. Summary of Home Mission Work for 1896-97.
- No. 76. Our Future, if Three Threatening Evils are not Checked.
- No. 77. Unthought-of Results of Home Missions.
- No. 78. Especially Needy Home Mission Fields.
- No. 79. Where Rests the Responsibility for the Salvation of our Land.
- No. 80. The Unpublished Chapter on the New Building.
- No. 81. Further Curtailment of Home Mission Work Disastrous!
- No. 82. Satan's Master-stroke.
- No. 83. How Far Home Mission Work Has Been Affected by the Hard Times.
- No. 84. Result of the Neglect of Our Own Home Mission Work.

Any of these leaflets will be supplied upon request in such quantities as may be desired, to any Presbyterian Young People's Society. Address Literature department, Room 714, 156 Fifth ave., New York.

* *

The Westminster Shorter Catechism was completed by the Westminster Assembly of Divines, about November 19, A.D. 1647, and was presented to the houses of the English Parliament, on the 25th and 26th days of the same month. It was approved by the General Assembly of the Church of Scotland, July 28, 1648; by the English Parliament about September 5, 1648; and by the Scottish Parliament, February 7, 1649.

It was adopted by the Synod of New York and Philadelphia as a part of the constitution of the Presbyterian Church in the United States of America, May 29, 1788.

These statements of fact are found on the title-page of a new edition of the Shorter Catechism just issued by our Board of Publication. The use of this beautiful booklet will make the work of committing to memory the questions and answers a delightful task.

* *

Missionary and literature committees are now perfecting their plans for the winter's work, and the Board of Foreign Missions, 156 Fifth avenue, New York, is ready to aid them in the effort to develop an intelligent interest in the greatest work in the world. The following leaflets are furnished free of charge:

- Missionary Facts and Principles.
- The Triumphs of Modern Missions.
- Nuggets from the Annual Report of 1896.
- An Epistle to the Churches.
- Monthly Concert of Prayer for Missions.
- Three Pertinent Questions Answered.

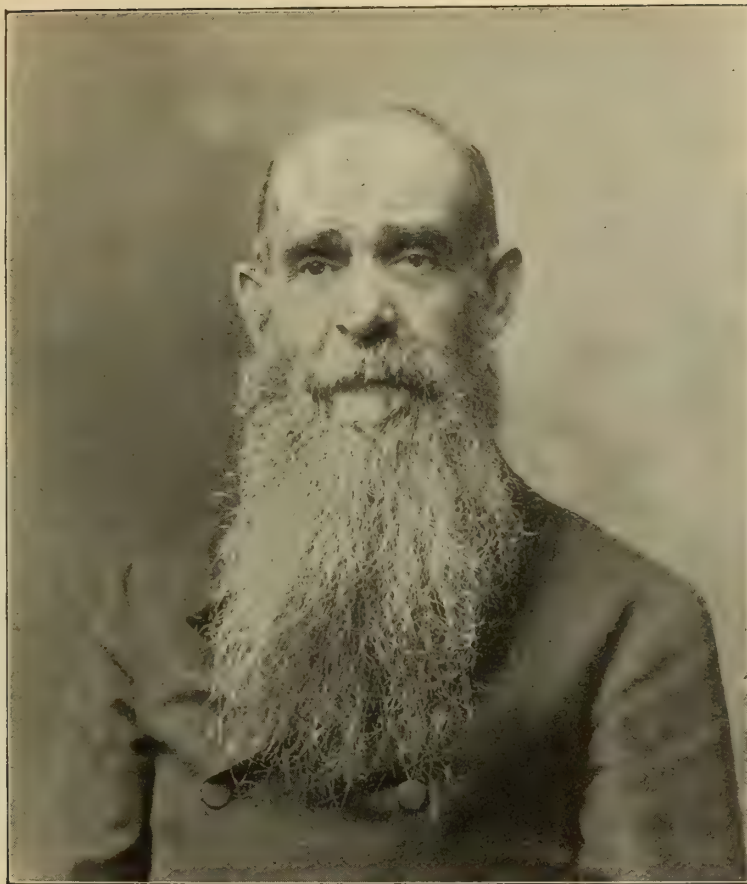
The following more extended leaflets will be sent on receipt of the price named:

- Facts on Foreign Missions, 5 cents.
- The New Light in Ancient Places, 3 cents.
- A Brief for Foreign Missions, 5 cents.
- Foreign Hospitals and Dispensaries, 5 cents.
- Medical Mission Work in India, 10 cents.

Send for a sample copy of each, that you may know which will be most useful in your society.

* *

The victories of life are won, not on the fields where the decisive struggle takes place, but in the obscure and forgotten hours of preparation. Success or failure lies in the hands of the boy long before the hour the final test comes. The student thinks he can waste his opportunities and still fit himself for the critical moments in his mature life by hard work when the hour strikes, by energetic special preparation when the time for action comes; but specific preparation is impossible to the man who has neglected general preparation. No man ever yet made a really good speech who had not made long, thorough and painstaking preparation; not specific preparation for the particular occasion, but general preparation for all occasions. It is the thoroughly trained man who shines when he is suddenly called upon; under the pressure of the moment all his faculties come to his assistance, and into fifteen minutes of talk he condenses the thinking of months or years. Tap an empty man and you will get nothing; tap a full man and you will get the best there is in him.—Condensed from *The Outlook*.



Rev. Hunter Corbett, D.D.

Courtesy of *The Winonian*.

The Rev. Hunter Corbett, D.D., who has been a devoted and faithful missionary in China since 1864, has done excellent service during his recent furlough in this country. His eloquent appeals in behalf of the Christless millions of that vast empire have awakened new interest in missions.

* * *

The Journal of the Germantown First Presbyterian Church relates the following incident: A little girl received ten cents and arranged to dispose of it by saying first, "This penny is God's, the second is for papa, the third for mamma," and so on until the tenth was reached: "This," she said, "is for Jesus." She had kept none for herself, and her mother said: "You have already given one to Jesus." "No," was the quick reply, "the first belonged to him, this is a present."

* * *

A suggestive remark is made by "Hadji," who writes the series of articles "As Seen Through

American Eyes" in *North and West*. Speaking of the low wages paid to natives he asserts that an American burns up the day's wages of a Chinaman every time he lights a cigar, while his bill for shaving alone for the year would more than support two Christian school-teachers during that time; and then adds: We have not touched the subject of giving yet; and one reason is that *we do not know what good the little we have to give may do.*

* * *

A traveler who did not believe in missions visited Fiji, and counseled a Christian chief to give up his faith in the Bible, which he said was no longer believed by the cultured intellect of Europe. The chief pointed his visitor to a huge stone, and then to a large oven on the hillside, and told him that on the one they were formerly accustomed to murder their captives and in the other to bake them for eating; "and that," he added, "is what we would have done with you if the Bible had not come here."

A Little Letter in Rhyme

Dear friend,

The world is wide

In time and tide

And - God is guide:

Then, do not hurry.

That man is blest

Who does his best

And - leaves the rest.

Then, do not worry.

Faithfully yours,

Charles F. Deems

Copyright, 1889, by Wilbur B. Ketcham.

LET YOUR LIGHT SHINE.

MATTHEW 5 : 16.

Writing in the volume "Thoughts for the Occasion" on the outward manifestation of salvation, the Rev. E. P. Stevens says: "He who is consciously saved must of necessity demonstrate the fact in his life. It is impossible for one to be a real Christian and keep others from knowing it. [Eph. 2 : 10.]

I may show that I am a Christian (1) by manifesting a Christly spirit in word and deed; (2) by identifying myself with the church and willingly assuming a reasonable share in the responsibilities of its work; (3) by witnessing for Christ; (4) by my companionship and associations; (5) by the choice of my pleasures; (6) by being personally interested in the salvation of others; (7) by living a consecrated life."

OUR YOUNG PEOPLE AND HOME MISSIONS.

REV. JOHN SINCLAIR.

It has been clearly demonstrated in the Presbytery of Mankato that the young people of the Church, whether designated as Endeavorers or not, are prepared, if the way is opened, to throw themselves heart and soul into home mission work. To the appeal last year for a special thank offering there was a most hearty response. A good sum was contributed, and there is no reason to believe that this interfered in the least with contributions to the Board through the regular channels.

Young people are glad to have placed in their hands, by the powers that be, some definite piece of work, which they may look upon as distinctively their own.

In one of his misty philosophical works Thomas Carlyle creates a character who was in the habit of saying that he had as much fire in his soul as could burn up the sin of the world. In the souls of the youth of the Presbyterian Church there is fire, at a white heat, which if concentrated on a definite object would carry everything before it. In the home mission field there is plenty of aggressive work to be done. Why may not the General Assembly delegate to the young people of the Church the doing of some definite piece of work involving the raising of \$50,000 or more? Nothing will so effectually bind our young people to the Church as the doing of practical work that tends directly to lead souls to Christ.

Through the courtesy of the Rev. E. M. Deems, Ph.D., of Hornellsville, N. Y., the face of his sainted father appears on this page in connection



C. F. Deems, D.D.

with the "Little Letter in Rhyme." Many have read with deep interest the Autobiography of Dr. Deems, a notice of which appeared in a recent issue.



Famine Sufferers at Jhansi, India.

Courtesy of The Oxford Journal.

FAMINE RELIEF IN INDIA.

The Rev. J. B. Ely, missionary of the Presbyterian Board at Jhansi, India, writes, April 22, 1897, to the Christian Endeavor Society of Oxford Church, Philadelphia, as follows :

The Jhansi district is a division of the northwest province of India, containing 1640 square miles, or about one-third less than the State of Delaware, while its population is more than 683,000, or almost five times that of Delaware.

Relief work is an important method of aiding the famine sufferers. All who are able to work are sent out each morning to labor at making roads. A man doing such work receives seven pice per day, equal to two and three-fourths cents in the United States, while a woman receives five pice, equal to two and one-quarter cents. This is barely sufficient to provide food enough to keep them alive. In the entire northwest province over one million persons are on the relief works.

Much of the aid given is very practical. For example, six thousand yoke of oxen have been

given to poor farmers in this district, which will make it possible for them to prepare the soil for the rains expected by the middle of June. These oxen were bought at the rate of five dollars per yoke. Seed corn has also been given, which will greatly aid the farmer. Tools are sometimes given to workmen, when absolutely necessary to help them earn a living.

Julian Hawthorne, an American writer, who has just spent a few days in Jhansi, expressed his firm conviction that "Christianity is the only solution of the India problem." He said it was refreshing to find little Christian communities of honest men whose faces shine with the presence of the Holy Spirit.

Sad as the famine is—and it cannot be described—it is no sadder than the recent news from our Board that it is necessary for them to cut down work, and to send no more missionaries this year.

India will never be able to care for herself until her people allow Christ to care for them.

Christian Training Course.

BIBLICAL, HISTORICAL, MISSIONARY.

(For Young People's Societies and Other Church Organizations.)

OUTLINE C. THIRD YEAR.

BIBLICAL.

The topics follow the sections of the book, *Our Sixty-six Sacred Books*, by Rev. Edwin W. Rice, D.D. They may be followed by the single student alone, but in Class are intended to be set forth by proof-texts, paragraphs, etc., read aloud as a Bible Reading. The "Questions" under each Study will excite interest and furnish themes. Each one should bring to the meeting his own copy of the book for reading and reference. See Hints.

STUDY.

1. **The Revised and King James Versions.**
October (1). Pages 7-18. Ques., pp. 140, 141.
2. **Early English Versions.**
October (2). Pages 19-35. Ques., pp. 142, 143.
3. **Modern Versions Other than English.**
November (1). Pages 36-42. Ques., p. 144.
4. **Ancient Versions of the Bible.**
November (2). Pages 43-51. Ques., p. 145.
5. **Ancient Manuscripts of the Bible.**
December (1). Pages 52-61. Ques., p. 146.
6. **The New Testament. 1. How and When One Book.**
January (1). Pages 62-70. Ques., p. 147.
7. **The New Testament. 2. Writers and Composition.**
January (2). Pages 71-80. Ques., pp. 148, 149.
8. **The Old Testament. 1. How and When One Book.**
February (1). Pages 81-91. Ques., p. 150.
9. **The Old Testament. 2. Books of the Law.**
February (2). Pages 92-100. Ques., p. 151.
10. **The Old Testament. 3. Earlier Historical Books.**
March (1). Pages 101-106. Ques., p. 152.
11. **The Old Testament. 4. Later Historical Books.**
March (2). Pages 107-111. Ques., p. 153.
12. **The Old Testament. 5. Hebrew Poetry.**
April (1). Pages 112-114. Ques., p. 153.
13. **The Old Testament. 6. Poetical Books.**
April (2). Pages 115-122. Ques., p. 154.
14. **The Old Testament. 7. Major Prophets.**
May (1). Pages 123-128. Ques., p. 155.
15. **The Old Testament. 8. Minor Prophets.**
May (2). Pages 129-133. Ques., p. 155, 156.
16. **The Bible. Circulation and Care.**
June (1). Pages 134-139. Ques., p. 156.

HISTORICAL.

The topics follow the sections of the book, *The Church of Scotland*, by Rev. P. M. Muir, Edinburgh. Use will also be made of *The Free Church of Scotland*, by Rev. C. G. McCrie, D.D. The text should be read aloud in paragraphs by all in turn under the directions and questions of the Leader, and some of the topics should be treated in three-minute essays. See "Model Programs" each month in THE CHURCH AT HOME AND ABROAD.

STUDY.

1. **St. Ninian and St. Kentigern.**
St. Columba and His Successors.
October (1). Pages 1-14.
2. **David I—Robert Bruce.**
Approach of the Reformation.
November (1). Pages 15-22.
3. **Patrick Hamilton and George Wishart.**
John Knox and the Reformation.
December (1). Pages 23-35.
4. **Andrew Melville.**
The Covenants.
January (1). Pages 36-42.
5. **The Westminster Assembly.**
The Presbyterian System.
February (1). Pages 43-47.

6. **The Restoration of Episcopacy.**
The Revolution Settlement and Union.
March (1). Pages 48-55.
7. **Patronage and Secessions.**
The "Moderates" and the "Evangelicals."
April (1). Pages 56-69.
8. **The Voluntary Controversy.**
The Formation of the Free Church.
May (1). Pages 70-82. Also McCrie.
9. **Conclusion—The Church of Scotland.**
Fifty Years in the Free Church.
June (1). Pages 82-96. Also McCrie.

Reference will also be made to Rev. Dr. W. H. Roberts' *The Presbyterian System*, and arrangements are making for studies on *The Presbyterian Church in the U. S. A.*, to begin in January or February.

MISSIONARY.

The topics follow a series of short lives of *Modern Missionary Heroes*, prepared specially for this Course, and printed, one each month, in THE CHURCH AT HOME AND ABROAD; and other fresh missionary articles appearing in the magazine. See Hints.

STUDY.

1. **Fidelia Fisk, Missionary to Persia.**
October (1).
2. **Medical Missions.**
October (2).
3. **Eliot and Brainerd, Missionaries to the Indians.**
November (1).
4. **Influence of Christianity in Heathen Lands.**
November (2).
5. **Bishop Samuel Adjai Crowther, Missionary in Africa.**
December (1).
6. **John L. Nevius, Missionary to China.**
January (1).
7. **The Bible and Foreign Missions.**
January (2).
8. **Home Missionary Heroes.**
February (1).
9. **The Boards of the Presbyterian Church.**
February (2).
10. **John K. Mackenzie, M.D., Medical Missionary to China.**
March (1).
11. **Missions in Alaska.**
March (2).
12. **Alexander Duff, Missionary to India.**
April (1).
13. **Missionary Work in Our Cities.**
April (2).
14. **Alexander M. Mackay, Missionary to Uganda.**
May (1).
15. **Woman's Work in Missions.**
May (2).
16. **John C. Patteson, the Martyr of Melanesia.**
June (1).

HELPFUL HINTS.

1. THE PURPOSE of the Christian Training Course is to meet the needs of church societies of young people and adults, and also of individuals, who have a limited amount of time for study, and yet desire to know the leading subjects of Biblical and Christian knowledge.

2. THE APPROVAL of the General Assembly of the Presbyterian Church in the U. S. A. was cordially given to the Course in 1896 and 1897. It was formally presented to

the Assembly by the Committee in charge of THE CHURCH AT HOME AND ABROAD, and was authorized to be circulated in the churches and printed in that magazine.

3. THE COURSE is simple and easily followed, and is concluded in four years of nine months each, from October to June, being arranged in four Outlines, A, B, C and D, one for each year.

4. THE OUTLINES are complete, each in itself, and are related to one another, and are divided into three Departments—BIBLICAL, Historical and Missionary, including the leading topics of doctrine, history, polity, etc. Each subject is treated in an elementary manner, and is connected with a small but standard text-book.

5. OUTLINE A, the first year, covers the following subjects: BIBLICAL, Doctrine and Life, *The Shorter Catechism*; HISTORICAL, Church History, Rev. Dr. Henry Cowan's *Landmarks*; MISSIONARY, General Survey of Mission Fields, *Selected Tracts*.

6. OUTLINE B, the second year, covers these subjects: BIBLICAL, the Character of Christ, Robert E. Speer's *The Man Christ Jesus*; HISTORICAL, The Missionary Idea in History, Dr. George Smith's *Short History of Missions*; MISSIONARY, *Modern Missionary Heroes*, first series, prepared by Mrs. Albert B. Robinson.

7. OUTLINE C, the third year, covers these subjects: BIBLICAL, *Our Sixty-six Sacred Books*, by Rev. Edwin W. Rice, D.D. (American S. S. Union); HISTORICAL, *The Church of Scotland*, by Rev. Pearson M. Muir (Adam and Charles Black, Edinburgh), *The Presbyterian Church in the U. S. A.* (arrangement not yet complete); MISSIONARY, *Modern Missionary Heroes*, second series, printed monthly in THE CHURCH AT HOME AND ABROAD, 1334 Chestnut street, Philadelphia, Pa.

8. THE STUDIES extend through nine months, from October to June, being arranged for about sixteen meetings. At each meeting there will be two studies, one from the Biblical, the other from the Historical and Missionary alternately, the time given to each study being about thirty minutes. In addition there will be an opening of ten minutes devoted to The Shorter Catechism.

9. THE MEETINGS may be provided for in different ways: (1) On a stated week-day evening twice a month, two departments each time. (2) Once a month on a stated week-day evening, taking the Biblical and Historical, and the other at the Church Monthly Concert, taking the Biblical and Missionary. (3) Once a month at the Sunday meeting, and the other once a month on a week-day evening to suit.

10. THE TRAINING COURSE COMMITTEE should consist of three leaders, one in charge of each Department, the best ones obtainable in the parish, to be under the direction of the Pastor.

11. HELPFUL HINTS and Model Programs will be furnished by the author of the Course, the Rev. Hugh B. MacCauley, who will conduct the Biblical and Historical Departments, and interesting material by the Rev. Albert B. Robinson, conductor of the Missionary Department, all of which will be printed monthly in the CHURCH AT HOME AND ABROAD.

12. THE LITERATURE required for the readings is in small book form, cheap but standard. Headquarters for the literature is the Presbyterian Board of Publication, 1334 Chestnut street, Philadelphia, Pa. Prices are as follows, postage paid: *Outline C of Christian Training Course*, 2 cents each, or 25 cents in lots of twenty-five; *Our Sixty-six Sacred Books* (Edwin W. Rice), 40 cents; *The Church of Scotland* (P. M. Muir), 30 cents; THE CHURCH AT HOME AND ABROAD, one year, \$1.00; by cash, money order or check. Enclose two-cent stamp for circular. WRITE TO THE BOARD OF PUBLICATION.

PRESBYTERIAN ENDEAVORERS.

Chicago, Ill.

The children not only attend Campbell Park Church in large numbers, but are encouraged to take part in the services. On a recent Sunday morning, after the choir had chanted the Lord's Prayer, the children sang softly "Peace, Peace, Sweet Peace."

The young people of Olivet Memorial Church recently gave a missionary entertainment, the purpose being to instruct and interest the congregation in missions. To secure full attendance and to give variety to the young people's meetings, one evening service a month is given up to the young people who take the entire responsibility, providing a special programme and inviting speech and prayer from the audience. We expect to continue this arrangement so long as its profit is evident.—*N. B. B.*

La Porte, Ind.

The Missionary Committee is always responsible for the meeting on the third Sunday evening of the month. The topics given in THE CHURCH AT HOME AND ABROAD are used, and an offering is made for missions. The members of our Endeavor society are thus becoming acquainted with the great work on the different mission fields.—*A. K. F.*

Storm Lake, Ia.

The eight young men in Buena Vista College, at Storm Lake, who are preparing for the ministry have supplied preaching regularly during the past year at a schoolhouse four miles distant, and have assisted in Sunday-school work. Occasional service of this kind has been rendered at other points, where the professors have also preached. The influence of the school is sounding out through all this region.—*J. MacA.*

Detroit, Mich.

The young people of Immanuel Church have a new interest in Huguenot College at Wellington, Cape Colony. Miss Jennie S. Clark, the pastor's daughter, sailed July 24, for London, on her way to South Africa. She is to be a teacher in this institution founded by the Rev. Andrew Murray. Readers of THE CHURCH AT HOME AND ABROAD will remember the very interesting article in our April issue by Miss Anna M. Cummings, who wrote of the college as an evangelizing agency.

Binghamton Presbytery.

The popular meetings in connection with the fall meeting have been put in charge of the Committee on Young People's Societies. They are planning for a rally of the societies in the presbytery, and a program is in preparation that will surely be helpful. The meeting is to be at Nichols, Tioga county, N. Y. (D. L. & W. R.R.), September 21, afternoon and evening.

Buffalo, N. Y.

Christian Endeavorers in the Church of the Covenant manifest a glad willingness to keep the pledge they have taken. They are deeply interested in all the work of the church, from beautifying the house of worship with flowers from the

Christian Endeavor garden to the sending of the fruits of Christianity to the mission field. This fruit is in the form of silver given by the members every month. It is always accompanied with prayer for the laborers.—*A. W. A.*

New York Presbytery.

The two hundred and fiftieth anniversary of the adoption of the Westminster Standards will be celebrated November 8 and 9 by the young people of this presbytery. One evening is to be devoted to a consideration, in the First Church, of the history, the doctrines and the usefulness of the Shorter Catechism. The Committee on Sabbath-schools and Young People's Societies offer a prize to the school in which the largest number of scholars are able to answer all the questions.

Nichols, N. Y.

The Juniors at Nichols, N. Y., made a number of scrapbooks, and the older ones helped them to fit Bible verses to the pictures. Then the books were sent to the hospital for children. The pictures were not those of Bible lands or scenes, but the hit-or-miss pictures of our every-day life. For example: a picture of a yacht race had under it, "There go the ships. Ps. 104 : 26." The picture of a man sowing grain, you can easily guess what went with that. The picture of a locomotive, "Many shall run to and fro and knowledge shall be increased." Dan. 12 : 4.—*W. J. G.*

Wooster, O.

The Young People's Society of Christian Endeavor of the First Church is large and of inestimable benefit to pastor and people. The pastor can always count on its members making up a large, interested and sympathetic portion of his Sabbath evening congregation. They are diligent workers in the Sabbath-school, and their presence and singing add much to the interest of the church prayer-meeting. In their own services the Missionary Committee secures an admirable missionary meeting once a month, with a carefully prepared and deeply interesting program. The Personal Work and Prayer Meeting Committees hold neighborhood prayer-meetings in the homes of the old and poor, bed-ridden and lone members of the congregation. The monthly consecration hour is nearly always too short for the full calling of the roll of members. As a new form of work the Christian Endeavorers, under the direction of the session, took charge of the congregational prayer-meeting during the pastor's vacation.—*O. A. H.*

Ballston, Va.

The Juniors of the Presbyterian Church in Ballston are much interested in a study of the life of Christ, which they are pursuing under the direction of their pastor. In five lessons they have taken up a comparative study of the four gospels, covering the life of our Lord prior to his public ministry. They are guided in this work by suggestive questions prepared by the pastor, of which they receive hektograph copies. Juniors are interested in anything in the nature of Biblical study, and only need wise, careful direction.—*F. E. A.*

New Italy, Pa.

In this Italian village, near Bangor, Pa., there is an Italian Christian Endeavor society with

twenty-two members. It is part of the working force of the Italian Presbyterian Church, of which the Rev. Albert Treichler is the newly installed pastor.

FROM THE "GOLDEN RULE."

Systematic giving was considered by the Presbyterian Endeavorers of **San Diego, Cal.**, at a special meeting. As a result a Tenth Legion was organized with sixteen members.

The monthly business meeting is one of the most helpful gatherings of the Presbyterian Endeavor society in **Littleton, Col.**

Believing that the interest of the members of the Christian Endeavor society in the midweek prayer meeting could be increased, even though two-thirds of the present attendants are Endeavorers, the Lookout Committee of the **Roxbury, Mass.**, Presbyterian society have arranged with the church officials to plan the prayer-meeting topics several weeks in advance, so that they may be announced to the Endeavorers. The Lookout Committee distributes references on each week's topic to members of the Christian Endeavor society, who read the verse indicated or speak along the lines suggested.

The Presbyterian pastor of **Cloquet, Minn.**, keeps a record of participation in the Endeavor meetings, marking the manner in which each member takes part, and noting an absence and its excuse, if any. At the close of every six months each member's record is mailed to him, and serves the purpose of improving individual effort.

The members of a committee appointed by the Presbyterian society in **Fergus Falls, Minn.**, take turns in giving a report each Sunday evening of information gleaned from the *Golden Rule*.

In one month the Presbyterian Juniors of **Lexington, Neb.**, raised sixty-five dollars to purchase a car-load of corn for famine-stricken India.

The incidental expenses of Westminster Presbyterian Church, **Auburn, N. Y.**, for the coming year have been pledged by the Endeavor society.

The many features of the work of the First Presbyterian society at **Franklinville, N. Y.**, are given expression in a Christian Endeavor column in the local paper, edited by the president of the society. The society, which believes in the use of printer's ink, also uses a neat letter-head in its correspondence.

A new interest in Christian Endeavor work was aroused among the members of the Presbyterian Church at **Grand Forks, N. D.**, by having the new officers of the society installed at a regular prayer-meeting of the church. An interesting program, including an address by the pastor on the officers' duties and privileges, was followed by the pledge, repeated by all.

The two societies in the Presbyterian Church of **Fagg's Manor, Pa.**, enjoyed a picnic in the woods six miles from the church, ending in the afternoon with a prayer-meeting, an earnest, wide-awake service.

WITH THE MAGAZINES.

"The Seven Chief Justices of the United States," by William Eleroy Curtis, occupies the place of honor in the July *Chautauquan*.

This is the secret of the power of the president of the South African Republic. He is one of the people—a representative Boer, a typical Dutch farmer, with all the limitations and all the sturdiness, conservatism, strong religious feeling, and native common sense of his race developed in an unusual degree.—F. E. Clark, D.D., in *Review of Reviews*.

Mr. John Jay Chapman, in the *Atlantic Monthly*, says of Emerson that his works are all one single attack on the vice of the age, moral cowardice. He assails it not by railings and scorn, but by positive and stimulating suggestions. The imagination of the reader is touched by every device which can awake the admiration for heroism, the consciousness of moral courage.

In the July *Biblical World*, President William R. Harper writes of Isaiah as writer and speaker, as a statesman, as a teacher of morality, as a preacher of divine truth, and concludes that he is the most wonderful character of Old Testament history. This number contains also an illustrated article on "Milestones in Religious History; or, Tent, Temple, Tabernacle, Synagogue and Church."

Mr. Julian Hawthorne, who was sent to India by the *Cosmopolitan* to secure facts regarding the condition of famine sufferers, says in his article in that magazine: The only persons who know what is actually going on in that land of misery are the missionaries, for they go about everywhere, see every thing, and cannot be deceived or put off the scent by the native subordinates. It was my great good fortune to be thrown with the missionaries from the start, and I was able to compare their methods and knowledge with those of the government people.

Literature, instead of being for Mrs. Oliphant the joy of a happy leisure, became the unflinching solace of a life that knew many and bitter sorrows. But no grief could avail to quench her sunny optimism and invariable youthfulness of spirit. Though strongly imbued with the literary traditions of the past, she was ever sympathetic with change and progress, so long as the progress seemed to her to betoken good. In high and lofty example of perfect womanliness, Mrs. Oliphant has been to the England of letters what the Queen has been to English society as a whole.—*The Living Age*.

Gifted with discernment of character, rare sympathy with the moods and ideals of young men, and a will-compelling magnetism, Drummond could seize and hold the attention of students. Whatever he said had the charm of literary freshness as well as of spiritual power. He was a consummate artist in words, and his art was all the more striking because it appeared to be so artless. His best and most enduring memorial will be, not the books he wrote with his pen, but the influence he carved on the hearts and lives of the students.—Rev. D. Sutherland, in *The Treasury*.

The statesman or philanthropist who will write his name on the grateful memories of posterity will be the one who proves, that even for this world—to say nothing of the next—it is more profitable to plant a human being in the soil than to grow a potato or a beet; that the machinery of willing hands and thinking brains and tender heart is worth more than the most wonderful discoveries of science; that the measure of a nation's prosperity is the happiness of its poor; and that the removal of pauperism is the true measure of the success of its Christian statesmanship.—Commander Booth Tucker in the *August Forum*.

Presbyterianism, with its various wings and branches, ranks the third among all the evangelical denominations in America, writes Dr. T. L. Cuyler in *The Treasury*, and if we add all those who adopt the same faith and form of government in Europe, then the Presbyterian is not outnumbered by any Protestant denomination in Christendom. Of its history, we, its loyal sons, may well be proud. It has always stood for the sovereignty of God, for the authority of conscience, for civil liberty and the majesty of law. Its stiffly vertebrated theology has imparted backbone to the popular conscience, and its iron has entered into the nation's heart.

Simon Pokagon, last chief of the Pottawattamie Pokagon Band, writes in the *August Forum* of "The Future of the Red Man." It is claimed, he says, that the United States have paid out five hundred million dollars in trying to subdue the red man by military force. But now, through the influence of good men and women who have thrown the searchlight of the golden rule into the great heart of the nation, her policy is changed. Where hundreds of thousands of dollars were paid out annually to fight him, like sums are now being paid yearly to educate him in citizenship and self-support, that his children may not grow up a race of savages to be again fought and cared for at the expense of the nation. This policy, if not perfect, is certainly on the right trail to success.

I sometimes think, writes President Thwing in the *August Forum*, that in our quest for a man to sit in our chairs of instruction and to convey knowledge, we are prone to think more of the chair of instruction than of the man who sits in it and who gives the instruction. We inquire with care into the academic biography of the academic candidate; but do we inquire with sufficient care into the vital, formative, ethical, manly and man-making power of the soul which teaches and inspires? The college was made to make men—to make men through scholarship and personal association. Let us therefore have scholars; but let us also have each scholar a man; let us have both a man who is a scholar and a scholar who is a man; let us have a scholar who was a man before he became a scholar and who is a man after he becomes a scholar.

General O. O. Howard has noted a constant improvement in the army since he entered that body in 1850. The average enlisted man now is not more loyal to the flag, but he is more intelligent than formerly. Of late his education has been well provided for; while discipline, which is vastly more needed in a republic than in a monarchy, has

not been relaxed. The enlistment is for three years only ; and during that time the young men in our garrisons are simply at school : hence there can be no excuse for looseness of morals. Officers are proud of the intelligence and uprightness of their men. More immorality is brought into the army than is generated there. The recruiting officers reject fully as many applicants as they accept ; and, if possible, they keep out a drunkard, a deserter, a debauchee, or a criminal. These statements are made in General Howard's "Plea for the Army," in the August *Forum*.

The god of Mohammedanism is an ideal Oriental despot magnified to infinity. Whatever he does or commands is right because he wills it. What he hates is not sin, but rebellion. He may or may not punish other offenses, for he is all-merciful, but to deny his unity or his prophet is unpardonable. For this there is nothing but eternal fire. As there is no right or wrong except as he wills it, there is no true sense in which he can be called holy. Nor can it be said that he loves righteousness. What he loves is submission to his will, and this is the highest virtue known to Mohammedanism. It is what gives it its name—*Islam*, which means submission. Between God and man there is no kinship, nothing in common. He is not our Father and we are not his children. The idea of the incarnation of God in Jesus Christ is absurd and incomprehensible.—Rev. George Washburn, D.D., president of Robert College, Constantinople, in *The Outlook*.

Less than half a century has sufficed for a comparatively small number of farmers to convert the western prairies into one of the most productive regions of the globe, and to create and build up as flourishing a community as can be found to-day in either of the hemispheres. This is the instructive lesson contained in one of the tables given by Michael G. Mulhall in the August *North American Review*. The foreign settlers in the twelve Prairie States, he shows, are of a superior class to those in the eastern, the former being mostly farmers from northern Europe, while the bulk of the latter consists of factory hands and unskilled laborers. The ratio of instruction for the whole population is higher than in any other part of the Union. In many respects these Prairie States surpass in importance five or six European empires and kingdoms rolled into one ; and yet men still living can

remember when their population did not exceed that of the Island of Sardinia.

If we take Zangwill for a witness of the truth, there is a real element of hopefulness in the tendency to appropriate the ethical teaching of Christianity ; there is hope in the admiration and recognition, however imperfect, of the Christ of history, in the wistful yearning of one soul and another towards his spiritual law of love, though they deem it too lofty. If these pictures of educated English Israelites and their ways of thought can at all be trusted, then is there a movement going on in the best Anglo-Jewish minds, strangely corresponding to the growing passion for rendering true obedience to the law of the Master, now visibly working among the best and purest English Christian believers ; and we might well recognize one mighty influence from above, drawing Jew and Christian together in spiritual aspiration so powerfully that they must at last coalesce, and the recognition by Israel of her disowned Lord begin.—From "Jews in English Fiction," in *The Living Age*, July 3, 1897.

That the Church has an interest in various phases of the social movement—the land question, the distribution of wealth and the hours and conditions of labor—is clearly pointed out by Walter Raushenbush in the *American Journal of Sociology* for July. The future welfare of the Church is impaired by social deterioration and advanced by true social progress. A period of financial depression, like the devastating floods of the Mississippi, sweeps away what the Church has erected with infinite labor. There is a snapping of moral restraints, and men are pushed across the line drawn by their own conscience. Anything that impairs the morals of church members also impairs the reputation of the Church for moral superiority, weakens its efficacy and frustrates its work. The spiritual life of the Church, its trust in God and fellowship with him, must also suffer in the midst of social decay. In the great city where modern industrialism has set up its smoking and flaring altars of mammon, religion struggles for its life like a flower growing among the cobble-stones of the street. As the social life of the people grows sordid, as the home and family life are contracted and crushed, and as the future looms up in dreary uncertainty and hopelessness, the religious sense of the people is choked and the natural basis for the religious life dwindles. Has the Church no stake in the social movement ?

QUESTIONS FOR THE SEPTEMBER MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. What proportion of our churches are aided by the Board of Home Missions ? Page 205.
2. How does the cost of home mission work compare with the whole contributions of the Church ? Page 205.
3. Repeat some incidents from the feminine side of home missionary experience. Page 206.
4. Describe a common-sense plan of developing church beneficence. Page 207.

5. When and how was a Presbyterian Church first organized in Montana ? Page 208.
6. Trace the growth of the Church in Helena, Mont., during the twenty-five years of its existence. Pages 209, 210.
7. On what basis are appropriations made by the Board of Home Missions ? Page 211.
8. Name some of the encouragements and hopeful signs in the home mission outlook. Page 212.

9. What are the conditions and needs of the Klondyke region? Page 212.

10. What has our Board of Home Missions done to supply the need? Page 160.

11. Describe the conditions and difficulties of a portion of the Seneca Indian mission. Page 213.

12. What improvement has been made in the government's method of treating the Indians? Page 225.

13. What is the practical purpose of Rallying Day in our Sabbath-schools? Page 173.

14. How have some parents in Nebraska provided for the education of their children for the gospel ministry? Page 175.

15. What is said of the value of Christian education for the Negroes? Page 186.

16. How have the pupils of Ingleside Seminary shown their interest in the Shorter Catechism? Page 186.

17. How many students are there in the thirty institutions aided by the College Board? Page 180.

18. Trace some of the former struggles of Puritans with Presbyterian tendencies at Cambridge University. Pages 182-185.

19. What new interest have English Presbyterians in Cambridge? Page 182.

20. What are some of the difficulties in the way of carrying on the benevolent work of our Church? Page 178.

21. For what purpose was Mercer Home established? Page 176.

WORK ABROAD.

22. State some facts about Presbyterian missionary educational institutions. Page 202.

23. How many pupils are there in these schools, and how are they distributed? Page 203.

24. What five considerations are presented to show that the college is the ideal missionary school? Pages 200, 201.

25. What is Mr. Mott's opinion of educational missions in India? Page 193.

26. The educated classes in India are how numerous and influential? Page 194.

27. What is one of the vital needs of educational work in India to-day? Page 194.

28. Missionaries in China stand in what relation to the higher educational work of the empire? Pages 194, 195.

29. What has been accomplished by the Canton Seminary? Page 187.

30. What is the outlook for Tungchow College? Page 190.

31. How many institutions of higher learning are there in Japan, and what is their influence? Page 196.

32. Why are these schools regarded as a great peril to Japan? Page 196.

33. What historic event took place in connection with the beginning of Miss Fiske's educational work in Persia? Page 196.

34. How many pupils have been instructed in

the missionary schools of Persia during sixty years? Page 197.

35. Name some of the results of educational work in Persia? Pages 197, 198.

36. What has been the policy of the Presbyterian mission in Brazil as to the establishment of schools? Page 198.

37. Describe the beginnings and growth of the Protestant college at Sao Paulo, Brazil? Page 198.

38. In what three respects is this college a direct Christianizing agency? Page 200.

39. What was the result of the life influence of one of the pupils? Page 189.

40. Learn elsewhere something about the Hakka custom mentioned on page 189.

41. Repeat the incidents from Benito, Africa, showing the transforming influence of the gospel? Page 188.

42. What new move is Russia making in Persia? Page 187.

43. How is the romance of missions illustrated by recent developments of the Livingstonia Mission? Page 170.

44. How is the Bible a missionary? Page 171.

TWENTY QUESTIONS ON MISSIONARY SCHOOLS.

V. F. P.

1. What do the Roman Catholics say about teaching the very young?

2. Why should children be carefully trained?

3. What is the basis of true education?

4. What are our missionaries doing for the young people?

5. How many boarding-schools has our F. M. Board?

6. How many day-schools?

7. Why must boys and girls in most of our mission lands have separate schools?

8. Describe the schools at Wei Hien, China.

9. What is the position of the Bible in the mission schools?

10. Describe how the children memorize the Bible.

11. What have our schools done for the boys of Siam?

12. What have boarding-schools done for Brazilian girls at Sao Paulo and Curityba?

13. How have Syrian women and girls been affected by our schools?

14. What has our education done for Persians?

15. How many boys' colleges and seminaries for girls have we?

16. Why is Tungchow College so famous all over China among all denominations?

17. What is Beirut College doing?

18. What medical classes are being trained?

19. Is industrial training a feature of any of our missions?

20. What is industrial training accomplishing?

MINISTERIAL NECROLOGY.

[Year ending April 30, 1897.]

NAME.	OCCUPATION.	PRESBYTERY.	PLACE OF DEATH.	DATE.	AGE.
Adams, William, D.D.	P.	Philadelphia,	Philadelphia, Pa.,	June 7, 1896,	60
Andrews, John K.	Evans.	Shenango,	New Castle, Pa.,	Dec. 1, 1896,	74
Austin, William Lucien,	P.	Baltimore,	Baltimore, Md.,	Sept. 11, 1896,	48
Axline, Andrew,	P.	Larned,	Arlington, Kans.,	Mar. 4, 1897,	66
Axmann, Hermann A.,	P.	Cincinnati,	Cincinnati, O.,	Aug. 5, 1896,	33
Bartholomew, Thomas D.,	W. C.	Detroit,	Highland Sta., Mich.,	Mar. 12, 1897,	57
Beach, William H.,	W. C.	New York,	Perth Amboy, N. J.,	July 2, 1895,	85
Belden, William H.,	P.	West Jersey,	Clifton Springs, N. Y.,	July 31, 1896,	55
Bentley, Richard,	W. C.	Jersey City,	Tenafly, N. J.,	July 6, 1896,	76
Bierce, Daniel E.,	P.	Dayton,	Cleveland, O.,	Mar. 2, 1897,	63
Blackford, Robert Allen,	W. C.	Hudson,	Middletown, N. Y.,	Aug. 17, 1896,	64
Blumenfeld, David,	P.	Morris & Orange,	Pleasant Valley, N. J.,	Feb. 6, 1897,	38
Bregle, Jas. P.,	H. R.	Des Moines,	Corydon, Ia.,	Feb. 7, 1897,	74
Brookes, James H., D.D.,	P.	St. Louis,	St. Louis, Mo.,	April 18, 1897,	67
Burr, Alexander, M.A.,	W. C.	Minnewaukon,	Bottineau, N. D.,	May 5, 1897,	68
Bush, Stephen, D.D.,	H. R.	Troy,	Waterford, N. Y.,	July 15, 1895,	78
Caldwell, James,	S. S.	Kittanning,	Decker's Point, Pa.,	Jan. 8, 1897,	72
Cameron, Leroy Learned,	W. C.	St. Paul,	Albany, N. Y.,	Aug. 4, 1896,	27
Carruth, James H.,	H. R.	Topeka,	Van Buren, Ark.,	Sept. 15, 1896,	89
Clark, Nathaniel,	W. C.	Sioux City,	Toronto, Can.,	Sept. 7, 1896,	56
Colmery, Robert C.,	H. R.	Bellefontaine,	Upper Sandusky,	Aug. 21, 1896,	74
Conde, Daniel T., D.D.,	H. R.	Madison,	Beloit, Wis.,	Mar. 8, 1897,	90
Cone, Augustus,	H. R.	Cleveland,	N. Madison, O.,	May 4, 1896,	74
Conrad, Jacob E., D.D.,	Evans.	Mankato,	Blue Earth City,	May 6, 1896,	82
Corss, Charles C.,	H. R.	Lackawanna,	E. Smithfield, Pa.,	May 20, 1896,	92
Cort, William C.,	P.	Logansport,	Goodland, Ind.,	July 27, 1896,	42
Cox, George W.,	W. C.	Philadelphia,	Philadelphia, Pa.,	Sept. 7, 1896,	66
Craighead, Richard, D.D.,	H. R.	Erie,	Meadville, Pa.,	Sept. 5, 1896,	81
Crane, Oliver, D.D., LL.D.,	H. R.	Morris & Orange,	Boston, Mass.,	Nov. 29, 1896,	75
Crawford, James M.,	S. S.	Los Angeles,	Los Angeles, Cal.,	Oct. 14, 1896,	60
Currer, John,	P.	Mankato,	Le Sueur, Minn.,	July 28, 1896,	45
Davis, J. Scott,	H. R.	Waterloo,	Chicago, Ill.,	July 26, 1896,	68
Delamater, Thomas Henry,	H. R.	Erie,	Meadville, Pa.,	Mar. 5, 1897,	68
Dimond, David, D.D.,	P. Em.	Alton,	Brighton, Ill.,	Nov. 22, 1896,	78
Dodge, Henry A.,	W. C.	Vincennes,	Evansville, Ind.,	July 14, 1896,	48
Downs, Caleb B.,	S. S.	Steubenville,	New Comerstown, O.,	May 6, 1896,	65
Fells, Edward,	H. R.	Washington City	Washington, D. C.,	Mar. 11, 1897,	79
Elder, James S., D.D.,	P.	Clarion,	Clarion, Pa.,	Dec. 1, 1896,	67
English, John D.,	W. C.	Detroit,	Detroit, Mich.,	April 7, 1897,	70
Faris, John McDonald,	H. R.	Cairo,	Elm Grove, W. Va.,	Aug. 17, 1896,	78
Forbes, Hugh Williamson,	H. R.	Sioux City,	Fonda, Ia.,	June 4, 1896,	74
Galloway, Oliver P., Ph.D.,	W. C.	Council Bluffs,	Bowling Green, Ky.,	Dec. 2, 1896,	54
Garcia, Santiago,	P.	Zacatecas,	San Luis Potosi, Mex.,	Nov. 8, 1896,	60
Gilpin, Richard,	S. Chap.	Portland,	Gt. Yarmouth, England,		
Green, S. J.,	P.	Transylvania,	Campbellsville, Ky.,	Sept. 22, 1896,	32
Halsey, LeRoy J., D.D., LL.D.	Prof.	Chicago,	Chicago, Ill.,	June 16, 1896,	84
Hamilton, Wm. E., D.D.,	H. R.	Milwaukee,	Ambler, Pa.,	Oct. 17, 1896,	74
Hay, Lawrence Gano, D.D.,	Tea.	Minneapolis,	Minneapolis, Minn.,	July 27, 1896,	73
Hebard, Fred,	W. C.	Syracuse,	Syracuse, N. Y.,	May 20, 1897,	69
Holliday, Samuel H.,	P. E.	Allegheny,	Allegheny, Pa.,	Jan. 11, 1897,	63
Houghtby, John,	Ev.	Maumee,	Cecil, O.,	Nov. 26, 1896,	80
Howe, Charles M.,	H. R.	Waterloo,	Pasadena, Cal.,	Mar. 2, 1897,	55
Hutchinson, Aaron F.,	Inv.	New Brunswick,	Trenton, N. J.,	June 30, 1896,	79
Hyde, William L.,	Ed.	Buffalo,	Janestown, N. Y.,	July 31, 1896,	76
Irvin, George A.,	H. R.	Los Angeles,	Anaheim, Cal.,	Oct. 8, 1896,	75
Johnson, John M.,	H. R.	Mattoon,	Neoga, Ill.,	Jan. 20, 1897,	82
Kellogg, Erastus M.,	H. R.	Boston,	Walcott, Conn.,	Mar. 1, 1897,	81
Lane, William,	Miss.	Chiuau,	Bardsdale, Cal.,	Jan. 14, 1896,	36
Leftwich, James Turner, D.D.	Ret.	Baltimore,	Atlanta, Ga.,	Feb. 25, 1897,	63
Leonard, Stephen C., D.D.,	H. R.	Morris & Orange,	Orange, N. J.,	Feb. 10, 1897,	78
Lestrade, Joseph Paul,	W. C.	New York,	Bloomfield, N. J.,	June 16, 1896,	80
Lord, Nathan L.,	H. R.	Logansport,	Rochester, Ind.,	April 21, 1897,	82
Loughran, Joshua,	S. S.	Southern Dakota	White Lake, S. D.,	Jan. 7, 1897,	89
McCauley, James M., D.D.,	F. M.		Tokyo, Japan,	Feb. 10, 1897,	51
McClung, John N.,	P.	Ozark,	Springfield, Mo.,	Dec. 6, 1896,	65
McCoy, Theodore W.,	W. C.	New Albany,	Hanover, Ind.,	Aug. 1, 1896,	58
Macdonald, Peter M., D.D.,	P.	Boston,	Boston, Mass.,	July 13, 1896,	50
McFarland, Samuel G., D.D.,	F. M.	Siam,	Bangkok, Siam,	April 25, 1897,	67
McGiffert, Joseph N., D.D.,	P.	Cleveland,	Ashabula, O.,	June 21, 1896,	67
McIlvaine, Joshua Hall,	Tea.	New Brunswick,	Princeton, N. J.,	Jan. 29, 1897,	81
McKinney, Sabina,	H. R.	Binghamton,	Binghamton, N. Y.,	July 10, 1896,	81
Marcellus, Algernon,		South Oregon,	Oakland, Ore.,	Nov. 25, 1896,	62
Marling, Arthur Wodehouse	F. M.	Corisco,	Angora, W. Africa,	Oct. 12, 1896,	41
Marshall, James, D.D.,	Pres.	New York,	Cedar Rapids, Ia.,	Sept. 11, 1896,	65
Marshall, John,	H. R.	Union,	Knoxville, Tenn.,	Mar. 13, 1897,	76
Mechnlin, Geo. Washington, D.D.,	H. R.	Kittanning,	Dayton, Pa.,	Oct. 26, 1896,	71
Mennaul, James A.,	S. Miss.	Rio Grande,	Albuquerque, N. M.,	Mar. 14, 1897,	55
Millar, Andrew M.,	S. S.	Champlain,	Malone, N. Y.,	Aug. 23, 1896,	77
Mitchell, John,	S. S.	Rochester,	Lakeville, N. Y.,	May 30, 1896,	67
Moore, Josiah,	H. R.	Chicago,	Lake Forest, Ill.,	Feb. 10, 1897,	64
Moses, John C.,	H. R.	Cedar Rapids,	Clinton, Ia.,	Mar. 7, 1897,	73
Muldrow, Irwin M.,	P. & Tea.	Fairfield,	Cheraw, S. C.,	July 6, 1896,	35

NAME.	OCCU- PATION.	PRESBYTERY.	PLACE OF DEATH.	DATE.	AGE.
Nellis, John Van C.,	P. & Lec.	Otsego,	Walton, N. Y.,	Dec. 31, 1896,	63
Newhouse, E. B.,	L. Ev.	Maumee,	Fayette, O.,		
Peloubet, Alexander O.,	H. R.,	Chemung,	Mecklenburgh, N. Y.,	Mar. 8, 1897,	87
Phraner, Stanley K.,	Miss.,	North Laos,	Singapore,	Jan. 15, 1895,	34
Proudfit, Alexander, D.D.,	P.,	Dayton,	Springfield, O.,	April 2, 1897,	58
Rankin, John G.,	H. R.,	Schuyler,	Quincy, Ill.,	May 7, 1897,	75
Reid, John,	W. C.,	Rochester,	Warsaw, N. Y.,	Jan. 2, 1897,	76
Richardson, Willard,	H. R.,	New Castle,	Houston, Del.,	Mar. 19, 1897,	82
Ritchie, Andrew, D.D.,	Sec. & Ed.	Cincinnati,	Wyoming, O.,	April 3, 1897,	70
Robinson, James, M.D.,	W. C.,	Philadelphia,	Philadelphia, Pa.,	Dec. 12, 1896,	61
Robinson, William H.,	Inv.,	Neosho,	Cambridge, N. Y.,	July 11, 1896,	35
Rutliffson, Albert C.,	Supt.,	New York,	Perth Amboy, N. J.,	May 2, 1897,	65
Sackett, Milton A.,	H. R.,	Cleveland,	Cleveland, O.,	Aug. 21, 1896,	83
Sayre, William N.,	H. R.,	North River,	Pine Plains, N. Y.,	Nov. 26, 1896,	85
Scott, John Preston, D.D.,	P.,	Hudson,	Monticello, N. Y.,	Jan. 8, 1897,	67
Shaiffer, George W.,	H. R.,	Los Angeles,	Alhambra, Cal.,	April 17, 1896,	78
Sloan, David Harvey, D.D.,	P. & S.S.	Kitanning,	Blairsville, Pa.,	Jan. 16, 1897,	61
Smith, Nathan S., D.D.,	P.,	Columbus,	Hamden Junction, O.,	Jan. 7, 1897,	68
Speer, Nathaniel,	H. R.,	Northumberland	Bloomsburg, Pa.,	April 26, 1896,	82
Spilman, Jonathan E., D.D.,	H. R.,	Cairo,	Flora, Ill.,	May 23, 1896,	84
Sprague, Isaac N., D.D.,	H. R.,	Troy,	Poultney, Vt.,	Sept. 9, 1896,	95
Stevenson, John M., D.D.,	Sec.,	New York,	Hawthorne, N. J.,	Aug. 22, 1896,	87
Stull, William C.,	Inv.,	Baltimore,	Forest Hill, Md.,	April 29, 1897,	47
Thompson, Alex.,	W. C.,	Pittsburgh,	Pittsburgh, Pa.,	Dec. 19, 1896,	58
Todd, George T.,	H. R.,	Winnebago,	Aberdeen, S. D.,	Feb. 13, 1897,	87
Ullman, Julius F.,	F. M.,	Lodiana,	Dehra, India,	Aug. 10, 1896,	
Yance, Joseph,	H. R.,	Erie,	Erie, Pa.,	April 26, 1897,	90
Veeder, Peter V., D.D.,	H. R.,	Oakland,	Berkeley, Cal.,	Aug. 29, 1896,	71
Waggoner, David,	H. R.,	Hastings,	Stamford, Neb.,	June 26, 1896,	
Wallace, Robert Mack, D.D.,	S. S.,	Huntingdon,	Lewistown, Pa.,	June 15, 1896,	71
Wallace, Samuel H., D.D.,	Tea.,	Monmouth,	New Egypt, N. J.,	Feb. 2, 1897,	64
Wait, Ransom,	Evan.,	Mankato,	Tracy, Minn.,	Mar. 18, 1897,	
Ward, Josiah Jerome,	H. R.,	Winona,	Wooster, O.,	Feb. 6, 1897,	84
Wells, Delos E.,	P.,	Minneapolis,	Minneapolis, Minn.,	July 18, 1896,	61
Wells, Samuel T.,	H. R.,	Los Angeles,	Ventura, Cal.,	May 29, 1896,	87
Westcott, Robert Raikes,	H. R.,	Corning,	Clarinda, Ia.,	Jan. 11, 1897,	59
Whitney, Joseph C.,	H. R.,	Minneapolis,	Minneapolis, Minn.,	May 1, 1896,	78
Wickes, Henry,	Evan.,	Rochester,	Rochester, N. Y.,	Mar. 23, 1897,	76
Williams, Robert,	P.,	Walla Walla,	Kamiah, Idaho,	April 14, 1896,	50
Wilson, Henry Boswell,	S. S. M.,	Knox,	Limerick, Ga.,	April 14, 1896,	35
Woodhull, George E.,	F. M.,	New York,	Tokio, Japan,	Oct. 11, 1895,	35
Wortman, Martin L.,	W. C.,	Pittsburgh,	Allegheny, Pa.,	Mar. 7, 1897,	69
Wyckoff, Samuel,	W. C.,	La Crosse,	Madison, Wis.,	April 24, 1897,	67
Wylie, Thomas Alex. H.,	P.,	Corning,	Bedford, Ia.,	July 11, 1896,	41
Yates, Rudolph C.,	S. S.,	Butler,	Callery, Pa.,	Aug. 3, 1896,	47
Young, W. C., D.D., L.L.D.,	Pres.,	Transylvania,	Danville, Ky.,	Sept. 16, 1896,	54

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WM. HENRY ROBERTS, *Stated Clerk.*

Of the one hundred and twenty-eight ministers whose decease was thus reported to the last General Assembly, fifty-seven had lived seventy years or more; twenty-seven had lived eighty years or more; and four had passed their ninetieth birth-

day. This necrological roll is an interesting study.

For lo! we stand on Jordan's strand,

Our friends are passing over,

And, just before, the shining shore

We may almost discover.

Ministerial Necrology.

✠ We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

BRADNACK, ISAAC ROBINSON.—Born in Bedford, Eng., January 3, 1813; ordained by the Presbytery of Oswego, April 18, 1858; pastor of the church in Volney, Oswego county, N. Y., 1858-60; Sandy Creek, Oswego county, N. Y., 1860-63; Cambria, Niagara county, N. Y., 1863-70; Bridgewater, Oneida county, N. Y., 1870-72; Rutland, Jefferson county, N. Y., 1872-75; stated supply at South Wales, N. Y., Black Creek, N. Y., Little Valley, N. Y.,

Riga, N. Y., Brookton, Tompkins county, N. Y., Panama, Chaut. county, 1887-97. Died at Panama, N. Y., June 11, 1897.

Married Miss Mary Anne Fowler, October 10, 1839, who died October 26, 1874. Eight children were born to them—one son and seven daughters. In 1891 his only son, Dr. Fowler Bradnack, died in Buffalo, N. Y. Two daughters survive him, Mrs. Agnes B. Earl, of Buffalo, and Mrs. Elizabeth B. Wilkinson, of Panama, N. Y., also three grandchildren and one great-grandchild.

CORSS, CHARLES C.—Born May 22, 1803, at Greenfield, Mass.; graduated from Amherst College, 1830, and from Princeton Theological Seminary, 1834; ordained by Susquehanna Presbytery, 1836; pastor of Presbyterian churches of Athens and East Smithfield, Pa.,

1838-47; in East Smithfield until 1869; supplied Moores Hill, 1871-87. Died, May 20, 1896, at East Smithfield.

Married, September 1, 1836, Miss Ann Hoyt, Kingston, Pa., who died August 7, 1851—five children. Married June 6, 1866, Miss Lucelia Phelps, East Smithfield, who died six weeks before him.

CRAIG, WILLIAM P.—Born at Keokuk, Ia., October 6, 1862; graduated from Parsons College, 1881, and from McCormick Theological Seminary, 1885; ordained by the Presbytery of Southern Dakota, 1886; pastor, Sioux Falls, Dakota, 1885-88; Princeton Seminary, 1888-89; Caro, Mich., 1890-91; Pomona, 1891-95; supplied Missoula, Mont., July to December, 1896. Died at Chicago, July 14, 1897.

Married Jean Hill Pinkerton, daughter of Rev. John Pinkerton, D.D., at San Diego, Cal., October, 1891. She died July 5, 1894, leaving one son.

CROCKER, JAMES N., D.D.—Born at Cambridge, N. Y., May 13, 1827; graduated from Union College, 1849, and Princeton Theological Seminary, 1852; ordained by the Presbytery of Albany, 1852; pastor at Carlisle, N. Y., June, 1852; Carlton, N. Y., 1855; superintendent of public schools, Saratoga Springs, N. Y., 1868; pastor Newland Chapel, Saratoga, which became the Second Presbyterian Church, August 21, 1871. Died June 20, 1897.

Married, in Albany, June 17, 1852, Mary A. Dillon, who survives him.

FULTON, ROBERT H., D.D.—Born in Washington, county, Pa., April 10, 1843; graduated from Washington and Jefferson College, 1866, and Western Theological Seminary, 1872; ordained by the Presbytery of Baltimore, 1872; pastor of Second Church of Baltimore, 1872-83; and of Northminster Church, Philadelphia, 1883-97; from 1866 to 1872 he spent as principal of Logan Academy and of the Brownsville public school. Died, July 12, 1897, at his home, 3420 Hamilton street, Philadelphia, Pa.

Married, Caroline R. Gibbons, daughter of J. V. and Maria Oliphant Gibbons, at Brownsville, Pa., 1872. The widow and the only child, Louise, age twenty-two, survive.

HAWKINS, JOHN LAIRD.—Born near Chambersburg, Pa., August 4, 1800; graduated from Washington College, 1818; teacher in Newark, N. J., 1818-1820; studied theology with Dr. John Anderson, Buffalo, Pa.; licensed, April 21, 1825; ordained, October, 1827, by the Presbytery of Washington; ministerial work, Connellsville, Pa., 1828-43; Sharon and Carmi, Ill., 1843-48; Cincinnati, O., 1849-50; Mt. Carmel, Ill., 1850-54; Lebanon, Ind., 1854-57; Toulon and West Jersey, Ill., 1858-61; W. C. (upon his father's death, with his sister—Washington, Pa.), 1862-66; Baxter Springs, Kans., 1867-71; Carbon-dale, Ill., 1873-82; H. R., 1883-97. Died, June 14, 1897.

Married, September 30, 1834, Miss Eliza S. Fuller, who died October, 1836. Her son

died at the age of six months. Married Miss Mary C. Silliman, daughter of Rev. John Silliman, January 6, 1848, who died July 24, 1850. Her son died at the age of three months.

HOWE, FRANKLIN SHUMWAY.—Born at Springfield, Vt., August 26, 1809; graduated from Rochester Institute and taught in the Canandaigua Academy, and entered Auburn Theological Seminary, 1838; remained two years there; ordained by the Presbytery of Transylvania in 1840; secretary of the American S. S. Union, 1840-41; pastor of the church of Chillicothe, 1846-50; West Hoboken, 6th Street, N. Y., 122d Street, N. Y., 1851-54; Phelps, N. Y., 1855-59; Watkins, N. Y., 1859-71; supplied the churches of Southport, Burdett, Franklin Street, Elmira, and Hector. A very laborious and successful minister. Died at Burdett, July 13, 1897, and was buried in the beautiful cemetery at Watkins, beside his second wife, July 15, 1897.

Married, Miss Clara Pierson, of New York, March, 1844, and Miss Martha R. Stewart, of Brooklyn, September 4, 1856. He died childless.

MILLARD, EDWARD N. B.—Born at Vienna, Austria, June 29, 1851; graduated from Theresianum Academy, Vienna, Austria, and Bristol College, England; chaplain in her majesty's service for twelve years; pastor at Kingston, Jamaica, West Indies, 1874; pastor at Lansdowne, Ontario, Can., 1885-89; pastor at Los Animas, Cal., 1891-92; pastor at Socorro, N. M., 1892-93; pastor at Moran, Kans., 1894-95; pastor at Dodge City, Kans., 1895, where he was obliged to give up preaching on account of illness. Died in Iola, Allen county, Kans., September 17, 1896.

Married, October 30, 1873, Mary King, who died April 20, 1891. Three sons were born to them, two sons still living. Second marriage, December 24, 1894, to Miss Carrie Strong. By this marriage no children.

POLLOCK, WILLIAM G.—Born in Ohio county, W. Va., January 10, 1849; graduated from Washington and Jefferson College, 1878, and Western Theological Seminary, 1881; ordained by the Presbytery of Washington, June, 1881; home missionary at Wicks, Mont., 1881, and afterward at Fort Concho, Texas; teacher at Princeton, Ky., 1882; teacher, West Pennsylvania, 1882-84; stated supply, Colton, Cal., 1885-86; stated supply, Monument, Colo., 1887. Died May 18, 1897, at Redlands, Cal.

Married, October 5, 1887, Miss Minnie Repp, who survives him.

ROSSEEL, JOSEPH ALEX.—Born at Ogdensburg, N. Y., June 7, 1817; graduated from Amherst College, 1839, and Princeton Theological Seminary, 1843; ordained by the Presbytery of Ogdensburg, January 8, 1845; he supplied Evans Mills, N. Y., for eight years; Neenah, Wis.; returned East and supplied Orwell and Rome churches in Pennsylvania, and later Warren and Little Meadows, Pa. Died in Towanda, Pa., April 29, 1897.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italics*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from whence it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e.g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF HOME MISSIONS, APRIL, 1897.

NOTE.—Contributions marked † are Thank Offerings from Christian Endeavor Societies for the Debt.

ATLANTIC—*East Florida*—Palatka 2d, 1; St. Augustine, 108.33; *Fairfield*—Sumter 2d, 1. *McClelland*—Mt. Pisgah, 1. *South Florida*—Altoona, 3; Kissimmee sab.-sch. birthday offering, 1.21; Paola, 8.80; Titusville (C. E., 4), 27.50.

BALTIMORE—*Baltimore*—Annapolis (sab.-sch., 10), 20.79; Baltimore 1st, 50; — 2d (sab.-sch., 50), 100; — Aisquith Street, 5.55; — Bohemian and Moravian sab.-sch., 2; — Boundary Avenue sab.-sch. Mis. Soc., 31.10; — Brown Memorial, 242.90; — Light Street C. E., 6; Cumberland (sab.-sch., 10; for debt, 10), 20; Fallston, 2; Lonaconing sab.-sch., 10; Mount Paran sab.-sch., 3.55; Taneytown ladies, 15; The Grove, 21.84. *New Castle*—Head of Christiansa, 4.40; Lewes, 10.95; Port Penn sab.-sch., 6.84; Smyrna sab.-sch., 14.92; Wicomico sab.-sch., 5; Wilmington West, 94. *Washington City*—Hyattsville, 6.62.

CALIFORNIA—*Benicia*—Point Arena, for sustentation, 1; Vellojo, 20. *Los Angeles*—El Monte, 9.90; Los Angeles 3d, 22; — Central, 12; — Grand View C. E., † 3.75; — Knox, 5; San Bernardino, 6; San Fernando (sab.-sch., 2), 13; Santa Monica, 22c. *Oakland*—Fruitvale, 3.50. *Sacramento*—Anderson, Mrs. Carrie Frisbie, 1; Carson City Jr. C. E., 2.50; Redding, a member, 1.50; Tremont Westminster, 1. *San Francisco*—San Francisco Calvary, (sustentation, 6.51), 74.03; — Welsh, 6.20. *San José*—Monterey, 1.50. *Stockton*—Columbia, 1; Sonora (sab.-sch., 3), 5. *Santa Barbara*—Santa Barbara 1st, 130; Santa Maria, 10; Ventura, 1st, 47.70.

CATAWBA—*Cape Fear*—Simpson Mission, 2.56; Sloan's Chapel sab.-sch., 1. *Catawba*—Charlotte Seventh Street, 1. *Yadkin*—Lloyd, sustentation, 1.

COLORADO—*Boulder*—Boulder, sustentation, 15; Fort Collins, 35; Fort Morgan, 3.41; Fossil Creek, 3.60. *Denver*—Denver South Broadway C. E., 2; Westminster University, 2.50. *Pueblo*—Cantero, 1; La Sauses, 1; Mesa (sab.-sch., 17.87; C. E., 2.65), 61.12; Pueblo Fountain and sab.-sch., 5.50.

ILLINOIS—*Bloomington*—Champaign C. E., † 67c. *Cairo*—Anna sab.-sch., 5.33; Richland, 2.80. *Chicago*—Chicago Lake View, sustentation, 17.33; Oak Park sab.-sch., 17.24; River Forest, 10.50; Various churches, 393.26. *Peoria*—Altoona (sustentation, 2), 7. *Rock River*—Rock Island Broadway sab.-sch., 21.84; Sterling W. H. M. S., 150. *Schuyler*—Montebello, 2.28. *Springfield*—Jacksonville 2d Portuguese, 5.25; — Westminster, gift of Mrs. E. L. C. Moore for debt, 10; Winchester, 2.10.

INDIANA—*Crawfordsville*—Crawfordsville Centre, 37.20; Rossville, 2. *New Albany*—Walnut Ridge C. E., 1. *Vincennes*—Evansville Grace C. E., 13.50; Petersburg, for debt, 3. *White Water*—Mount Carmel C. E., † 70c.

INDIAN TERRITORY—*Clamarron*—Purcell, 21. *Oklahoma*—Oklahoma City sab.-sch., 2.90. *Sequoyah*—Muscoogee, 45.72.

IOWA—*Cedar Rapids*—Watkins, 2; Wyoming, 5. *Corning*—Randolph, 2.63. *Council Bluffs*—Missouri Valley, for debt, 6. *Des Moines*—Colfax L. M. Circle, 3; Dallas Centre, 30.54; Des Moines, Highland Park C. E., † 5.05; Laurel, 3; Moulton, 12; Osceola C. E., † 5. *Fort Dodge*—Coon Rapids, 50c. *Iowa*—Birmingham, 8; Fairfield, 60.77. *Iowa City*—Crawfordsville, 5; Davenport 2d sab.-sch., 3; Fairview sab.-sch., 4; Scott, 3.50; Tipton C. E., † 5. *Sioux City*—Ashton German, 12; Auburn, 2; Early C. E., 2; Hartley (C. E., 1.50), 8.50; Schaller sab.-sch., 4; Union Township, 6.25; Wall Lake, 10; Zoar, 4.52. *Waterloo*—Eldora, 2.48; Owasa, 3.65; Point Pleasant, 4; Salem, 5; Toledo sab.-sch., 5.30.

KANSAS—*Emporia*—Emporia 1st, 32.95; Maple City, 2.74; Oxford, 2.35; Rose Valley, 1; Salem Welsh, 3; Sedan, 5; Walnut Valley, 4.01; Wichita Endeavor, 5; Winfield, 26.26. *Highland*—Baileyville, additional, 1; Ethingham, 5; Highland C. E., † 13.20; Holton C. E., 7.31; Huron, 2.50. *Larned*—McPherson, sustentation, 2.75. *Neosho*—Independence, 15.29; Miami, 4.14; Pleasanton, 4. *Solomon*—Delphos sab.-sch. Easter offering, 5; Lincoln, sustentation, 1. *Topeka*—Seymour, 5; Stanley, 1.75.

KENTUCKY—*Ebenezer*—Ludlow C. E., † 7; New Concord, 6; Newport, 6.50. *Louisville*—New Castle, 1; Pewee Valley, sustentation, 3. *Transylvania*—Harrodsburg 1st, 25; Lancaster (sustentation, 5), 10.

MICHIGAN—*Detroit*—Birmingham C. E., † 1.75; Brighton (sab.-sch., 86c.), 2.36; Detroit Forest Avenue (sab.-sch., for debt, 10.30; sab.-sch., Washington's birthday offering, 14.19), 41.12; — Memorial, 44.22; Howell, 9; Northville, 21.09; Plymouth, 5.14; White Lake, 75c.; Ypsilanti sab.-sch., 8.67. *Flint*—Gaines, 5; Hayes, 1; Marlette 1st, 8. *Grand Rapids*—Grand Rapids 1st, 2; — Westminster, 141.60; Ionia, 68.01. *Kalamazoo*—Paw Paw C. E., † 1.50; Schoolcraft (C. E., 1), 6. *Lake Superior*—Escanaba Jr. C. E., 2; Ford River C. E., 3; Ishpeming, 6.26; Red Jacket (sab.-sch., 13.28), 72. *Lansing*—Battle Creek, 31; Concord, 13.95; Windsor, 5. *Monroe*—Coldwater (sab.-sch., 5), 10; Deerfield, 3; Tecumseh, 20. *Petoskey*—Cadillac, 15; Mackinaw City, 1.25. *Saginaw*—Bay City, 1st, 50; Tawas, 3.

MINNESOTA—*Duluth*—McNair Memorial, 3. *Mankato*—Hardwick, 1.39; Jackson, 5; Pipestone C. E., 1.50; Redwood Falls, 7; Worthington Westminster sab.-sch., 5.23. *Minneapolis*—Minneapolis Grace (sab.-sch., Washington's birthday offering, 3), 13; — Highland Park, 16.31. *Red River*—Alliance sab.-sch., 2.95. *St. Cloud*—Lakeside, 2.75; St. Cloud, 4; Wheaton, 1.80; Willmar (C. E., 5.99; sab.-sch., 1.73), 7.72. *St. Paul*—Shakopee, 5; St. Paul, Arlington Hills, 7; — Central, 45.47; — Dayton Avenue (C. E., 6.25), 31.25; — House of Hope, 350. *Winona*—Albert Lea, 25; Canton C. E., 2.

MISSOURI—*Kansas City*—Appleton City, 55c.; Kansas City 4th C. E., 2; Salt Springs, 2.28. *Ozark*—Monett, 26. *Palmyra*—Hannibal, 10; Louisiana, 4; New Providence sab.-sch., 1; Shelbyville, 4.90; James B. McKay, 3. *Platte*—Albany, 1; Craig, 27; King City, 4.75; St. Joseph Westminster, 30. *St. Louis*—Emmanuel, 11.25; Pacific, 5.80; St. Louis 1st, 145.51; — Cote Brillante C. E., 2.07; — North, 31; Washington, 55c.; White Water, 3.05; Zoar, 10.75; Mrs. W. Williams, 3.

MONTANA—*Butte*—Deer Lodge, 7.35. *Helena*—Bozeman sab.-sch., 62.66; Manhattan 1st Holland, 2.

NEBRASKA—*Boz Butte*—Bodarc, 50c.; Norden, 9.75. *Hustings*—Aurora (C. E., 2.65), 7.65; Hansen, 4; Hastings 1st, 8. *Kearney*—Cherry Creek, 4; Cozad, 2; Sumner, 2. *Nebraska City*—Lincoln 1st Jr. C. E., 7. *Niobrara*—Bethesda, 1; Norfolk, 3. *Omaha*—Bethany sab.-sch., 16c.; Florence, 2; Marietta, 3; Omaha Bedford Place sab.-sch., 2.17; — Blackbird Hills, 2; Omaha Agency Bethlehem, 1; Schuyler (C. E., 5), 10.

NEW JERSEY—*Elizabeth*—Clarksville, 2; Elizabeth 3d (Youths' Mis. Soc., 20), 70; Lower Valley, 2.50. *Jersey City*—Hackensack sab.-sch., 11; Hoboken sab.-sch., 17.17; Jersey City Claremont, 5; Passaic C. E., † 3; Paterson 3d, 9; Rutherford C. E., † 7.55; West Hoboken, 20. *Monmouth*—Barnegat, 5; Bordentown, 7.75; Burlington, 113.90; Delanco, 13.47; Forked River, 5; South River German, 2. *Morris and Orange*—Chester, 27.50; Dover sab.-sch. Mis. Soc., 50; East Orange Brick, 105.02; Hanover, for debt (Mrs. Stephen N. Peck, 5), 30; Mine Hill C. E., 2.50; Morristown South St. sab.-sch. Mis. Soc., 87.50; Parsippany, 7; Rockaway (C. E. † 4.28) 6.81, 15.19. *Newark*—Bloomfield 1st sab.-sch., 75; Montclair 1st C. E., 12.50; — Grace, 11.31; Newark North Park sab.-sch., 10; — Wickliffe, 36.92. *New Brunswick*—New Brunswick 2d, 27.67; Princeton Witherspoon St., 1. *Newton*—Franklin Furnace (C. E., 7.09), 18.04; Harmony sac.-sch., 1.40; Newton, additional, 45; North Hardiston sab.-sch. Easter offering, 7.77; Yellow Frame, Levi Lanning legacy, 100. *West Jersey*—Atco C. E., 1.60; Bridgeton 2d C. E., 27.50; — 4th, 5; — West, 70; Camden 1st, 27.48; Cape May, 5; Clayton, 30; Haddonfield (sab.-sch., 9; Jr. C. E., 2), 273.80; Hammonton, 5; Millville sab.-sch., 45.66; Woodbury sab.-sch., 75.63.

NEW MEXICO—*Arizona*—Phoenix 1st, 30. *Santa Fe*—Santa Fe 1st, 1.

NEW YORK—*Albany*—Albany 2d, 84.98; — Rensselaer St. Mission Jr. C. E., 3; Gloversville 1st 156.75; New Scotland,

13.24; Saratoga Springs 2d, 13; Schenectady 1st (for debt, 6.94), 131.52. *Binghamton*—Binghamton, 1st C. E., †10; Freetown, 3; Nichols, "M.", 3; Nineveh (C. E., 5.53), 55.68. *Boston*—Holyoke, 6; West Bedford C. E., 4.29. *Brooklyn*—Brooklyn 1st City Park Branch C. E., †50c; —2d sab.-sch. Mis. Soc., 65; —Central C. E., 10; —Hopkins Street, 10; —Lafayette Ave., 27.36; —Memorial C. E., 12.50; Mr. Olivet, 3; —Ross St., 112; —South Third St. C. E., 10; —Throop Ave., 42. *Buffalo*—Buffalo Bethany, 64; —Central, 45.22; —West Ave. sab.-sch., 6.76; Franklinville, 2.50; Portville, 160. *Cayuga*—Sennett, 2.25. *Champlain*—Childwood, 4. *Columbia*—Durham 1st sab.-sch., 1.50; Hudson, 6.38; Livingstonville, 2.17; Valatie, 3.16. *Geneva*—Bellona C. E., †1; Ovid sab.-sch., 10; Penn Yan (sab.-sch., 8), 10; Seneca Falls sab.-sch., 50; Waterloo C. E., 20. *Hudson*—Hopewell C. E., 6.05; Otisville, 7; Rockland 1st, 2. *Long Island*—Bellport, 5; Bridgehampton, 17.31; Moriches, 25.86; South Haven C. E., †4. *Lyons*—East Palmyra (C. E., 3.10), 9.65; Wolcott 1st, 9.97. *Nassau*—Brentwood, 4; Comac, 3; Glen Cove C. E., 15; Newtown, 1; Ocean Side, 3; Whitestone, 8.35. *New York*—New York 1st, for debt, 10; —Madison Ave. C. E., 24; —North C. E., 15; —Park, 62.45; —Tremont, 10; —University Place, 1211.60; —Westminster West Twenty-third St. sab.-sch., 10. *Niagara*—Holley, 10; Wilson sab.-sch., 5. *North River*—Kingston, 10; Marlborough, 10; Poughkeepsie, 30.45; Rondout sab.-sch., 16.59. *Osage*—Richfield Springs sab.-sch., 4.61. *Rochester*—Chili, 10.80; Groveland C. E., 5.26; Ogden, 8.02; Rochester Brick, 200; —Central, 300; Sweden C. E., 5. *St. Lawrence*—Cape Vincent, 4.65; Chaumont C. E., 3; Ox Bow C. E., 5; Watertown Hope sab.-sch., 15.50. *Steuben*—Addison, 100; Campbell, 39.75. *Syracuse*—Chittenango, Easter offering, 50; Syracuse 1st, 181.84; —East Genesee C. E., †85c. *Troy*—Johnsenville, 7.40; Malta, 3; Schaghticoke, 10; Watford sab.-sch., 15. *Utica*—Doyleville C. E., 5; Little Falls, 129; Lowville, 45.44; Turin, 19.40; Utica Bethany (sab.-sch., 10.45), 17.83; Verona (sab.-sch., 6.95), 16.95; Waterville, 45.68; Wilhamstown, 7.17. *Westchester*—Bridgeport 1st, 5; Hartford, 45; Rye sab.-sch., 70; Yonkers 1st, monthly concert, 10.27. 4098 46

NORTH DAKOTA—*Fargo*—Enderlin, 3. *Minnekaukon*—Bottineau Peabody Branch, 1. *Pembina*—Grand Forks, 25. 29

OHIO—*Athens*—Cutler, 2.45; Decatur, 1; Tupper's Plains, 1. *Chillicothe*—French, 2. *Cincinnati*—Cincinnati 5th, "The Widow's Mite," 250. *Cleveland*—Cleveland Bethany (Jr. C. E., 1), 6.25; —Calvary, 107.50; Independence, 5; Milton sab.-sch., 5. *Dayton*—Dayton Riverdale Jr. C. E., 1.50; Eaton, 3.50; Troy sab.-sch., 16.50. *Huron*—Genoa sab.-sch., 12. *Mahoning*—Lisbon 1st, 20; Vienna, 19; Ellsworth sab.-sch., 26; Rev. R. Buell Love and wife, Warren, O., 23. *Marion*—Iberia C. E., 2.35. *Maumee*—Bowling Green, 16.75; Toledo 5th, 5. *St. Clairsville*—Antrim, 2; Barnesville sab.-sch., 18.47; Bellaire 1st, for debt, 5; Birmingham, 1; West Brooklyn, 5. *Steubenville*—Beech Spring, sab.-sch., 11; Bethel sab.-sch., 15; 23; —Toronto, 9.97; Through Home Missionary Committee, 92.43. *Wooster*—Olivesburgh (Robert Houston for debt, 100; Rev. J. T. Houston for debt, 25), 125; Wooster 1st C. E., 7.26. *Zanesville*—New Lexington, 2. 835 93

OREGON—*East Oregon*—Elgin, 3; Enterprise sab.-sch., 1.20; Summerville, 12. *Portland*—Bethel, 2; Clackamas 1st, 1; Damascus Trinity German, 3.20; Portland 3d, additional, 3. 25 40

PENNSYLVANIA—*Allegheny*—Beaver C. E., 10; Glenshaw sab.-sch., 40.44. *Blairsville*—Bradock 1st, 13.40; Congruity, 20; Irwin, 8.70; Johnston sab.-sch., 13.30; Pleasant Grove, 6. *Butler*—Fairview, 8.90; Millbrook, 15; Petrolia, 15.57. *Carlisle*—Dickinson, 10; Harrisburg Covenant, 15; —Pine St., 62.20; Mechanicsburg C. E., 10; Millerstown sab.-sch., 4; Presbyterial, 6.70. *Chester*—Bethany, 4; Bryn Mawr C. E., 15; Forks of Brandywine C. E., 6.50; Ridley Park sab.-sch., 40; Swarthmore, 4. *Clarion*—Academia, 4; Brookville, 20.50. *Erie*—Edinboro sab.-sch., 5.52; Girard C. E., †3; North Clarion Jr. C. E., 4.93; Birmingham, 40.49; Bradford, 1.75; Houtzdale, 7.75; Lewistown C. E., 8.11; Mapleton C. E., 2.50; Middle Tuscarora Academia C. E., 1; Moshannon and Snow Shoe sab.-sch., for debt, 2; Osceola, Jr. C. E., 5; Port Matilda sab.-sch. Easter offering, 3.11; Port Royal, 15; Sherman's Valley, 2; State College C. E., †10; Williamsburgh, 4. *Kittanning*—Appleby Manor, 6; Brady's Bend, 1.10; Cherry Tree, 3.06; Indiana, 79.25; Mahoning, 1.36; Mechanicsburg, 1; Midway, 2; Whitesburg C. E., 2.60. *Lackawanna*—Canton, additional, 1; Carbondale, 58.65; Greenwood, 1; Kingston sab.-sch., 15; Langcliffe C. E., 37.50; Lime Hill, 1; Nanticoke sab.-sch., 4.24; Plains (sab.-sch., 2), 7; Rushville, 6.77; Scranton 1st, for debt, 12.50; Tunkhannock sab.-sch., 12.32; West Pittston, 229.56; Wilkesbarre Memorial, 162.08; Wyalusing 2d (Jr. C. E., 5), 14. *Lehigh*—Ashland (L. M. S., 5; C. E., 5; Jr. C. E., 3), 28; Freeland, 4;

Lansford 1st sab.-sch., 5; Middle Smithfield, Rev. Alvin Blackwell, 10; New Italy, 5; Slatington, 7.50; South Bethlehem, 50; Summit Hill, 120; Tamaqua, 6; Upper Lehigh, 6; Weatherly, 16. *Northumberland*—Mahoning sab.-sch., 20.17; Montoursville (sab.-sch., 3.69), 6.69; Orangeville, 14; Washington Allenwood sab.-sch., 13.50. *Parkersburg*—Buckhannon C. E., †3; Sistersville C. E., †5. *Philadelphia*—Philadelphia 1st, for debt, 5; —3d S. S. Miss'y Soc., 81.63; —Arch Street C. E., 8.50; —Atonement (C. E., 5; Jr. C. E., 1), 6; —Gaston C. E., †8.65; —Harper Memorial, 17.65; —Hope, 14; —North, 37.34; —North Broad Street, 120; —North Tenth Street, 1.25; —South (C. E., †2.25), 12.25; —Tabor (sab.-sch. Birthday Fund, 20), 121.68; —Temple C. E., †6; —Trinity, 70.03; —Walnut Street sab.-sch., 86.18; —West Tioga Chapel sab.-sch., 3. *Philadelphia North*—Chestnut Hill Trinity sab.-sch., 10; Huntingdon Valley sab.-sch., 15; Leverington, 300; Lower Providence sab.-sch., 8.55; Pottstown, 20.39; "In Memory of a Mother," 50. *Pittsburg*—Courtney and Coal Bluff, 1; Moon Run Mission C. E., 15.22; Pittsburg 43d Street sab.-sch., 50; —Park Avenue (for debt, 5), 45; —Point Breeze, 1100; —Shady Side (sab.-sch., 51.77), 120.08. *Redstone*—Belle Vernon, 10.21; Greensboro, 2.50; Mount Pleasant, 37; Scottsdale (C. E., 13; Jr. C. E., 8), 28. *Shenango*—Beaver Falls, 15; Pulaski, 3; Slippery Rock sab.-sch., 1.70. *Washington*—Allen Grove C. E., †6; Mill Creek C. E., †19; Moundsville, 3.12; Mount Olivet sab.-sch., 5; Mount Pleasant, 3.50; Washington 1st, 228.51. *Wellsboro*—Knoxville sab.-sch., 2. *Westminster*—Lancaster 1st C. E., 8; Little Britain, 15. 4144 93

SOUTH DAKOTA—*Aberdeen*—Aberdeen C. E., 7; Roscoe, 5. *Southern Dakota*—Bridgewater sab.-sch., 4; Brule Co. 1st Bohemian C. E., †3.20; Tyndall, 10. 29 20

TENNESSEE—*Holston*—College Hill, 8; Jeroldstown, 11; Mount Olivet, 1; St. Marks, 3. *Union*—Bearden C. E., 5; Erin, 5; Knoxville 4th (Sustentation, 5), 15.30; —Lincoln Park, 3; New Providence C. E., 2. 53 30

TEXAS—*Austin*—El Paso, 17.25. *North Texas*—Jacksboro sab.-sch., 1.25; Throckmorton, 6.25. *Trinity*—Albany, 24. 48 75

UTAH—*Boise*—Boise City C. E., 7.05. 7 05
WASHINGTON—*Olympia*—Aberdeen, 1; Cosmopolis C. E., 1; Ridgefield, 5.25. *Puget Sound*—Bethany, 1; Clearbrook, 2; Nooksack, 7; Nooksack City, 2; Seattle Westminster (sab.-sch., 5), 16. *Spokane*—Bonner's Ferry, 5; Cully Memorial, 2; Davenport sab.-sch., 3; Presbytery of Spokane, 20; *Walla Walla*—North Fork, 5. 70 25

WISCONSIN—*Chippewa*—Ashland 1st, 11.75; Bessemer, 6. *La Crosse*—Galesville Mission Bible sab.-sch., 4. *Madison*—Broddhead, 20; Cambria, 9; Eden, 3; Janesville, 52.15; Madison Christ, 50; Marion, 5; Muscoda, 2; Prairie du Sac (sab.-sch., 8.40), 17.76; Reedsburg, 3.69; Returned by a missionary, 18.75. *Milwaukee*—Melnik Bohemian, 6; Milwaukee Immanuel (sab.-sch., 19.26), 42.51; —Perseverance, 1.08; Waukesha sab.-sch., Easter offering, 14. *Winnebago*—Mariette, 49.90; Oxford (C. E., 5), 20. 836 59

Total received from churches..... \$15,406 78
Woman's Executive Committee..... 9,439 51

Total..... \$24,846 29

LEGACIES.

James L. Parent, late of Niles, Mich., additional, 17.91; Joseph S. Brewster, late of Philadelphia, Pa., 4107.88; David S. Ingalls, late of Springville, N. Y., 48; Legacy in part of Mrs. A. C. Dunlap, late of Marion, O., 60; Joseph P. Dunlap, late of Syracuse, N. Y., 502.60..... 4,736 39

MISCELLANEOUS.

Mrs. Thomas Morrison, for debt, 5; "J. L. B." for debt, 5; "A. M. P.", 10; W. M. Wallace, 2.50; George W. Wallace, 2.50; G. L. Kedzie, Yellow Springs, O., 200; I. B. Kedzie, Yellow Springs, O., 2.00; J. W. Parks, So. Haven, Kans., 25; J. B. Davidson, Newville, Pa., 10; Joseph C. Platt, Watford, N. Y., 25; "Fort Covington Friend," 200; Miss Jennie McElroy, N. Y., for debt, 5; Society of Missionary Inquiry, Auburn Theological Seminary, 85; A Friend, 5; Charlie Manwarren, Windsor, N. Y., for debt, 50; Rev. Thomas Marshall, Chicago, Ill., 10; "A Reader of Herald and Presbyter," 14; Mrs. Calista Benchoof, 20; Mrs. Mary L. Baldwin Peele, 65; Rev. Charles Herron, Troy, O., for debt, 10; G. P. Reers, Yonkers, N. Y., 50; M. D. McMillan, Wilmington, O., 5; J. E. Bond, Marselles, Ill., 11.20; Miss E. S. McCreight, Barry, Ill., 10; A Friend, 100; Mr. and Mrs. T. S. Day, 9; A Sincere Friend, Germantown, Pa., 10; H. M. Wilson, Vinton, Ia., 5; Miss Isabella A. Griffin, St. Louis, Mo., 10; C. C. Savage, Philadelphia, Pa., 25; Mildred W.

Packard, Brooklyn, N. Y., 20; Elisa D. Woolf, Carthage, Ill., 2; "Thank Offering," 25; John C. Wick, Youngstown, O., 500; E. F. Foley and family, 1; Rev. J. H. Freeman, Cheungmai, 12; Rev. William Harris, Jr., Cheungmai, 12; Mrs. T. B. and Nellie Niles, Lyndon, Kans., 70 cents; "C. B., for debt, 10; Richard S. Watson, Brooklyn, N. Y., for debt, 5; H., Winchester, Va., for debt, 2; James Crockett, Brookline, Mass., for debt, 10; W. S. Kellogg, New York City, for debt, 10; "Alexandria," for debt, 1.30; M. S. McEl., Vineland, N. J., for debt, 5; W. W. Dewey, 1; Rev. and Mrs. H. Campbell, 26.67; N. C. Whittemore, Korea, 10; Mrs. Nunemacher, 6; D. S. Coe, Brooklyn, N. Y., 12.50; Rev. T. C. Winn and wife, 100; Joseph Earhart, 35; Ladies' Missionary Society, McCormick Seminary, 5; "A Friend of Missions," 10; Interest on John C. Green Fund, 525..... \$2,531 37

Total received for Home Missions, April, 1897.....\$32,114 05
Amount received during same period last year..... 33,889 68

H. C. OLIN, *Treasurer*,
Madison Square Branch P. O., Box 156,
New York City.

SPECIAL DONATIONS.

From a lady in Dr. Scott F. Hersey's church.....\$5 00
Rochester Presbytery, Rochester Memorial Church.....20 00
Grand Rapids Presbytery, Grand Rapids 1st sab.-sch.....11 00

Total.....\$36 00

H. C. OLIN, *Treasurer*,
Madison Square Branch P. O., Box 156,
New York City.

RECEIPTS FOR THE BOARD OF HOME MISSIONS, MAY, 1897.

ATLANTIC.—*East Florida*—Candler, 5; Coconut Grove, 1.91; Cutler, 1.17; Miami, 43.12; Weirsdale, 3. 54 20
BALTIMORE.—*Baltimore*—Baltimore Hampden, 11.68, *New Castle*—Dover, 45.51. *Washington City*—Tacoma Park, 26.05; *Washington City* 6th, 2; — Eckington, 5.62. 90 86
CALIFORNIA.—*Benicia*—Blue Lake C. E., †1.50; San Rafael (sab.-sch., 26.85), 76.80. *Los Angeles*—Monrovia, 12.40; (Jai, 8; Santa Paula, 41. *Sacramento*—Kirkwood, 17.50; Tehama, 5. *Santa Barbara*—Santa Maria C. E., 1.75. *Stockton*—Woodbridge, 2.50. 166 45
CATAWBA.—*Cape Fear*—Haymont, 1. 1 00
COLORADO.—*Denver*—Georgetown, 4.50; Otis, 17.25. 26 75
Pueblo—Colorado Springs 1st, 5. 26 75
ILLINOIS.—*Bloomington*—Phil C. E., †7. *Chicago*—Lake Forest, Harriet Gorton Benevolent Society, 218. *Peoria*—Limestone, 5; Salem, 2. *Springfield*—Lincoln C. E., †4.25. 236 25
INDIANA.—*Indianapolis*—Hopewell sab.-sch., 11.00. *Loganport*—Mishawaka, 6.08; Pulaski sab.-sch., 2. *New Albany*—New Philadelphia, 1.41. *White Water*—Richmond 2d C. E., †3. 23 49
INDIAN TERRITORY.—*Choctaw*—Spring Hill, 1. *Oklahoma*—Aughey, 2; Hopewell, 2; McKinley, 2; Shawnee, 6.25. 13 25
IOWA.—*Cedar Rapids*—Pleasant Hill, 2.25. *Corning*—Essex, 10. *Council Bluffs*—Casey, 5.50; Woodbine, 2.50. *Des Moines*—Collax Jr. C. E., 1; Newton sab.-sch. (Easter offering for debt, 4.35), 8.50. *Dubuque*—Farley, 10. *Fort Dodge*—Glidden, 4.05; Irvington C. E., †4.12; Lake City, 26.50; Plover, 2.65. *Iowa*—Burlington 1st, 14.53; Mt. Pleasant 1st, 84.41; Mt. Zion, 7; Ottumwa West End, 4.50. *Iowa City*—Atalissa, 5.30. *Sioux City*—Elliott Creek, 3.96; Westminster, 8.31. *Waterloo*—Ackley C. E., 5; East Friedland, Ger., 32.02. 247 10
KANSAS.—*Emporia*—Burlingame Jr. C. E., 1.70; El Paso, 3.60; Emporia Arundel Ave. sab.-sch., 1; Mulvane, 6.72; Quenemo, 17.50; Waco, 2.72. *Larned*—Meade Center, 2.17. *Neosho*—Fort Scott 1st C. E., 10; Humboldt 1st, 7.77; New Albany 1st, 2; Presbyterian, 4. *Osborne*—Hays City, 3; Long Island 1st, 5; Wakeney, 12; Zion, 1. *Solomon*—Salina C. E., 5. *Topeka*—Oak Hill, 3. 88 18
KENTUCKY.—*Louisville*—Louisville Central, 108.28. *Transylvania*—Greensburg, 12; Manchester, 1.75. 122 03
MICHIGAN.—*Detroit*—Detroit Calvary (Sustentation, 5), 25; — Central (sab.-sch., 12.80; Mission sab.-sch., 3; C. E., 50.91; Floral Circle, 5), 155.71; — Covenant, 4.32. *Plymouth*—Crosswell 1st, 7; Fair Grove C. E., 2.40. *Lake Superior*—Iron Mountain C. E., 5; Marquette 1st, 52.63; Negaunee, 26.70. *Monroe*—Petersburg (C. E., 1.75), 19.15. *Saginaw*—Omer, 4. 301 91
MINNESOTA.—*Duluth*—Cloquet, 5. *Mankato*—Eden, 2; Evan 1st (Mission Station), 1; Morgan, 5. *St. Paul*—St.

RECEIPTS FOR N. Y. SYNODICAL AID FUND,
APRIL, 1897.

Albany—Gloversville Kingsboro Ave., 40; Greenbush, 10; New Scotland, 35; Jefferson, 8; Stephentown 1st, 15; Gloversville 1st, 125; Johnston, 125; Saratoga Springs 2d, 20.41. *Binghamton*—Union 1st, 5.70. *Brooklyn*—Brooklyn Noble Street (C. E., 4), 10. *Champlain*—Champlain, 3.02. *Chemung*—Watkins 1st, 11.40. *Genesee*—Batavia 1st, 30.94. *Hudson*—Ridgebury, 7; Otisville, 1. *New York*—New York, University Place, 200; — Woodstock, 2; — Park, 30.30. *Niagara*—Niagara Falls 1st, 10. *North River*—Salisbury Mills Bethlehem, 1; Highland Falls, 3.50; Newburg Calvary, 1.75. *Olsego*—Stamford, 10; Oneonta, 16.45. *Rochester*—Victor 1st, 9.63; Fowlerville, 1; Rochester Emmanuel, 94 cts. *St. Lawrence*—Hammond, 5; Chaumont, 2; Waddington Scotch, 16.17. *Steuben*—Canisteo 1st, 16; Campbell 1st, 10. *Syracuse*—Syracuse 1st, 33. *Troy*—Troy Oakwood Ave., 7; Malta, 3; Troy Second Street, 75. *Utica*—Little Falls, 20; Waterville, 12.18; Williamstown, 5.71. *Westchester*—Bridgeport 1st, 5; South Salem, 9.47.
Total receipts for N. Y. Synodical Aid Fund, April, 1897..... \$953 57
Amount received during same period last year..... 1195 86

H. C. OLIN, *Treasurer*,
Madison Square Branch P. O., Box 156,
New York City.

Paul, Carroll St. Chapel C. E. thank offering, 2; — House of Hope C. E. thank offering, 10; — Macalester C. E. thank offering, 1; — Westminster C. E., 5. *Winona*—Chatfield, 10.89. 41 89
MISSOURI.—*Ozark*—Springfield Calvary sab.-sch., 5.45. *Palmyra*—Hannibal 1st C. E., 9.25. *Platte*—Rockport, 2; St. Joseph Westminster, 77.75; Tini, 5. *St. Louis*—Ironton, 1. 100 45
MONTANA.—*Butte*—Butte Immanuel C. E. thank offering, 3.75. *Helena*—Manhattan 2d Holland (sab.-sch., 1.70), 7.58. *Great Falls*—Hayre, 14.42; Stanford, 15. 40 75
NEBRASKA.—*Hastings*—Champion, 1.56; Lysinger, 3; Oxford 1st, 3.90; Stockham, 1.50; Verona, 1; *Kearney*—Berg, 4. *Nebraska City*—Alexandria, 5; Fairmont, 3.78; Hebron, 3; Utica, 1.70. *Niobrara*—Oakdale, 2.28; O'Neill, 3.50. *Omaha*—Omaha 1st C. E. thank offering, 17.60; Zion Bohemian, 1. 47 82
NEW JERSEY.—*Elizabeth*—Elizabeth Greystone (for debt), 100; Lamington sab.-sch., 5.13; Rahway 1st, 87.15. *Jersey City*—Passaic Dundee sab.-sch., 10.20; Kingsland C. E., 5. *Monmouth*—Asbury Park 1st, 51 cts.; Beverly C. E., 10. *Morris and Orange*—Madison sab.-sch. Missionary Society, 100; Orange 1st, 800; South Orange 1st C. E., 50; Summit Central, 271.77. *Newark*—Caldwell sab.-sch., 7.80; Newark Calvary, 25; — Central sab.-sch., 8; — Forest Hill, 25; — Park, 63.57; — Roseville, 277.17. *New Brunswick*—Trenton 1st, 13.50; — Bethany, 5. *Newton*—Andover C. E., 3; Newton C. E., 18.47. *West Jersey*—Haddonfield 1st C. E., 6. 1892 27
NEW MEXICO.—*Arizona*—Peoria sab.-sch., 2.73; Sacaton Pima Indian, 5. *Rio Grande*—Albuquerque 1st, 28.77; Socorro 1st C. E. thank offering, 4. *Santa Fe*—Taos, 1. 41 50
NEW YORK.—*Albany*—Albany 2d, 19; Mariaville, 6; Schenectady 1st Sr. Dept. sab.-sch., 6.50; West Galway, 3; West Troy 1st, 9.98. *Binghamton*—Afton, 12.72; Masonville, 14; Windsor, C. E., 2.38. *Boston*—South Boston 4th, 6.89. *Brooklyn*—Brooklyn 1st (City Park Branch, 20), 920; — Cumberland St. Chapel, 12.50; — Greene Ave. C. E., 13.38; — Lafayette Ave. M. C., 25.85. *Cayuga*—Auburn 2d, 11.84; — Calvary, 16.25; — Central (for debt), 11. *Champlain*—Champlain Jr. C. E., 9; Keeseville, 17.11. *Chemung*—Elmira Lake St., 103. *Genesee*—Castile, 6.35. *Long Island*—Bridgehampton, 16.50; — Remsenburg, 13; Southampton sab.-sch., 67.99. *Lyons*—Fairville C. E., 1; Williamson C. E. thank offering, 6. *Nassau*—Glen Wood, 2; Hempstead Christ Church C. E., 5. *New York*—New York 1st, 4; — 4th Ave. Y. P. Prayer Meeting Association, 6; — Covenant Willing Workers' Bank, 10; — Lenox W. H. and F. M. Society (for debt), 6.05; — Sea and Land, 11.87; — Washington Heights C. E., 12.50; — West Y. W. Asso., 35.10; West End C. E., 5. *Niagara*—Lyndonville 1st C. E. thank offering, 6. *North River*—New Hamburg C. E., 3.84; Newburg Calvary, 73.54. *Rochester*—Charlotte (5 members

of sab.-sch. b'day offering, 1) (Jr. C. E., 2.58) 3.58; Lima C. E., 5; Livonia (C. E., 50 cts.), 8.78; Parma Center, 2.25; Rochester Brick (sab.-sch. Easter 'offering, 38.30), 50.80. *St. Lawrence*—Hammond Chippewa Bay C. E., 2. *Steuben*—Almond, 4; Corning sab.-sch., 16. *Syracuse*—Camillus, 1.25; Fayetteville (sab.-sch., 9.62), 14.68; Oswego Grace sab.-sch., 25; Syracuse 1st C. E., 30.55; — Park Central, 115.57. *Troy*—Cambridge, 13.20. *Utica*—Little Falls sab.-sch., 34.50; Old Forge, 3; West Camden C. E. thank offering, 2.50. *Westchester*—Bridgeport 1st, 5; Irvington C. E., 25; Mt. Vernon 1st, 250; New Rochelle 2d, 20.89.

2143 30
NORTH DAKOTA.—*Bismarck*—Mandan, 4. *Fargo*—Edgeley Dorcas Society, 6.50.

OHIO.—*Dayton*—Franklin, 2; Oxford sab.-sch., 12.82. *Lima*—Ottawa C. E., 2.50. *Mahoning*—Clarkson (sab.-sch., 2.63), 5; Youngstown 1st, 27.52. *St. Clairsville*—Concord, 9; Powhatan, 2.42. *Steubenville*—East Liverpool 1st, 127.17; — 2d, 9.90; Unionport, 2. *Wooster*—Belleville C. E., 3.

203 33
OREGON.—*East Oregon*—Cleveland sab.-sch., 4.10; Joseph, 1.50; Union, 4.16. *Southern Oregon*—Grant's Pass Bethany, 85. *Willamette*—Woodburn, 7.

PENNSYLVANIA.—*Allegheny*—Allegheny Central, 37.33; Aspinwall, 1.50. *Blairsville*—Conemaugh, 3.26; New Florence, 6.39. *Butler*—Harrisville, 5; Pleasant Valley, 1. *Chester*—New London, 10. *Clarion*—Marionville C. E., 10. *Erie*—Sandy Lake, 3.25; Tideout Mission Band, 5. *Huntingdon*—Bedford sab.-sch., 9; Sinking Creek, 8; Spring Mills, 6. *Kittanning*—Ebenezer, a member, 5; Marion, 15; Saltsburg sab.-sch., 30. *Lackawanna*—Franklin, 4; Harmony, 65; Wyoming S. S., 6. *Lehigh*—South Bethlehem 1st, 12; White Haven Young Folks' Mission Auxiliary, 1.15. *Northumberland*—Emporium, 15; Pennsdale, 1; Trout Run, 2. *Philadelphia*—Philadelphia 1st, 75; — 9th, 63; — Princeton, Mr. F. H. Reeder, 2.50; — West Park, 20. *Philadelphia North*—Falls of Schuylkill (sab.-sch., 12.50), 29; Morrisville sab.-sch., 6.19; Pottstown 1st Jr. C. E., 3; Reading 1st, 25. *Pittsburgh*—Pittsburgh East Liberty, 83.86; — Mt. Washington sab.-sch., 16.25. *Redstone*—Tent, 10.53. *Schenango*—West Middlesex, 4.50. *Washington*—East Buffalo sab.-sch., 6; Fairview, 10; Washington 1st sab.-sch., 80.70; West Union, 5. *Wellsboro*—Kane sab.-sch., 4.50. *Westminster*—Chestnut Level, 2.62; Lancaster 1st, 20.40; New Harmony, 16.

745 93
SOUTH DAKOTA.—*Aberdeen*—Sisseton, 1.25. *Central Dakota*—Artesian W. M. S., 15; Endeavor C. E., 2.50; Huron sab.-sch., 15; Onida C. E., 50 cts. *Dakota*—Flandreau, 2. *Southern Dakota*—Kimball (C. E., 3), 6; White Lake (sab.-sch., 2.50), 4.

46 25
TENNESSEE.—*Kingston*—Bethel, 9.62. *Union*—Knoxville 1st, 10; Shannondale, 50.

69 62
TEXAS.—*Austin*—Austin 1st, 85; Houston Westminster, 10. *North Texas*—Jackboro, 8.60. *Trinity*—Albany, 32.85; Dallas Exposition Park (L. M. S., 35.75), 46.20.

182 65
UTAH.—*Boise*—Bellevue, 5.50. *Utah*—Evanston, 7; Franklin, 1; Monroe C. E. (for debt), 5; Richmond, 25 cts.; Salt Lake City 3d, 25; Spanish Fork Assembly's, 1.

44 75
WASHINGTON.—*Alaska*—Hydab, 5; Jackson, 4; Sitka 1st (C. E., 7.50), 15.60. *Olympia*—Ridgefield, 10. *Puget Sound*—Bellingham Bay, 4.44. *Walla Walla*—Kendrick sab.-sch. Easter offering, 2.

41 04
WISCONSIN.—*Chippewa*—Bessemer, 18. *La Crosse*—Bethlehem, 3. *Milwaukee*—Racine 1st, 65.50; — Bohemian, 5. *Winnebago*—Couillardville, 4; Little River, 2.25; Merrill 2d sab.-sch., 2.

99 75
Total received from churches.....\$7,225 03
Woman's Executive Committee.....4,534 47

Total.....\$11,759 50

LEGACIES.

David S. Ingalls, late of Springville, N. Y., 8.50;
Mrs. Charlotte Morris Spence, Baltimore, Md.,
975; Estate of Eliza Danforth, Binghamton,

N. Y., 248.40; Estate of Mary K. Black, late of
Cadiz, O., 290; Dr. Jacob M. Gemmell, late of
Philadelphia, Pa., 237.50; M. Henrietta Cady,
late of Sing Sing, N. Y., 750; Estate of William
McCrear, late of Cloverport, Ky., 137.12..... \$2,646 52

MISCELLANEOUS.

R. P. Hall, Mitchell, S. D., 1; "Cash, Chicago,"
200; Mrs. Harvey's box, 1.60; Rebecca Beall,
Crandall, Kans., 1; Charles Peterson, Delphos,
Kans., 40; Presbyterian Relief Association of
Nebraska, 197.03; Rev. T. L. Sexton, Seward,
Neb., 5; J. D. T. Hersey, New York, 25; A
Friend, Toledo, O., per R. M. B., 1; Raymond
H. Hughes, Altoona, Pa., 4; Rev. J. S. Pomeroy,
Fairview, W. Va., 1; Taylor Pond, 75 cts.;
Charles J. Winton, Wausau, Wis., 150; Albert
Caughey, Dashler, Neb., 3; C. J. Shoemaker,
Wilkesbarre, Pa., 622; Miss Isabella Patterson,
San Francisco, Cal., 5; Rev. J. Burkhardt and
wife, Wampsville, N. Y., 3; Rev. Albert B.
King, New York City, 10; Rev. D. W. Mont-
gomery, Champion, Neb., 6.77; George A. Marr,
Philadelphia, Pa., for debt, 5; J. S. Patterson,
Findlay, O., 100; A Friend, Chicago, 100; Mrs.
M. E. Drake, 6; Anna W. Ludlow, Dennison,
Tex., 5; Miss Totten, N. Y., 1; Anonymous, for
debt, 20; "C. Penna.," 14; F. M. Hatch, South
Bend, Ind., 50; interest on Permanent Fund,
45; interest on John C. Green Fund, 550; in-
terest on Carson W. Adams Fund, 50; interest
on Permanent Fund, Sustentation, 10.50..... 2,143 65

Total received for Home Missions, May, 1897.....\$16,549 67
Amount received during same period last year.....20,812 00
Total received since April 1, 1897.....48,603 22
" " during same period last year.....54,701 68

H. C. OLIN, Treasurer,

Madison Square Branch P. O., Box 156, New York City.

SPECIAL DONATION.

San Diego 1st Church, through Mrs. Paris \$5 00

H. C. OLIN, Treasurer,

Madison Square Branch P. O., Box 156, New York City.

RECEIPTS FOR N. Y. SYNODICAL AID FUND,

MAY, 1897.

Albany—Albany 1st, 84.15; — 6th, 11.50; — State
Street, 304.25; West Troy, 5.09. *Binghamton*—
Preble, 2. *Brooklyn*—Brooklyn 1st Edgewater,
10; — 5th German, 8. *Buffalo*—Oldtown, 2.10;
Oneida, 3.42. *Cayuga*—Auburn Calvary, 2.56.
Hudson—Hamptonburg, 11; Cohecton, 2. *Nas-
sau*—Freepoint 1st, 9.50. *New York*—New York
Brick, 198 93; — East Harlem, 2. *Niagara*—
Medina, 13. *North River*—New Hamburg C. E.,
3.83. *Oscego*—Cooperstown, 15.48. *Rochester*—
Genesee 1st, 2. *St. Lawrence*—Rossie 1st, 5.
Troy—Lansingburg, 19.10; Troy Woodside, 5.
Utica—West Camden, 5; Rome, 35.61. *West-
chester*—South East, 7.36. Rev. E. E. Grosh and
wife, Williamstown, N. Y., 2.50
Total received for N. Y. Synodical Aid Fund,
May, 1897.....\$770 38
Amount received during same period last year.....780 94
" " since April 1, 1897.....1,723 95
" " during same period last year.....1,976 80

H. C. OLIN, Treasurer,

Madison Square Branch P. O., Box 156, New York City.

RECEIPTS FOR THE BOARD OF HOME MISSIONS, JUNE, 1897.

ATLANTIC.—*East Florida*—Cocoanut Grove, 1.43; Cutler
(Sta.), 58c. *South Florida*—Bartow, 5; through Rev. H.
Keigwin, 16.72.

23 73
BALTIMORE.—*Baltimore*—Baltimore Covenant, 3; B.
Brown Meml., 153.59. *New Castle*—Port Deposit, 11; Reho-
both (Md.), 5. *Washington City*—Tacoma Park, 1; Wash-
ington, Covenant, 21; — Western, 34.56.

229 15
CALIFORNIA.—*Benicia*—Big Valley, 11.85; Crescent City,
7; Shiloh, 2.50; Tomales, 3. *Los Angeles*—San Geronia
(sab.-sch., 1.50), 6.50. *Sacramento*—Elk Grove, 10. *San José*—
Cayucas, 5; Moro, 4. *Santa Barbara*—Ventura Jr. C. E.,
2.50.

52 35
CATAWBA.—*Cape Fear*—T. Darling Mission, 1.

1 00
COLORADO.—*Denver*—Elbert sab.-sch., 1.25. *Pueblo*—
Colorado Springs 1st, 34.28; San Pablo, 1.

36 53
ILLINOIS.—*Cairo*—Carbondale C. E., 1; Wabash C. E., 1.50.
Mattoon—Mattoon C. E., 1.95; Shelbyville 1st sab.-sch., 6.43.
Schuyler—Monmouth 1st sab.-sch., 8.47.

19 35
INDIANA.—*Indianapolis*—Indianapolis 2d, John S. Spann,
500.

22 00
INDIAN TERRITORY.—*Choctaw*—Talihina, 2; Wister, 3.
Cimarron—Enid, 7; Purcell, 7. *Seqoyaw*—Vinita 1st sab.-
sch., 3.

22 00
IOWA.—*Cedar Rapids*—Wyoming C. E., 13. *Des Moines*—
Grimes sab.-sch., 5; Moulton, 3.30; Returned by a mis-
sionary, 66.25. *Fort Dodge*—Ft. Dodge, 5; Pomeroy, 37.

Sioux City—Larrabee (Children's Day), 5.31; Odebolt C. E., 6.80; Storm Lake, Lakeside, 40. *Waterloo*—Clarksville C. E., 1.60; Greene C. E., 59c; Shell Rocks C. E., 2. 175 76.

KANSAS.—*Highland*—Vernillion sab.-sch., 5. *Neosho*—Baxter Springs C. E., † 3; Chanute, 8; Returned by a missionary, 50. *Topeka*—Baldwin, 21.26; Black Jack, 5. 92 26

KENTUCKY.—*Ebenezer*—Ashland C. E., 12.47; Greenup, 7; Lexington 2d, 5; Maysville C. E., 5. 29 47

MICHIGAN.—*Detroit*—Grand River Ave. Mission C. E., 5. *Grand Rapids*—Grand Rapids Westminster Jr. C. E., 1.10. *Lake Superior*—Griers, 1; Hay Lake, 2.10; Mt. Zion, 1.25; Pine Rest, 1.07. 11 52

MINNESOTA.—*Mankato*—Fulda sab.-sch., 4; Lake Crystal, 13; Slayton C. E., 5. *Minneapolis*—Minneapolis Oliver sab.-sch., 4.86. *Red River*—Hendrum (sab.-sch., 2), 13; Tabor Bohemian (sab.-sch., 2; C. E., 2), 5; Returned by a missionary, 50. *St. Paul*—St. Paul Westminster, 8.35. *Winona*—Austin (sab.-sch., 2), 10; Oronoco, 11. 124 21

MISSOURI.—*Kansas City*—Returned by a missionary, 5. *Ozark*—Waldensian, 7. *St. Louis*—Kirkwood, 100; St. Louis Cote Brillante C. E., 8.80; Webster Grove, 59.27. 180 07

MONTANA.—*Butte*—Deer Lodge C. E., 20c. *Great Falls*—Hayre 1st, 5. 5 20

NEBRASKA.—*Hastings*—Beaver City, 2.25; Hanover German, 5; Ruskin, 2.81. *Nebraska City*—Gresham, 1.75; Sterling, 8.87. *Omaha*—Omaha Bethany sab.-sch., 13c.; —Black-bird Hills, 25c.; —Castell Street sab.-sch., 1.38. 22 44

NEW JERSEY.—*Elizabeth*—Cranford, 25; Roselle C. E., 10. *Monmouth*—Calvary, 2.25; Delanco, 4.31; Freehold, 22.28; Plumstead, 1. *Morris and Orange*—Morristown 1st, 179.88; Rockaway sab.-sch., 12.06; Summit Central, 61. *Newark*—Blomfield 1st, 216.72; —Westminster (C. E., 7.90), 8.90; Montclair 1st "Aid," 75. *New Brunswick*—Amwell United 1st C. E., 3; Milford sab.-sch., 13.19; Trenton 1st, 15; —Prospect Street, 39. *West Jersey*—Atlantic City 1st C. E. (†10), 15; Bridgeton 4th Jr. C. E., 1; —Irving Avenue sab.-sch., 3.28; Deerfield sab.-sch., 5.05. 702 92

NEW MEXICO.—*Rio Grande*—Socorro Spanish, 3. 3 00

NEW YORK.—*Albany*—Albany 1st sab.-sch. class No. 8, 2; —State Street, 131.68; —West End, 40; —Amsterdam 2d, 20; Rockwell Falls, 2.45. *Binghamton*—Binghamton North, 17.61; —Ross Memorial, 5; Deposit C. E., 5; Owego, 20. *Boston*—Londonderry, 11.50; South Framingham, 87.50. *Brooklyn*—Brooklyn 1st, 353.64; —2d, 351.67; —Hopkins Street C. E., 5; —Memorial, 140.67; Ross Street C. E., 10; —Throop Avenue, 54; Stapleton 1st Edgewater, 6.11. *Buffalo*—Dunkirk C. E., † 20. *Cayuga*—Ithaca (for debt, 25), 50; Springport (C. E., 7.77), 15.92. *Chemung*—Elmira 1st, 20. *Genesee*—Byron, 6.50; Elba, 8.71. *Geneva*—Penn Yan C. E., 10; Seneca Falls, 60.52. *Long Island*—Bridgehampton, 16.07; Middletown Ridge C. E., 8.4c. *Lyons*—Huron (C. E., 4), 7; Wolcott 1st, 11.06. *Nassau*—Hempstead Christ Church C. E., 5; Islip sab.-sch., 2; Northport C. E., 6.25. *New York*—New York Fifth Avenue sab.-sch., 50; —Brick, 10; —Central, 150; —Morningside, 10; —Puritan-sab.-sch., 50; —Riverdale, 10.75; —Rutgers Riverside C. E., 14.05; —West sab.-sch., 30; —Westminster West Twenty-third St. sab.-sch., 55.30. *Niagara*—Lockport Calvary, 5; Niagara Falls Pierce Avenue (sab.-sch., 1; C. E., 2.13), 9.13. *North River*—Pleasant Valley (sab.-sch., 15), 30; Poughkeepsie, 109.47; Wappinger's Falls, 5.35. *Otsego*—Oneonta sab.-sch., 50. *Rochester*—Rochester Central, 100. *St. Lawrence*—Le Ray, 1; Theresa C. E., 25; Watertown Stone Street, Children's Day, 19. *Steuben*—Cuba, 17.02. *Syracuse*—Camillus, 2.71; Constantia, 4.10; Syracuse 1st Y. W. M. Soc., 10.20; West Monroe, 2. *Troy*—Mechanicville, 4.82; Troy Woodside sab.-sch., 78.15. *Utica*—Holland Patent, 38.50; Mt. Vernon C. E., 10; Turin, 1. *Westchester*—Bridgeport 1st C. E., † 4; Thompsonville (Jr. C. E., 1.50; C. E., 55.55; sab.-sch., 147.97), 280.12; Yonkers 1st Miss'y Concert, 12.27; —Westminster C. E., 5. 2706 65

NORTH DAKOTA.—*Fargo*—Casselton, 13; Ellendale, 8; Elm River (sab.-sch., 3), 16; Jamestown Jr. C. E., 15. *Minnewaukon*—Harvey, 5. *Pembina*—Knox, 15. 72 00

OHIO.—*Columbus*—Columbus 2d, 96.68. *Dayton*—Middle-town sab.-sch., 32.57; Oxford C. E., 7.50. *Lima*—Ottawa C. E., 2.50. *Mahoning*—Kinsman, 10; Youngstown, 27.46. *Steubenville*—Dell Roy, 5.65; East Liverpool 2d C. E., 5; Hopedale, 10; Irontdale, 10; Island Creek C. E., 12.35; Madison, 7; Monroeville, 2.50; New Hagerstown, 3.26; Toronto (C. E., 10; Jr. C. E., 5), 15. 247 47

OREGON.—*East Oregon*—Union, 2.40. 2 40

PENNSYLVANIA.—*Allegheny*—Allegheny Central, 1; Hoboken, 3. *Butler*—Centerville, 36; Concord, 19.50; New Hope, 8; Scrub Grass, 38; Unionville, 15.41. *Carlisle*—Middle Spring L. H. M. S. for debt, 5.10. *Chester*—Bryn Mawr sab.-sch., 50; Middletown C. E., 5. *Clarion*—Falls Creek (sab.-sch., 4), 6; Johnsonburg, 9.47; Tionesta (sab.-sch., 50), 84; Wilcox, 17.26. *Erie*—Erie Park, 56.86; Fairview C. E., 2.45; Hadley, 2; Sugar Grove, 5. *Huntingdon*—Altoona Broad Avenue, 8.76; Hollidaysburgh, 36.85; Orbisonia, 12; Shermans Valley, 3; Shireleysburgh (sab.-sch., 1), 15; Spruce Creek Baileyville sab.-sch., 3. *Kittanning*—Blacklick, 4; Clarksburgh, 85;

Tunnelton sab.-sch., 7.50; West Glade Run sab.-sch., 5. *Lackawanna*—Bethany C. E., 1.80; Elmhurst, 1; Great Bend, 6.50; Mount Pleasant, 2; Newton, 3; Rushville, 4.32; Stevensville, 1.18; Wilkesbarre 1st, 312.45. *Lehigh*—Beth-lehem 1st, 14.04. *Northumberland*—Williamsport 3d, 5.25; —Covenant sab.-sch., 26.83. *Parkersburgh*—Elizabeth, 1. *Philadelphia*—Philadelphia Cohocksink sab.-sch., 6.30; —North C. E., 5; —Northminster (for debt, 5), sab.-sch., 15.85), 20.85; —Westminster, 17.13. *Philadelphia North*—Thompson Memorial C. E., 2. *Pittsburgh*—Edgewood, 28.86; Lawrenceville, 48; McDonald 1st, 44.17; Pittsburgh East Liberty, 100.15; —Shady Side, 94.65. *Redstone*—Brownsville, 21; Round Hill, 60. *Shenango*—Centre, 12; Hermon, 18.50; Pulaski sab.-sch., 8.23; Volant, 6. *Washington*—Fairview, 15; Forks of Wheeling, legacy of Mrs. Elizabeth Davis, 25; Rock Lick, 5.70; Upper Buffalo sab.-sch., 8.11. *Westminster*—Pine Grove, 9; York 1st, monthly missionary prayer meetings, 23.85. 1502 53

SOUTH DAKOTA.—*Aberdeen*—Andover, 2; Huffton, 4; Pier-point, 2. *Central Dakota*—Bethel, 4.19; Colman, 1.60; Madison, 2.50; Wentworth, 2.41. *Southern Dakota*—Bon Homme Co. 1st Bohemian, 5; Marion Emmanuel German (sab.-sch., 2.40), 6; Returned by a missionary, 87.50. 117 20

TENNESSEE.—*Union*—Rockford, 1. 1 00

TEXAS.—*Austin*—Galveston 4th (sab.-sch., 5.85; C. E., 5), 16.30. 16 30

UTAH.—*Boisé*—Caldwell C. E., 1; Lower Boisé (sab.-sch., 6.14; C. E., 2.25), 17.39. 18 39

WASHINGTON.—*Olympia*—Kelso, 5. *Puget Sound*—Ana-cortes Westminster, 5; Port Townsend Bay, 3; White River, 4. *Spokane*—Spokane Centenary, 5. *Walla Walla*—Denver, 15; Waitsburg, 6.75. 43 75

WISCONSIN.—*Chippewa*—Hurley, 5; Superior, 15. *La Crosse*—Greenwood sab.-sch., 1.85. *Madison*—Highland German, 3. *Milwaukee*—Cambridge, 4.23; Cedar Grove, 24; Milwaukee Calvary C. E., † 5; Somers, 11. *Winnebago*—Rural, in part, 20.83; Westfield, 2. 91 91

Total received from churches.....	\$7050 56
Woman's Board of Home Missions.....	15,242 73
Total.....	\$22,293 29

LEGACIES.

Miss Christina Semple, late of Rochester, N. Y., 1000; James S. Lewis, late of Geneva, N. Y., 500; Susan C. Black, late of Waukesha, Wis., 150; James P. Green, late of Gloversville, N. Y., 2000; Joseph S. Brewster, late of Philadelphia, Pa., 147.02; Margaret McCandlish, late of Carlisle, Pa., 94.50 \$3,891 52

MISCELLANEOUS.

Mary E. Sill, Geneva, N. Y., 3; Miss Mazie Crawford, Lapwai, Idaho, 5; Raymond H. Hughes, Altoona, Pa., 4; "Anonymous," 1; Society of Missionary Inquiry, Auburn Theological Seminary, 8.50; Miss Eugenia L. Atkinson, Ashland, Oreg., 10; Mrs. Dorothy R. Turney, Circleville, O., 100; "A Friend from New Jersey," 200; "H. L. J.," 50; "H.," Cooperstown, N. Y., 136; William Henry Lowry, Maryville, Tenn., 1; Presbyterian Relief Association of Nebraska, 174.26; Rev. C. E. Bixler, Bahia, 5; Mrs. G. Norris, St. James, Minn., 5; Mrs. Eliza J. Woods, De Soto, Mo., 2; Birchton, N. Y., Y. P. S. C. E., 6.12; "Friends," Washingtonville, Pa., 2; Mrs. Sally P. Sharpe, 200; Rev. H. A. Nelson, Philadelphia, Pa., 15.66; W. H. Gaugh, M. D., Luverne, Minn., 7; "Returned by a missionary," 62.50; "Returned by a missionary," 112.50; Rev. W. B. Bloys, Ft. Davis, Tex., 5; Charlie Manwarren, 5.49; Miss Josie Curtis, Parowan, Utah, 2.50; A Christian Endeavor Thank Offering, 25; Miss Mabel Slade, 500; Mrs. Etta D. Hamilton and family, 29 cts.; Miss C. E. Blatchley, Wayne, Pa., 3; Rev. F. M. Gilchrist, Las Vegas, N. M., 5; Harris E. Adriance, Jr., and Edwin Holmes Adriance, Poughkeepsie, N. Y., 150; A Friend of Home Missions in Iowa, 100; S. H. Stevenson, 3; Mrs. Margaret H. Turner, 3; San Francisco Theological Seminary, 18; Miss A. G. Stinson, Norristown, Pa., 50; Friend, Rushville, Ill., 10; Fred Crosley, Coal Glen, Pa., 48 cts.; "C. Penna.," 14; Rev. H. T. Scholl, Big Flats, N. Y., 8; Interest on funds awaiting investment in U. S. Trust Company, 6.85; Interest on Permanent Fund, 542.50; Interest on John C. Green Fund, 807.75..... 3,370 40

Total received for Home Missions, June, 1897.....	\$29,555 21
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Amount received during same period last year..... 42,503 18
Total received since April 1, 1897..... 78,218 93
Amount received during same period last year..... 97,204 86

H. C. OLIN, *Treasurer*,
Madison Square Branch P. O., Box 156,
New York City.

SPECIAL DONATIONS.

Miss Sarah B. Hill, 100; Lockport, N. Y., 1st sab.-sch., 50.

H. C. OLIN, *Treasurer*,
Madison Square Branch P. O., Box 156,
New York City.

RECEIPTS FOR N. Y. SYNODICAL AID FUND,
JUNE, 1897.

Albany—Carlisle, 10. Binghamton—Canonsville,
13.50; Lordville, 5. Cayuga—Genoa 1st, 6.

RECEIPTS FOR THE BOARD OF HOME MISSIONS, JULY, 1897.

ATLANTIC.—*East Florida*—Starke, 2.75. *South Florida*—
Dunnellon, 2.50; Winter Haven, 1.20. 6 45
BALTIMORE.—*New Castle*—Zion, 35. 35 00
CALIFORNIA.—*Los Angeles*—Fillmore, 4; Rivera, 5.15.
Oakland—Fruitvale, 2.50; Oakland 1st (sab.-sch., 10), 223.25;
—Brooklyn C. E., 5. *Sacramento*—Anderson C. E. 70 cts.;
Elko Jr. C. E., 1. *Santa Barbara*—Carpenteria, 7; Ventura
a member, 3. 251 60

COLORADO.—*Boulder*—Collins, 1.10. *Denver*—Akron C. E.,
5; Byers, 5; Denver North sab.-sch., Children's Day, 14.
Pueblo—Pueblo Westminster C. E., 1.25; Trinidad 1st C. E.,
3; Victor C. E., 3.25. 32 60

ILLINOIS.—*Freeport*—Freeport 1st C. E. thank offering, 5;
Willow Creek C. E. thank offering, 17.66. *Springfield*—Jack-
sonville Westminster C. E., 10. 32 66

INDIANA.—*Crawfordsville*—Lexington sab.-sch., 8. *Indian-
apolis*—Hopewell sab.-sch., 2.40. *Logansport*—Meadow Lake,
2. 12 40

INDIAN TERRITORY.—*Sequoyah*—Barren Fork, 2.17;
Dwight, 2.45; Elm Spring, 15.60. 20 22

IOWA.—*Cedar Rapids*—Cedar Rapids 2d C. E., 5. *Corning*—
Diagonal Jr. C. E., 1. *Council Bluffs*—Shelby, 15.20. *Des
Moines*—Des Moines Clifton Heights sab.-sch. birthday
offering, 3; Humeston C. E. thank offering, 2.25; Perry
sab.-sch., 10. *Dubuque*—Jesup C. E., 5; Rowley German, 3;
Zion C. E., 4. *Fort Dodge*—Boone C. E., 3.09; Churdan Jr.
C. E., 1.50; Dana C. E., 1.50; Gilmore City, 75 cts.; Grand
Junction Jr. C. E., 2. *Iowa*—Keokuk Westminster, 35.77.
Iowa City—Keota, 4; Lafayette, 2.80. *Sioux City*—Ashton
German, 14; Cherokee C. E., 2.50; Denison Jr. C. E., 15 cts.;
Ida Grove C. E., 5.15; Le Mars C. E., 2.17; Sac City Jr. C.
E., 1.50; Vail C. E., 50 cts.; Zoar, 16.50. *Waterloo*—East
Friesland German, 31.40; Grundy Center, 33; Holland Ger-
man, 65. 271 73

KANSAS.—*Emporia*—Wichita 1st, 50. *Highland*—Corning,
2.05. *Neosho*—Parsons, 5. *Osborne*—Hays City a class of
the sab.-sch., for debt, 5. *Solomon*—Mankato, 4; Providence,
3.75. 69 80

KENTUCKY.—*Louisville*—Penn'a Run, 4. *Transylvania*—
Returned by a missionary, 50. 54 00

MICHIGAN.—*Detroit*—Brighton, 3.63; Detroit Scovel Mem-
orial Mission, 5; Saline, 6.32; Ypsilanti, 8.25. *Flint*—La
Motte, 2.40; Marlette 2d, 2.80. *Monroe*—Petersburg, 5.37;
Tecumseh for Sustentation, 8.16. *Petoskey*—Lake City (sab.-
sch. Children's Day, 15; C. E., 5). 61 93

MINNESOTA.—*Duluth*—Duluth 2d, 3; — Glen Avon, 5;
McNair Memorial, 3. *St. Cloud*—Spring Grove, 1.35. *St.
Paul*—Belle Plaine sab.-sch. Children's Day, 1.25; St. Paul
9th C. E., 10. 23 60

MISSOURI.—*Kansas City*—Sunny Side, 1.80. *Ozark*—Joplin,
8.37. *Platte*—Cameron, 10; Knox, 1.82; Mound City
Jr. C. E., 5; Tarkio, 4. *St. Louis*—Kirkwood sab.-sch., 9.52;
Salem German, 13; St. Louis 1st, 120.69. 174 20

MONTANA.—*Butte*—Grantsdale, 2. *Helena*—Baisin, 2.72.
4 72

NEBRASKA.—*Hastings*—Hastings German, 4; Kenesaw,
5.90. *Kearney*—Cozad, 2.25; Gibbon (C. E., 1), 5.75; Ord,
4.50; Shelton, 2.50; Wilson Memorial, 2.50. *Nebraska City*—
Sprague, 80 cts.; Table Rock, 13.12. *Niobrara*—Atkinson,
5; Millerboro, 3.25. *Omaha*—Fremont sab.-sch., 11.83;
Omaha Castellar Street sab.-sab., 5.46. 66 86

NEW JERSEY.—*Elizabeth*—Elizabeth Greystone, 5; —
Madison Avenue sab.-sch., 10; Plainfield 1st C. E., 12; Ro-
selle, 27.74; Springfield, 20. *Jersey City*—Passaic Dundee
sab.-sch., 5; Paterson 3d, 12; Tenafly C. E., 5. *Monmouth*—
Crabury 1st, 39.63; Manasquan C. E., 5.08; Tom's River,
4.60. *Morris and Orange*—East Orange Arlington Avenue,
10; Madison (sab.-sch. Miss. Soc., 100), 489.23; Mendham
1st, 69.23; Morristown South Street, 601.31. *Newark*—Mont-
clair 1st, 123.81; Newark 2d, 122.31; — Park, 57.64. *New*

Champlain—Port Henry 1st, 6.88. *Genesee*—
North Bergen, 3. *Lyons*—Marion, 7.15; Junius,
1. *New York*—New York Covenant sab.-sch.,
10. *Steuben*—"Returned by a missionary," 37.50.
Syracuse—Constantia, 3.35; Manlius, 3. *Troy*—
Cambridge, 36.79; Brunswick 1st, 4.60. *Utica*—
Rome 1st, 11.47; Kirkland, 20. *Westchester*—
Peekskill 2d, 16.12.

Total received for N. Y. Synodical Aid Fund, June,

1897..... \$195 36

Amount received during same period last year..... 284 73

Total received since April 1, 1897..... 1,919 31

Amount received during same period last year..... 2,261 53

H. C. OLIN, *Treasurer*,

Madison Square Branch P. O., Box 156,
New York City.

Brunswick—Dayton, 17.05; Dutch Neck, 50; Kirkpatrick
Memorial, 8; Lambertville C. E., 10; Trenton 1st, 36.30; —
4th Emily Mission Band, 25; — Chapel 1st (C. E., 2.50; Jr.
C. E., 2.50), 5. *Newton*—Belvidere 1st, 25. *West Jersey*—
Hammononton sab.-sch., 10. 1736 70

NEW MEXICO.—*Arizona*—Tucson Spanish, 2.25. *Rio
Grande*—Albuquerque 1st (sab.-sch., 10; for Sustentation, 5),
15. *Santa Fe*—Raton 1st (sab.-sch., 2.35; C. E., 3.55), 5.90. 23 15

NEW YORK.—*Albany*—Albany State Street W. H. M. S.,
250; Ballston Centre, 13.32; Jefferson, 19.35; Jermain Mem-
orial Jr. C. E., 5; Johnstown, 50; Princeton, 13. *Bing-
hamton*—Binghamton 1st, 400; — North sab.-sch., 5.90; Owe-
go, 3; Union sab.-sch., 4.25; Windsor, 10.35. *Boston*—An-
trim, 37.38; Manchester Westminster, 5.75. *Brooklyn*—
Brooklyn Lafayette Avenue Monthly Concert, 4.66. *Buffalo*—
Buffalo Westminster, 118.19; East Aurora, 9.23; East
Hamburg (sab.-sch., 2), 20; Westfield C. E., 1. *Cayuga*—
Aurora 30.13. *Champlain*—Essex, 2.34; Malone C. E., 5.
Chemung—Sugar Hill, 2.25; Watkins, 25.81. *Geneva*—Gene-
va 1st (sab.-sch., 27.56), 49.01. *Hudson*—Chester (sab.-sch.,
2), 70.87; Florida—15.50; Good Will, 16.47; Jeffersonville
German, 6.63; Palisades sab.-sch., 19.24; Scotchtown C. E.,
5; Unionville, 9. *Long Island*—Bridgehampton, 23.33.
Nassau—Glen Cove, 3; Oyster Bay, 15. *New York*—New
York 1st, 3000; — Allen Street, 3; — West End C. E., 10.
Niagara—Albion, 96.81; North Tonawanda North C. E., 5.
Osage—Colchester, 11.18; Cooperstown, 60.24; Gilbertsville,
30; Stamford, 30. *Rochester*—Charlotte, 8.61; Ossian, 4;
Rochester Brick C. E., 15.50; — North, 110; Sparta 2d, 10.
St. Lawrence—Canton (C. E., 10), 21.36; Dexter Mrs. Mary
A. Willis, 8; Ox Bow, 25; Waddington Scotch (C. E., 20),
88.13; Watertown 1st, 127.54. *Steuben*—Campbell, 5; Cor-
ning, 25; Hornellsville 1st, Jr. C. E., 5. *Syracuse*—Skaneate-
les, 23.82. *Troy*—Cohoes, 50.13; Watford, 13.21. *Utica*—
Alder Creek and Forestport, 10.80; New Hartford, 8.42;
Utica Bethany (sab.-sch., 2.77), 8.67; — Memorial, 59. *Wa-
terville*, 18.49. *Westchester*—South Salem (sab.-sch., 25; C.
E., 6.43), 31.43; White Plains, 87.50; Yonkers 1st, 54.25. 5306 05

NORTH DAKOTA.—*Fargo*—La Moure, 10. *Minnewaukon*—
Minnewaukon sab.-sch. Children's Day, 3.82. 13 82

OHIO.—*Cincinnati*—Interest on Baxter bequest, 365.
Dayton—Springfield 2d C. E., 20. *Mahoning*—Ellsworth C.
E., 11; Poland, 7.77. *Marion*—West Berlin sab.-sch. Chil-
dren's Day, 2. *St. Clairsville*—Bannock C. E. thank offer-
ing, 1; Wheeling Valley, 2.50. *Steubenville*—Corinth, 21;
Island Creek sab.-sch., 1; Pleasant Hill sab.-sch., 6.60; West
Lafayette, 2.17. *Wooster*—Ashland, 17.44; Hopewell sab.-
sch., 10.05. 467 53

OREGON.—*East Oregon*—Union, 2.42. *Portland*—Cent-
erville, 1.50; Portland Mizpah, 2.85; Smith Memorial, 1.
Southern Oregon—Klamath Falls, 5. 12 77

PENNSYLVANIA.—*Allegheny*—Haysville, 3.55. *Blairsville*—
Latrobe, 50; Pike Run, 105.53. *Butler*—Concord C. E.,
10; Grove City sab.-sch., 120.70; Harlansburg, 6; Martins-
burg, 16.25; Muddy Creek, 18.31; North Liberty, 1.70;
North Washington sab.-sch., 32.35; Portersville, 13.74; Zeli-
enople, 13. *Carlisle*—Burnt Cabins, 2; Harrisburg Covenant
(sab.-sch. Children's Day, 4.25), 25; Lebanon Christ, 22.85;
Lower Path Valley (for debt, 2), 23; Upper, 4.67. *Chester*—
Dilworthtown, 13; Glen Riddle (sab.-sch., 50 cts., C. E., 50
cts.), 5.58; Oxford 2d, 78 cts. *Clarion*—Adrian, 5; Mays-
ville, 4.53; Reynoldsford, 18; Richardsville, 3; Sugar Hill,
10. *Erie*—Conneautville Jr. C. E. thank offering, 2.12;
Erie 1st, 31.95; Jamestown, 3. *Huntingdon*—Houtzdale,
8.37; Mann's Choice, 2. *Kittanning*—Indiana, 22.13; Parker
City, 9.31. *Lackawanna*—Scott, 10; Sugar Notch sab.-sch.,
2; Susquehanna, 14; Wilkesbarre Memorial sab.-sch., 72.33.
Lehigh—Ashland, 5; South Easton (C. E., 10), 20. *North*

umberland—Battle Run, 1.50; Renovo 1st sab.-sch., 40. *Parkersburg*—Hughes River, 11. *Philadelphia*—Philadelphia Bethesda sab.-sch., 8.43; —Gaston C. E., 13.25; —Memorial C. E., 1; —Walnut Street (C. E. thank offering, 5), 9.55; —West Arch Street, 10.66; —West Green Street, C. E. for debt, 10. *Philadelphia North*—Frankford, 46.05; Germantown 2d, 40; Hermon, 50. *Pittsburgh*—Coraopolis (sab.-sch., 3), 30.20; Concord, 5; Oakmont 1st C. E. thank offering, 16; Pittsburgh Central Chapel, 6.92; —East Liberty (sab.-sch., 54.19), 160.39; Shady Side (sab.-sch., 68.27), 96.74. *Redstone*—Dunlap's Creek, 8.20; Rebooth, 19.50; Uniontown Central, 3.30. *Shenango*—Leesburg (sab.-sch., 8), 23.35; Princeton, 14; Rich Hill, 10. *Washington*—Burgessville 1st C. E., 40; Rock Lick Children's Day, 9.55. *Wellsboro*—Wellsboro 38.95. *Westminster*—Chanceford, 21.75; Lancaster 1st W. M. S., for debt, 18; Pine Grove C. E., 5; Stewartstown sab.-sch., 5; Strasburg, 17. 1724 04

SOUTH DAKOTA.—*Aberdeen*—Britton (sab.-sch., 20), 26. *Black Hills*—Carmel, 2.65; Hay Creek, 2; Hill City, 1; Minnecola, 4.75; Sturgis, 4; Vale, 3.60. *Dakota*—Ascension, 5.58; Buffalo Lake, 4; Hill, 1.05; Long Hollow, 3; Raven Hill, 5; White Clay, 4; Wounded Knee, 1; Yankton Agency, 2.74. *Southern Dakota*—Emery 1st German, 2. 72 37

TENNESSEE.—*Union*—Knoxville 2d C. E., 2.50; South Knoxville, 5. 7 50

TEXAS.—*Austin*—Kerrville (sab.-sch., 2), 8; San Antonio Madison Square C. E., 9.50. *North Texas*—Jackshoro sab.-sch., 1.15. *Trinity*—Waskom, 10. 28 65

UTAH.—*Utah*—American Fork, 5; Pleasant Grove, 5; Salt Lake City Westminster, 8.40. 18 40

WASHINGTON.—*Puget Sound*—Snohomish, 5. *Spokane*—Spokane Centenary for debt, 24. *Walla Walla*—Kamiah 1st, 10; Starbuck, 2.50. 41 50

WISCONSIN.—*Chippewa*—Phillips, 25.75. *La Crosse*—Bangor, 3. *Madison*—Beloit 1st, 19; Janesville sab.-sch., 6.22; Waunakee, 2. *Milwaukee*—Alto Calvary, 10.40; Milwaukee Holland (sab.-sch., 16.91; L. M. S., 5), 27.03; —Immanuel, 307.43; Niles, 2.57; Waukesha (sab.-sch. Children's Day, 11), 35.32. *Winnebago*—Merrill 1st C. E., 11.40; returned by a missionary, 18.75. 469 87

\$11,040 12

Less amount transferred to special donations from
So. Orange 1st Y. P. S. C. E., Morris and
Orange Presbytery..... 50 00

\$10,990 12

Woman's Board of Home Missions..... 19,101 63

Total received from churches..... \$30,091 75

LEGACIES.

Estate of Joseph S. Brewster, late of Philadelphia, Pa., 2873.30; Caroline B. Winchell, late of Waterville, N. Y., 1000; Mrs. Clara T. H. Eaton, late of Franklin, Pa., 417.55; Margaret C. Agnew, late of Philadelphia, Pa., 2000; Mary A. Ferguson, late of Newburg, N. Y., 3166.52; Maria C. Gilson, late of Indiana, Pa., 660.42; Samuel Paul, late of Rockford, Ill., 337.02; J. P. Green, late of Gloversville, N. Y., 1531.35; Christian J. Hoffman, late of Philadelphia, Pa., 2000; Rev. S. T. Wells, late of Ventura, Cal., 214.50..... 14,200 64

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, MAY, 1897.

ATLANTIC.—*East Florida*—Candler, 4; Weirsdale, 4. *BALTIMORE*—*Baltimore*—Baltimore Brown Memorial, 263.55; —Faith, 9; —Reid Memorial Hope Mission, 32.34; Franklinville Y. P. S., 8.00; Taneytown Y. P. S., 8.

CALIFORNIA.—*Los Angeles*—Los Angeles Welsh, 5; Monrovia, 13.20; Riverside Calvary, 5; San Diego, 111.35. *Sacramento*—Roseville, 6. *San José*—Pleasant Valley, 14; San José 1st, 90; Shandon, 15. *Santa Barbara*—Santa Maria Y. P. S., 1.75; Santa Paula Y. P. S., 10. *Stockton*—Woodbridge, 2.50.

CATAWBA.—*Cape Fear*—Haymont, 1.

COLORADO.—*Boulder*—Ford Collins, 31.50; Y. P. S., 5.75; La Salle, 7; sab.-sch., 2.50. *Pueblo*—Alamosa sab.-sch., 4.69; Colorado Springs 1st, 83.35; Del Norte, 17.45; Ignacio Emanuel sab.-sch., 3.15; Mesa, 10; sab.-sch., 12; Pueblo Westminster, 6.60.

ILLINOIS.—*Alton*—Edwardsville, 2; Whitehall, 5. *Bloomington*—Philo Y. P. S., 12. *Cairo*—Mt. Carmel, 5; Walnut Hills, 1.60. *Chicago*—Chicago 6th Y. P. S., 5; —8th, 8.22; —Brookline, 7.37; —North, 5.62; Elwood, 8; Maywood, 9. *Freeport*—Freeport 2d Y. P. S., 5. *Ottawa*—Union Y. P. S., 11. *Peoria*—Crow Meadow, 2; Elmira, 10; Elmwood, 4.15; Prospect Y. P. S., 4. *Rock River*—Millersburg sab.-sch., 5.50; Morrison sab.-sch., 3.94; Norwood Y. P. S., 2.43. *Schuyler*—Kirkwood, 15.85; Oquawka, 20. *Springfield*—Greenview, 6.70.

MISCELLANEOUS.

"C. H. K.," 75; Rev. Walter F. Finch, Beaver Creek, Minn., 2.19; Rev. J. C. Long, North Bergen, N. Y., 10.41; W. N. Jackson, Indianapolis, Ind., 40; "A Friend," 5000; Presbyterian Relief Association of Nebraska, 176.23; Rev. Thomas L. Sexton, D.D., Seward, Neb., 10; Mrs. Anna M. Wilson, Portland, Ore., 75; Charles G. Sterling, Madison, Wis., 5; Mrs. E. C. Junkin, Wyandot, O., 5; Raymond L. Hughes, Altoona, Pa., 4; Nez Perce Indian Camp Meeting, Lapwai, Idaho, 65; "A Friend," for debt, 5; Y. W. C. A., Albert Lea College, Minn., 3.90; Rev. H. Keigwin, Orlando, Fla., 3.80; "Miss E. M. E.," 100; Mrs. Hester Ayres, 70; "A Friend," 1; "C. Penna.," 14; Rev. Joseph Platt, Davenport, Ia., 20; Miss S. L. Turner, Rochester, N. Y., 1.50; Rev. William C. Axer and wife, Baltimore, Md., 1; Mrs. C. B. Moon, Arlington, N. J., 10; Oscar Roberts, Gaboon, W. Africa, 5; interest on Lyon Fund, 250; interest on John C. Green Fund, 377.50; interest on Carson W. Adams Fund, 125; interest on Permanent Fund, Sustentation, 25; interest on 9 St. Paul City Ry. bonds, 225; interest on Permanent Fund, 550; interest on Charles R. Otis Missionary Fund, 60..... \$7365 53

Total received for Home Missions during July, 1897, \$51,657 92
Total received for Home Missions same period last year..... 44,667 72
Total received since April 1, 1897..... 129,533 60
Total received during same period last year..... 141,872 58

H. C. OLIN, Treasurer,

Madison Square Branch P. O., Box 156, N. Y. City.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND DURING JULY, 1897.

Albany—Schenectady 1st, 108.51. *Binghamton*—Owego 1st, 18; Coventry 2d, 2.50. *Chemung*—Spencer (C. E., 2), 3. *Geneva*—Bellona (sab.-sch., 1), 8. *Hudson*—Florida, 12.75; Scotchtown, 5. *Lyons*—Newark Park, 14.45. *North River*—Highland, 3.41. *Rochester*—Sparta 2d, 2.54; Springwater, 1; Mt. Morris, 6.70. *Steuben*—Belmont, 4. *Syracuse*—Amboy, 2.68. *Troy*—Waterford 1st, 6.60. *Utica*—Waterville, 4.93; Utica Memorial, 50. *Westchester*—Mt. Vernon 1st sab.-sch., 31; Thompsonville 1st, 25.....

Total received for N. Y. Synodical Aid Fund July, 1897..... \$310 07
Amount received during same period last year..... 554 97
Total received since April 1, 1897..... 2229 38
Amount received during same period last year..... 2816 50

H. C. OLIN, Treasurer,

Madison Square Branch P. O., Box 156, N. Y. City.

INDIANA.—*Crawfordsville*—Marshfield, 2. *Fort Wayne*—Elkhart Y. P. S., 5. *Indianapolis*—Hopewell, 11; Mt. Moriah, 1. *Logansport*—Mishawaka, 6.47. *Vincennes*—Oakland City, 6. *White Water*—Connersville 1st Y. P. S., 15; New Castle, 15.

IOWA.—*Cedar Rapids*—Clarence, 11. *Council Bluffs*—Woodbine, 40. *Des Moines*—Chariton, 6; Colfax Y. P. S., 1. *Dubuque*—Otterville Y. P. S., 3. *Fort Dodge*—Churdan, 6.11; Grand Junction sab.-sch., 3; Lake City, 11.36; Rippey, 1.25. *Iowa*—Burlington 1st, 15.47. *Iowa City*—Summit Y. P. S., 10. *Sion City*—Inwood, 9.

KANSAS.—*Emporia*—Eldorado, 1; Mt. Vernon, 5; Wichita 1st Y. P. S., 12; —Oak St., 11; Winfield, 28.80. *Neosho*—Fort Scott 1st Y. P. S., 10. Miscellaneous, 33.20. *Solomon*—Concordia, 15.49; Salina Y. P. S., 5. *Topeka*—Oak Hill, 3.

KENTUCKY.—*Transylvania*—Danville 2d Y. P. S., 6.

MICHIGAN.—*Detroit*—Detroit Calvary, 10; Wyandotte, 5. *Lansing*—Lansing 1st, 5. *Saginaw*—Bay City 1st, 25; Emerson, 46; Saginaw 2d, 2.25; —West Side Grace, 50c.

MINNESOTA.—*Mankato*—Island Lake, 2.60; Mankato 1st Y. P. S., 25; Rushmore Y. P. S., 10; Russell, 2.50; Winnebago City sab.-sch., 15.30. *Minneapolis*—Minneapolis Bethlehem, 26.40; —Hope, 20.54; —Norwegian, 3. *Red River*—Fergus Falls Y. P. S., 15. *St. Paul*—Jordan, 2.15; Macalester, 8.25. *Winona*—Chester Y. P. S., 5; Owatonna, 17.15.

MISSOURI.—*Kansas City*—Kansas City 3d, 10; —5th sab.-

sch., 26.36. *Ozark*—Preston, 1.65. *Palmyra*—Hannibal Y. P. S., 9.25. *Platte*—Hodge, 8.50; Rockport, 3. *St. Louis*—Kirkwood sab.-sch., 13.43; *St. Louis*, Carondelet, 10; — Clifton Heights, 10.

MONTANA.—*Helena*—Holland 2d Dutch, 3.

NEBRASKA.—*Box Butte*—Valentine sab.-sch., 7.30. *Hastings*—Axtel, 2; Holdrege, 3. *Kearney*—Berg, 1; Fullerton, 11.57. *Nebraska City*—Hebron, 2; Raymond, 2. *Omaha*—Silver Creek sab.-sch., 34c; Zion Bohemian, 1.

NEW JERSEY.—*Elizabeth*—Cranford 1st, 25; E. Greystone, 100; Rahway 1st, 123.69; Elizabeth Westminster Y. P. S., 10.80. *Monmouth*—Asbury Park 1st, 51c; Barnegat, 2, sab.-sch., 1.75; Beverly Y. P. S., 10; Burlington Y. P. S., 25; Forked River, 1.25, sab.-sch., 1.75; Jacksonville, 3.50; Moorestown Y. P. S., 12.50; Mt. Holly Y. P. S., 22.71; Providence, 1.50. *Morris and Orange*—Boonton, 15.96, sab.-sch., 35.69; East Orange Arlington Avenue, 175; Mine Hill Y. P. S., 2; Morris Plains, 10; Morristown South St. Y. P. S., 112.50; Orange Central, 300, Y. P. S., 25; Stephensburg Y. P. S., 8.17; Stirling Y. P. S., 4; Summit Central sab.-sch., 100. *Newark*—Bloomfield Westminster Y. P. S., 22; Newark 5th Ave., 22.73; — Calvary, 25.50; — Park, 139. *New Brunswick*—Milford Y. P. S., 12; Trenton 1st, 53.50; — Bethany, 5. *Newton*—Newton Y. P. S., 18.47; Phillipsburg 1st, 25. *West Jersey*—Hammonton sab.-sch., 10.

NEW MEXICO.—*Arizona*—Flagstaff, 9.15. *Santa Fe*—Las Vegas 1st, 38.48.

NEW YORK.—*Albany*—Schenectady 1st sab.-sch., 57.25, Y. P. S., 20.09; West Troy, 8.33. *Binghamton*—Bainbridge, 16.46; Conklin Y. P. S., 5; Cortland Y. P. S., 20. *Boston*—New Boston, 5; Roxbury Y. P. S., 50. *Brooklyn*—Brooklyn Ainslie St. Y. P. S., 5; — Cumberland St. Y. P. S., 6.73; — Greene Avenue Y. P. S., 28.38; — Lafayette Avenue sab.-sch., 300; — South Third Street, 26.14; — Throop Ave., 34. *Buffalo*—Buffalo Park Y. P. S., 8; Portville sab.-sch., 15. *Cayuga*—Auburn 1st, 13.99; — Central, 10. *Champlain*—Fort Covington, 28.41; Keeseville, 19.75. *Chemung*—Elmira Lake Street, 55. *Columbia*—Catskill, 171.43. *Geneva*—Geneva 1st, 23.50. *Hudson*—Nyack Y. P. S., 10. *Long Island*—Middletown, 6; Southampton Y. P. S., 9.25. *Lyons*—Newark, 51.03. *Nassau*—Babylon sab.-sch., 8; Glen Wood, 3.25; Huntington 2d Y. P. S., 9.20; Smithtown Y. P. S., 10. *New York*—New York Fifth Avenue Y. P. S., 861.54; — Covenant, 225.72; — Washington Heights Y. P. S., 12.50; — West End sab.-sch., 15.81. *Niagara*—Niagara Falls Y. P. S., 2. *North River*—Newburgh Calvary, 10.13; New Hamburg Y. P. S., 3.84; Poughkeepsie sab.-sch., 135; Rondout Y. P. S., 1.75. *Osage*—Margaretville, 1.51. *Rochester*—Rochester Brick, 2.50, sab.-sch., 38.29. *St. Lawrence*—Brownville Y. P. S., 1; Cape Vincent, 5.03; Hammond Y. P. S., 2. *Syracuse*—Fayetteville sab.-sch., 14.68; Hannibal, 8; Oswego Grace sab.-sch., 25. *Troy*—Glen Falls sab.-sch., 50; Hoosick Falls sab.-sch., 4.47. *Utica*—Kirkland, 5, sab.-sch., 2, Y. P. S., 1; Norwich Corners Y. P. S., 14. *Westchester*—Irvington Y. P. S., 25; South Salem, 5; Yonkers 1st, 12.72.

NORTH DAKOTA.—*Fargo*—Edgeley Y. P. S., 6.50; Ellendale, 4.

OHIO.—*Athens*—Berea, 2.50; Guysville, 4. *Bellefontaine*—Belle Centre, 8. *Chillicothe*—Chillicothe 3d, 15. *Cincinnati*—Cincinnati Poplar Street, 10; — Westminster Y. P. S., 5. *Cleveland*—Cleveland Bolton Ave., 18.15; — Woodland Avenue Y. P. S., 14. *Dayton*—New Jersey, 7.39; West Carrollton Y. P. S., 3.65; Yellow Springs, 100. *Lima*—Ada Y. P. S., 16; Blanchard Y. P. S., 3.75; Findlay 1st Y. P. S., 37.50; — 2d Y. P. S., 3.75; Kalida Y. P. S., 10; Lima 1st Y. P. S., 25; Middlepoint Y. P. S., 7.50; Ottawa Y. P. S., 31.25; Sidney Y. P. S., 25; St. Mary's, 25, Y. P. S., 7.50; Van Wert Y. P. S., 18.75. *Mahoning*—Leetonia, 7; Salem Y. P. S., 2.75; Youngstown, 25.78. *Portsmouth*—Portsmouth 1st German, 20; West Union Y. P. S., 1.25. *St. Clairsville*—Antrim Y. P. S., 5; Concord, 8; Powhatan, 1.21. *Steubenville*—Longs Run, 8.23, sab.-sch., 10.27; Wellsville, 2d sab.-sch., 5.90. *Wooster*—Belleville Y. P. S., 3.

OREGON.—*East Oregon*—Union, 4.32. *Portland*—Mount Tabor, 5; sab.-sch., 2. *Southern Oregon*—Grant's Pass, 76. *Willamette*—Mehama sab.-sch., 1.30.

PENNSYLVANIA.—*Allegheny*—Allegheny Central sab.-sch., 15, Y. P. S., 30; Emsworth Y. P. S., 5. *Blairsville*—Fairfield Y. P. S., 10; Morrellville Y. P. S., 10; Murrysburg Y. P. S., 26.25; New Florence, 7; Poke Run Y. P. S., 16.30. *Butler*—Concord Y. P. S., 10; Harrisville, 5; Plain Grove, 10; Pleasant Valley, 1. *Carlisle*—Great Conewago sab.-sch., 8.10; Harrisburg Covenant Y. P. S., 5; Middle Spring, 50; Waynesboro, 15.41. *Chester*—Chester 1st sab.-sch., 20; Honeybrook, 100; New London, 10; Phoenixville, 28.22. *Clarion*—Beech Woods, 67.05; Brockwayville Y. P. S., 2.75; Callensburg Y. P. S., 10; Endeavor, 53.74. *Erie*—Bradford, 46.71; Jamestown Y. P. S., 15; North Clarendon Y. P. S., 10.14. *Huntington*—Bedford sab.-sch., 9; Ironva, 3.50. *Lost Creek*, 1.05. *Lackawanna*—Carbondale sab.-sch., 4.50; Franklin, 2; Montrose Y. P. S., 20; Prompton Y. P. S., 4.08; Scranton Cedar Ave. sab.-sch., 50; Tunkhannock Y. P. S., 15; Wyoming Y. P. S., 6. *Lehigh*—Easton 1st, 30.78;

South Bethlehem, 2; White Haven Y. P. S., 1.15. *Northumberland*—Emporium, 15; Lycoming Y. P. S., 5; Lycoming Centre, 5; Trout Run, 2. *Philadelphia*—Philadelphia Memorial Y. P. S., 1; — Princeton, 2.50; — West Park, 35. *Philadelphia North*—Centennial sab.-sch., 5; Frankford Y. P. S., 4; Germantown 2d, 246.93; Morrisville, 15, sab.-sch., 6, Y. P. S., 5; New Hope sab.-sch., 25; Norristown 1st, 250; Pottstown Y. P. S., 3; Reading 1st, 25; Wissahickon, 29.57. *Pittsburgh*—Pittsburgh 1st, 212; — East Liberty, 110.85; Swissvale, 43.60; Valley, 2. *Redstone*—Scottsdale, 17; Tent, 11.99. *Shenango*—Leesburgh, 17.15; North Sewickley, 1.50; West Middlesex, 2. *Washington*—Cross Creek Y. P. S., 5; Fairview, 10; Washington 1st sab.-sch., 80.51; — 3d Y. P. S., 5; West Alexander, 25. *Wellsborough*—Kane sab.-sch., 2. *Westminster*—Chestnut Level, 20; Columbia, 55; Lancaster 1st, 24.60; Middle Octorara Y. P. S., 1.25; Wrightsville, 16.67.

SOUTH DAKOTA.—*Black Hills*—Harding, 6. *Central Dakota*—Blunt Y. P. S., 1.75; Endeavor Y. P. S., 2.50; Huron sab.-sch., 14.35. *Southern Dakota*—Pine Ridge Agency, 10.25.

TENNESSEE.—*Holston*—Timber Ridge, 1. *Union*—Eusebia, 10; Hopewell, 2; Knoxville 4th Y. P. S., 14.61; New Providence, 43.50.

TEXAS.—*North Texas*—Jacksboro sab.-sch., 1.46. *Trinity*—Dallas 2d sab.-sch., 3.13.

UTAH.—*Kendall*—Paris sab.-sch., 5. *Utah*—Hyrum Emmanuel sab.-sch., 2; Mendon, 5; Millville sab.-sch., 50c; Salina, 1; Wellsville, 4.

WASHINGTON.—*Olympia*—Ridgefield, 10.

WISCONSIN.—*Chippewa*—Phillips Y. P. S., 5. *Milwaukee*—Racine 1st, 58.50; Waukesha Y. P. S., 5; Stevens Point Y. P. S., 12.50.

LEGACIES.

Estate of Dr. J. M. Gemmill.....	\$237 50
“ Mrs. Charlotte Morris Spence.....	975 00
“ Eliza Danforth.....	248 40
“ Mary K. Black.....	290 00
“ M. Henrietta Cady.....	750 00
“ William McCrae.....	137 13
	<hr/> \$2638 03

WOMEN'S BOARDS.

Woman's Foreign Missionary Society of the Presbyterian Church.....	\$5 22
Woman's Presbyterian Foreign Missionary Society, Northern New York.....	55 65
	<hr/> 60 87

MISCELLANEOUS.

Ladies' Society, La Salle 1st Church, Colorado, 2.50; Unknown Giver of Houston Church, 1.50; Anna R. Lawrence, 14.80; W. F. Buel, 3; R. McKinley, 2; L. S. Carroll, 2.75; C. A. Park, 1; C. Otto Stumpf, M.D., 5; Mrs. F. Weinmuller, 8; “Cash,” Chicago, 200; Miss A. W. McNair, 100; Princeton Theological Seminary, support of Rev. Hugh Taylor, 570; “A Friend,” 25; “A Friend,” 100; Miss Beatrice A. R. Stocker, 2.50; Western Theological Seminary, support of Rev. Arthur Ewing, 6.60; “A Friend,” support of Mr. Fraser and Dr. Johnson, 83.34; “A Friend, R. M. B.,” 1; Galen W. Seiler, India, 5.30; Mrs. J. C. Whiteford, 5; Charles J. Winton, 150; Henrietta T. Maxwell, for debt, 5; R. M. Wilson, 10; Mrs. M. E. Drake, 8; Miss Isabella Patterson, 5; from Madison, N. J., towards debt, 10; Mrs. Hepburn and friends for Sumiyoshiko School, 50; O. A. Cramer, 50; Albert B. King, 15; from a former Sabbath-school Class, support of Mr. Fenn, 27.63; H. A. Green, Chester, S. C., 2; J. Bymer, 25; Mrs. Mary Simpson, 5; Mrs. J. D. McGill, 3; “A Friend,” support of Mr. Massey and Loh Dong Wa, 12; Charles G. Sterling, 5; Albert G. Sloo, support of George Franklin, native missionary, Lodiana, 12.50; Andrew Baird, support of native teacher, Chefoo, China, 25; M. Campbell, support of native helpers under Rev. Howard Campbell, 30; Rev. T. W. Leard, 50c; John S. Merriman, 1; I. J. Ennis and wife, support of Mr. Wilson, Persia, 100; Rev. George A. Marr, 5; “Eddie,” 50; Mrs. F. H. Notestine, 5; “C. Penna,” 22; F. M. Hatch, South Bend, Ind., 50; Joseph Platt, 10; W. N. Jackson, 40.....

2322 92

Total received during the month of May, 1897.....\$13,693 43
Total received during the month of May, 1896.....21,454 51

CHARLES W. HAND, Treasurer,
156 Fifth Avenue, New York.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, JUNE, 1897.

* Y. P. S.

† Sab.-sch.

ATLANTIC.—Fairfield—Congruity, 32 cts. South Florida—Titusville, 10.

BALTIMORE.—Baltimore—Baltimore Covenant, 3; — Hope Mission, † 6.26. New Castle—Rehoboth (Md.), 3; Wichomic, * 5; Wilmington West, † 78.32. Washington City—Washington City 1st, 2.50; — Covenant * 26; — New York Avenue, * 1.53; — Westminster, * 5.37.

CALIFORNIA.—Los Angeles—Ojai, 6.96; San Geronima, 2, † 1.25. Sacramento—Carson City, 5. Santa Barbara—Ventura, * 2.50.

CATAWBA.—Cape Fear—Timothy Darling Mission, 1. Catawba—Westminster, 5.

COLORADO.—Pueblo—San Pablo, 1.

ILLINOIS.—Alton—Alton, † 20; Brighton, 2.50; Sparta, 25. Bloomington—Bloomington 2d, † 11.29; Danville 1st, 150; Selma, 16.25. Chicago—Chicago 41st Street, 90.93; — Covenant, 7.50; — Douglas Park, 2, * 3; — Foster Mission, * 10; Du Page, 5; Kankakee, * 7.01; Maywood, 16; St. Anne, † 3.40, * 3.40; Waukegan, 6. Freeport—Belvidere, * 5; Foreston Grove, 55; Marengo, † 13.15; Prairie Dell German, 20. Ottawa—Ottawa 1st, 50. Peoria—Prospect, 8. Rock River—Milan, * 17.50; Peniel, * 7. Schuyler—Carthage, * 25; Macomb, * 50; Monmouth, 49.07. Springfield—Pisgah, 7.57; Springfield 1st, † 13.46.

INDIANA.—Crawfordsville—Dayton, † 12.75, * 12.25. Fort Wayne—La Grange, 10.50; Salem Centre, 2. Indianapolis—Indianapolis Tabernacle, * 25; Roachdale, † 3.49.

INDIAN TERRITORY.—Choctaw—New Hope, 50 cts.; Sandy Branch, 10 cts.

IOWA.—Cedar Rapids—Clinton, * 5. Corning—Villisca, † 72.90. Council Bluffs—Adair, 5.65. Fort Dodge—Lake Park, 2. Iowa—Mount Zion, 5.10. Sioux City—Cleghorn, † 1.08; Odebolt, * 6.80. Waterloo—East Friesland German, 58.25.

KANSAS.—Emporia—Emporia Arundel Ave., 3.85; Howard, 6.85. Larned—Spearville, 15.37. Neosho—Parsons, † 3.78. Sotomon—Fountain, 6; Sylvan Grove, 3.

KENTUCKY.—Ebenezer—Lexington 2d, 25.

MICHIGAN.—Detroit—Ann Arbor, † 2.11; Detroit Immanuel, 4.69; Ypsilanti, 20.03; Miscellaneous, 15. Monroe—Monroe, 21. Saginaw—Fairfield, 8.

MINNESOTA.—Mankato—Slayton, * 5. Minneapolis—Minneapolis Bethlehem, † 3.91. Red River—Red Lake Falls, 1. St. Paul—Macalester, † 2; St. Paul Westminster, * 5. Winona—Washington, 1.25.

MISSOURI.—Kansas City—Westfield, 4.50. Ozark—Lehigh, 2. MONTANA.—Butte—Deer Lodge, * 8.25.

NEBRASKA.—Hastings—Hastings 1st, * 10. Kearney—North Platte, † 5.13. Nebraska City—Hebron, * 2.50. Omaha—Omaha Castellar Street, † 1.38; Omaha Agency Bethlehem 1; — Blackbird Hills, 2.26.

NEW JERSEY.—Elizabeth—Cranford, 25; Elizabeth 1st, 239.75, * 67.09; Roselle, * 10; Washington Valley, † 10.50. Jersey City—Dundee, † 9.41; Jersey City Scotch, * 3.80; Passaic, * 5. Monmouth—Atlantic Highlands, * 5. Morris and Orange—East Orange Arlington Avenue, 26.21; — Bethel, 60.19, * 15; Morristown South Street, * 169.74; Parsippany, * 50; Summit Central, † 5; Whippany, 11.50. Newark—Newark Forest Hill, 25; — High Street, 32; — South Park, 20. New Brunswick—Milford, † 13.19; New Brunswick 1st, 376.18; Pennington, 40.59; Princeton 1st, 18.29; Trenton 1st, 18.50; — Prospect Street, 76. Newton—Belvidere 1st, 7.12. West Jersey—Bridgeton 2d, * 10; — Irving Avenue, 3.29; Merchantville, 63.86.

NEW YORK.—Albany—Albany State Street, 247.33; Gloversville 1st, * 8.22. Binghamton—Binghamton North, † 5.90; Owego, 14.06. Boston—Boston Scotch, * 10. Brooklyn—Brooklyn Cumberland Street, † 12.50; — Cuyler Chapel, † 6.79; — Hopkins Street, * 10; — Lafayette Avenue, 29.10; — Ross Street, * 10; — South 3d Street, 21.15; Stapleton 1st Edgewater, 4.11. Buffalo—Buffalo North, 43.83; Jamestown, * 10. Chemung—Spencer, * 8. Geneva—Geneva 1st, 23.32. Hudson—Livingston Manor, 2.75; Port Jervis, 39.10. Long Island—Bridgehampton, 18.26; Greenport, * 5; Middletown, * 2.75; Remsenburg, 20; Southold, * 10. Lyons—Huron, 140.18, * 4; Newark Park, 3.60; Wolcott 1st, 9.38. Nassau—Islip, * 3.84; Northport, 4.33. New York—New York 5th Avenue, † 50; — 14th Street, † 45; — Brick, 50, † 60.75; — DeWitt Memorial, † 25; — Good Shepherd, † 25; — Madison Square, 100; — Puritans, † 50; — West End, * 13. North River—Amenia, † 11.05; Newburg Calvary, 9.63; Pleasant Valley, † 15; Poughkeepsie, 116.54. Oswego—East Guilford, 5; Hobart, 15; Oneonta, 7. Rochester—Rochester 3d, 120.25. St. Lawrence—Watertown 1st, 136.52. Troy—Mechanicville, 12.42; Troy Woodslee, † 78.13. Utica—Clinton, * 10; Holland Patent, * 10; Rome, 49.90. Westchester—New Rochelle 2d, 60; Patterson, 86; Peekskill 1st, 51.46; Rye, † 55; Yonkers Westminster, 12.

NORTH DAKOTA.—Minnewarikon—Devil's Lake Westminster, 25.

OHIO.—Athens—Logan, 15. Chillicothe—Bloomington, 10, † 4.75; White Oak, * 9.94. Cincinnati—Cincinnati Clifford,

† 3.04; — Walnut Hills, 50. Cleveland—Willoughby, * 10. Columbus—Columbus 1st, 25; Y. P. S., 25. Dayton—West Carrollton, 2.75. Lima—Convey, * 2; Findlay 1st, 100. Mahoning—Coitsville, 3; Ellsworth, 4; Lowell, 5.40; Youngstown, 22.58. Marion—Pisgah, * 4.50. Mawmee—Toledo Collingwood Ave., 58.42. Portsmouth—Hanging Rock, 5; Sardinia, * 5. St. Clairsville—Crab Apple, 17.55. Steubenville—Corinth, * 12.40; East Springfield, * 55 cts.; Island Creek, 21; Madison, * 30; Pleasant Hill, 4.25; Salineville, * 10; Steubenville 2d, * 25; Yellow Creek, 8. Wooster—Fredericksburg, * 5.25. Zanesville—Brownsville, * 5; Fairmount, 4.15.

OREGON.—East Oregon—Union, 3.19. Southern Oregon—Bandon, 4. Willamette—Salem, 3.10.

PENNSYLVANIA.—Allegheny—Allegheny Central, 30; Glasgow, † 2. Blairsville—Jeanette, 7.55. Butler—North Washington, 28. Carlisle—Buffalo, 2; Landisburg, 5; Upper, 7. Chester—Bryn Mawr, 607.50, † 50; Media, † 25; Wayne, 80. Clarion—Beech Woods, 1.50; Bethesda, 3; New Rehoboth, * 2.50; Perry, 8, * 2; Reynoldsville, † 3.60; Tionesta, † 50. Erie—Erie Chestnut Street, * 3.75; North Mills, 17.25; Waterford, * 5. Huntingburg—Milltown Westminster, † 5.07. Kittanning—Clarksburg, 86; Middle Creek, 13; Rural Valley, 17.25, * 75 cts. Lackawanna—Carbondale, † 4.50; Elmhurst, 1; Monroeton, 4.50; Mount Pleasant, 1; Newton, 1; Scranton 2d, 79.31. Lehigh—Bethlehem 1st, 20.98. Northumberland—Lycoming Centre, 25 cts. Parkersburg—Elizabeth, 1; Terra Alta, 31. Philadelphia—Philadelphia 10th, * 50; — Arch Street, * 37.50; — Cobocskink, † 7.80; — Covenant, 29; — Northminster, † 15.86; — South, * 5; — Walnut Street, 1800. Philadelphia North—Summit, 118.40. Pittsburgh—Ingram, 16.40; Oakdale, 10; Pittsburgh 6th, * 50; — Central, 3.63; — East Liberty, 125.19; — Shady Side, 184.50; Wilkinsburg, 212. Shenango—Moravia, 6.70; Wampum, 15.30. Washington—Upper Buffalo, 60, † 6. Westminster—Pine Grove, 10; Slateville, 30; York 1st, 23.85, * 25.

SOUTH DAKOTA.—Southern Dakota—Emmanuel, 6.

TENNESSEE.—Union—Knoxville 2d, * 5.

WASHINGTON.—Olympia—Kelso, 2.50. Puget Sound—Everett, 16.15. Spokane—Spokane Centenary, 5; St. Andrews, 2.

WISCONSIN.—Chippewa—West Superior, 30.83. Madison—Eden Bohemian, 2.50; Highland German, 4; Lodi, 5; Muscoda Bohemian, 2.50.

LEGACIES.

Estate of Christina Semple.....	\$1,000 00
Estate of Susan C. Black.....	150 00
Estate of James F. Greene.....	2,000 00
Estate of Joseph S. Brewster.....	147 02
Estate of Mrs. Elizabeth Davis.....	25 00
Estate of Margaret Mcandlish.....	94 50
	<hr/> \$3,416 52

WOMEN'S BOARDS.

Woman's Foreign Missionary Society of the Presbyterian Church.....	\$417 09
Woman's Presbyterian Board of Missions of the Northwest.....	2,840 24
Women's Board of Foreign Missions of the Presbyterian Church.....	2,655 99
Woman's Occidental Board of Foreign Missions.....	273 65
	<hr/> 6,186 97

MISCELLANEOUS.

"Cash," 10; A Friend in Ridge Church, Ohio, 100; Brainerd Missionary Society, Brainerd Institute, for Gaboon mission work and work in Africa, 21.60; Etta M. Collins, support Prabu Das, 2.50; "S. C. W.," 10; Mrs. F. R. Welles, 10; Lewis S. Carroll, 2.75; Rev. W. L. Tarbet and wife, 10; J. C. Patterson, support of John Murray, 5; Mrs. Dorothy R. F. Furney, 100; Lee S. Pratt, 21.50; Rev. J. L. Potter, Teheran, Persia, 10; "A Friend from New Jersey," 200; Edward F. Biddle, 5; Rev. E. S. Toensmeier, 2.50; Henry C. Ayers, support of a missionary helper, 65; "A Friend," support of Mr. Fraser and Dr. Johnson, 83.34; Henry Lowry, 1; Young Women's Christian Association, Northfield Seminary, toward support of Dr. Chamberlain, Brazil, 20; "A Friend" for scholarship in Oromiah, Persia, 26.50; Synodical Aid Congress, support of native preachers, 55.25; S. H. Stevenson, 3; J. N. Field, 2000; "Special," for Woman's Hospital, Tabriz, Persia, 500; Mary Holmes Seminary, 2.45; Isabella S. Skinner, 10; Mrs. Margaret H. Turner, 2; Edward C. Wiley, 5; J. Armstrong, Trent, Mich., 30; San Francisco Theolo-

gical Seminary, 18; M. Louise Law, 25; Rev. S. G. Anderson, wife and friend, support of a native preacher, 40; Hastings College, support of a native preacher, India, 35; Mrs. R. C. Waid, for work in India, 5; Miss Mabel Slade, 600; "Friends," for outfit and support of Rev. W. B. Hunt, 160; "Cash," toward sending Rev. W. B. Hunt to Korea, 39.41; Mr. and Mrs. Reaugh, 5; Easter offering from missionaries, native Christians and school children, Benito, Africa, 36; Rev. William E. Mack, toward support of Tsang Poa Zun, 50; John S. Spann, 500; Rev. E. L. Tiffany, 1.50; Student Volunteer Band, Lafayette College, 19; "Cash," toward outfit and support of Rev. W. B. Hunt, 3; Synodical Missionary Fund, toward the support of a

native preacher, 5; D. B. Duncan, support of John Murray, 5; Mrs. Stephen M. Peck, 25; "L. P. S.," 200; Mrs. Nettie McCormick, toward outfit and support of Rev. Cyril Ross, 500; Fred Crosley, 48 cts.; C. E. Bixler, 5; J. G. Watson, 20; Miss Margaret MacLean, support of Oscar Roberts, 600; Miss Margaret MacLean, for work among the Dwarfs in Africa, 1450; "C. Penna.," 22; Rev. H. T. Scholl, 7..... \$7,693 78

Total received during the month of June, 1897..... \$27,929 46
Total received from May 1 to June 30, 1897..... 41,622 89
Total received from May 1 to June 30, 1896..... 53,675 05

CHARLES W. HAND, *Treasurer*,
156 Fifth Avenue, New York.

RECEIPTS FOR THE BOARD FOR FREEDMEN, JULY, 1896 and 1897.

	CHURCHES.	Y. P. SOCIETIES.	SAB.-SCHOOLS.	WOMAN'S BD.	MISCELLANEOUS	LEGACIES.	TOTAL.
1896	\$2,580 19	\$15 32	\$290 64	\$1,943 61	\$4,158 01	\$435 25	\$9,423 02
1897	2,309 58	14 25	97 52	2,716 30	1,364 50	214 50	6,716 65
Gain				\$772 69			
Loss	\$270 61	\$1 07			\$2,793 51	\$220 75	\$2,706 37

TOTAL RECEIPTS TO AUGUST 1, 1896 AND 1897.

	CHURCHES	Y. P. SOCIETIES.	SAB.-SCHOOLS.	WOMAN'S BD.	MISCELLANEOUS	LEGACIES.	TOTAL.
1896	\$9,067 44	\$121 67	\$884 59	\$4,699 66	\$7,832 08	\$6,460 25	\$29,068 64
1897	8,049 66	113 13	591 91	4,881 96	\$2,269 99	641 62	16,548 27
Gain				\$182 30			
Loss	\$1,017 78	\$11 54	\$292 68		\$5,562 04	\$5,818 63	\$12,520 37

RECEIPTS FOR BOARD OF EDUCATION, JULY, 1897.

From Churches, Sabbath-schools and C. E. Societies.....	\$4,979 05
Miscellaneous sources.....	225 00
Legacies.....	1,369 43
Moneys refunded.....	200 00
Income from investments.....	561 45
	\$7,334 93
Previously acknowledged.....	7,852 62
Total since April 15, 1897.....	\$15,187 55

INDIVIDUAL CONTRIBUTIONS.

Cash, 1; Miss L. S. Walker, Athens, Ill., 2; Miss Jane Aikman, 100; Cash, Chicago, 100; Cash, 20; C. Penna., 2.....	\$225 00
Legacy—Estate of J. P. Green, Gloversville, N. Y. (in part).....	1,369 43
	\$1,594 43

RECEIPTS FOR MINISTERIAL RELIEF, JULY, 1897.

Churches and Sabbath-schools.....	\$3,626 71
Individuals.....	493 00
Interest.....	10,060 10
	\$14,179 81
Unrestricted legacies.....	1,298 73
	\$15,478 54
For Permanent Fund, from Monticello Church, New York.....	30 00
	\$15,508 54

INDIVIDUALS.

Cash, Philadelphia, 2; Miss S. R. Speer, Pittsburgh, Pa., 4; Le Roy Schoolcraft Estate, Whitesboro, N. Y., 475; Rev. J. W. McClusky, Delta, O., 1; Mrs. F. Cairns, Washington, D. C., 5; "C. Penna.," 6.....	\$493 00
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W. W. HEBERTON, *Treasurer*,
1334 Chestnut street, Phila.

RECEIPTS FOR BOARD OF CHURCH ERECTION, APRIL 11-30, 1897.

† Under Minutes of Assembly of 1888.

ATLANTIC.— <i>East Florida</i> —Palatka 2d, 1. <i>McClelland</i> —Calvary, 1; Salem, 2. <i>South Florida</i> —Kissimmee sab.-sch., 14 cts. 4 14	
BALTIMORE.— <i>Baltimore</i> —Baltimore Boundary Avenue sab.-sch. Miss. Soc., 6.02; The Grove, 5. <i>New Castle</i> —Wilmington West, 16. 27 02	
CALIFORNIA.— <i>Benicia</i> —Two Rocks, 2.50. <i>Los Angeles</i> —El Monte, 1.65; Los Angeles 3d, 3.60; — Central, 7; — Grand	

†† In accordance with terms of mortgage.

View, 1; — Knox, 1; Orange, 5; Riverside Arlington, 11.41; † San Diego, 50. <i>Oakland</i> —Centreville, 20. <i>Sacramento</i> —Olinda, 1.50. <i>San Francisco</i> —San Francisco Calvary, 9.34. <i>San Jose</i> —Monterey 1st, 2. <i>Santa Barbara</i> —Santa Barbara 1st, 25. <i>Stockton</i> —Merced, 5; Stockton, 5. 131 20	
CATAWBA.— <i>Catawba</i> —Charlotte 7th Street, 3.25. <i>Southern Virginia</i> —Russell Grove Temperance Soc., 1. <i>Yadkin</i> —Chapel Hill, 1; Lloyd, 1. 6 25	
COLORADO.— <i>Boulder</i> —Fort Morgan, 66 cts; New Castle, 3.	

Denver—Denver North, 2. Pueblo—La Luz, 2; Las Animas, 3; Pueblo Spanish (5th), 1; San Rafael, 2.	13 66
ILLINOIS.—Alton—Carrollton, 5; Greenfield, 1. Bloomington—Bement, 10; Heyworth, 3; Mansfield, 2. Cairo—Du Quoin, 10. Chicago—Chicago 3d sab.-sch., 10.34; —Lakeview, 11.25; Hinsdale, 1.36; Homewood, 62 cts. Freeport—Galena South, 32.98. Ottawa—Rochelle, 9.60; Troy Grove, 2.25. Peoria—Altona, 2; Canton, 2.45; Peoria 1st, 5.02. Rock River—Hamlet, 2.50; Munson, 5. Schuyler—Augusta, 11; Baylis, 3; Burton Memorial, 2; Elvaston, 26; New Salem, 1; Prairie City, 3; Quincy 1st, 5. Springfield—Decatur, 25; Jacksonville State Street, 24.25; Virginia, 3; Winchester, 1.10.	220 72
INDIANA.—Crawfordsville—Crawfordsville Centre, 9.60; Dayton, 18; Pleasant Hill, 1; Rossville, 1. Fort Wayne—Ossian, 5. Indianapolis—Columbus 3; Indianapolis 2d, 43.02; —7th, 5. Logansport—Hebron, 3; Monticello, 11.32. Muncie—Muncie, 14. New Albany—Madison 2d, 4; New Washington, 2; Owen Creek, 1.	120 94
INDIAN TERRITORY.—Oklahoma—Aughey, 85 cts.; Hope- well, 35 cts.; McKinley, 10 cts.	80
IOWA.—Cedar Rapids—Watkins, 1.50. Corning—Platte Centre, 2.30; Randolph, 1.54. Council Bluffs—Griswold, 5. Des Moines—Grand River, 1.80; Moulton, 1.63. Iowa—Fairfield, 18.78; Sharon, 1. Iowa City—Crawfordsville, 1. Sioux City—Sibley German, 1.26.	35 81
KANSAS.—Emporia—Eldorado, 5; Emporia 1st, 14.29; Newton, 10; Waverly, 10.34. Highland—Huron, 1. Larned—McPherson, 5; Ninnescah, 5. Solomon—Concordia, 12.09. Topeka—Argentine, 10.	72 72
KENTUCKY.—Ebenezer—Ebenezer, 2. Louisville—New Castle, 1; †† Princeton 1st, 12. Transylvania—Harrodsburg 1st, 3.50.	18 50
MICHIGAN.—Detroit—Brighton, 76 cts.; Detroit, Forest Avenue, 3.21; —Memorial, 5. Flint—Akron, 4; Brent Creek, 5; Columbia, 4; Elk, 2; Gaines, 1; Sanilac Centre, 3; Verona, 92 cts. Grand Rapids—Tustin, 1. Luke Superior—Ispheming, 6.38; Red Jacket, 3. Lansing—Battle Creek, 5; Concord, 2.70. Petoskey—Cadillac, 3. Saginaw—Beaver- ton, 84 cts.	50 81
MINNESOTA.—Red River—Tabor Bohemian Y. P. S. C. E., 1. St. Cloud—St. Cloud, 1; Wilmar, 10. St. Paul—Hastings, 2; North St. Paul, 2.55; St. Paul Central, 8.76; —East sab.-sch., 3.	28 31
MISSOURI.—Kansas City—Brownington, 2; Creighton, 1.20; El Dorado Springs, 1; Lowry City, 2.50; Salt Springs, 6. Ozark—Mount Zion, 1.50. Platte—Akron, 1; Craig, 2; Knox, 2. St. Louis—St. Charles, 54.50; St. Louis North, 6; Zoar, 4.50.	84 20
MONTANA.—Butte—Deer Lodge, 3.45. Great Falls—Kalis- pell, 3; Stanford, 1. Helena—Manhattan 1st Holland, 1; Pony, 4.	12 45
NEBRASKA.—Hastings—Nelson, 6. Kearney—Cozad, 1. Nebraska City—Beatrice 1st, 11.70. Niobrara—Lambert, 3.40; St. James, 1. Omaha—Ceresco, 1.35; Wahoo, 1.	25 45
NEW JERSEY.—Elizabeth—Clarksville, 1; Cranford sab.-sch., 1.72; Liberty Corner, 3.40; Lower Valley, 5. Jersey City—Jersey City, Claremont, 2; West Hoboken, 5. Monmouth—Bordentown, 4.85; Delanco, 1; So. River German, 2. Morris and Orange—Chester, 2; Orange 1st, 90. New Brun- swick—Alexandria, 2; New Brunswick 2d, 5.35; Princeton Witherspoon Street, 1. Newton—Beattystown, 1; Blooms- bury, 6; Franklin Furnace (C. E. 3), 5.40; Knowlton, 1; Mansfield 2d, 1. West Jersey—Bridgeport 1st, 29.89; Hart- ford, 12.	150 72
NEW MEXICO.—Arizona—Phenix 1st Jr. C. E., 10. 10 00	
NEW YORK.—Albany—Johnstown, 25; New Scotland, 5; Saratoga Springs 2d, 6.75. Boston—Manchester German, 3. Brooklyn—Brooklyn Hopkins Street German, 3; —Noble Street, 10; —Throop Avenue, 56. Buffalo—Buffalo Bethany, 8; Fredonia, 5. Chemung—Elmira Lake Street, 12. Genesee—Stone Church, 1. Geneva—Romulus, 15. Hudson—Green- bush, 5.64; Middletown 1st, 7; Montgomery, 3; Otisville, 1. Long Island—Moriches, 6.47. Nassau—Oyster Bay, 2. New York—New York 5th Avenue, 2; —Madison Square, 572.78; —Throggs Neck Y. P. S. C. E., 5. Rochester—Ogden Centre, 59 cts.; Rochester Emmanuel, 95 cts. St. Lawrence—Chau- mont, 3. Steuben—Campbell, 10; Canisteo, 17. Troy—Malta, 1; Salem, 718; Troy 2d Street, 80.70. Utica—Utica Bethany, 2.24; Verona, 1. Westchester—Bridgeport 1st, 29.89; Hart- ford, 12.	920 19
NORTH DAKOTA.—Minneapokon—Bottineau, Peabody Branch, 1.	1 00
OHIO.—Athens—Cutler, 1; Deerfield, 2; McConnellsville, 2; Tupper's Plains, 1. Cincinnati—Bond Hill, 5; Cincin- nati 1st German, 5; —Central, 24.29. Cleveland—Cleveland Calvary, 25; —Miles Park, 5. Columbus—Scioto, 1. Day- ton—Eaton, 3; Somerville, 1. Huron—Fostoria, 7. Lima—Leipsic, 1.05. Mahoning—Champion, 2; Vienna, 3; Warren, 8.40; Youngstown, 65.02. Maumee—Rudolph, 1. St. Clairs- ville—New Castle, 1; West Brooklyn, 1. Steubenville—Wells- ville 2d, 3. Zanesville—Jefferson, 2; New Lexington, 1.	171 36
OREGON.—Portland—Clackamas 1st, 1; Eagle Park, 1; Portland 3d, 5; —Westminster, 2.84. Willamette—Dallas, 4; Mehama, 1; Salem, 10.	24 84
PENNSYLVANIA.—Butler—North Liberty, 3.27. Carlisle—Dickinson, 4.01; Waynesboro, 13.66. Chester—Swarthmore, 1. Clarion—Academia, 1.15. Erie—Tideoute, 1.60; Waterloo, 1. Huntingdon—Birmingham, 2.95; Houtzdale, 1.50; Middle Tuscarora, 1; Pine Grove, 1; Port Royal, 8; Shermans Val- ley, 1. Kittanning—Brady's Bend, 20 cts.; Cherry Tree, 60 cts.; Mahoning, 27 cts.; Salsburgh sab.-sch., 5. Lackawanna—Ashley, 32.85; Greenwood, 1; Honesdale, 14.65; Lime Hill, 1; Plains, 2; Scranton Petersburg German, 5; Stevens- ville, 1.25; West Pittston, 42. Lehigh—Middle Smithfield, 6.22; Pen Argyle, 3; Summit Hill, 5; Tamaqua, 2; Upper Lehigh, 4.16. Northumberland—Lycoming Centre, 1; Orange- ville, 1; Williamsport 3d, 2. Philadelphia—Philadelphia Hope, 5; —North, 11.20; —Scots, 7.15. Philadelphia North—Holmesburg, 5; Leverington, 9; Reading Olivet, 5. Pitts- burgh—Pittsburgh 1st, 205.21; —Park Avenue, 15; —Shady Side (sab.-sch., 25.89), 66.39. Redstone—New Salem, 2.10. She- nango—Beaver Falls, 10; Pulaski, 1; Sharon, 5. Washington—Mill Creek, 4; Moundsville, 4.22; Washington 1st, 56.74. Wellsboro—Arnot, 2. Westminster—Pequea, 4.	663 75
SOUTH DAKOTA.—Aberdeen—Aberdeen, 5; Pierpont, 1. Black Hills—Lead, 1. Central Dakota—Madison, 2; Union, 1. Dakota—Wolf Point Hohay Indian, 3. Southern Dakota—Dell Rapids, 3.	16 00
TENNESSEE.—Holston—Beech, 1; Mount Olivet, 1; St. Marks, 2; Watanga Avenue, 3. Union—Knoxville Belle Avenue, 3; —Lincoln Park, 2.	12 00
TEXAS.—North Texas—Canadian, 1; Denison, 2.50.	3 50
UTAH.—Utah—Smithfield Central, 2.	2 00
WASHINGTON.—Alaska—Hoonah Thlinget, 27 cts. Puget Sound—Friday Harbor, 1.88. Walla Walla—Johnson, 2; North Fork Indian, 1.	5 15
WISCONSIN.—Chippewa—Rice Lake, 2. Madison—Cambria, 3; Janesville, 8.78; Oregon, 1; Reedsburg, 5. Milwaukee Milwaukee Perseverance, 22 cts.	20 00
Contributions from churches and Sabbath-schools.	\$2853 49
OTHER CONTRIBUTIONS.	
"A Friend," 75 cts.; "Cash," 20; "Cash, Chicago," 50; Mr. and Mrs. T. S. Day, Pearsall, Tex., 3; East Bloomfield, N. Y., 14.11; Rev. W. H. Spence, 2; Rev. James Sproul, Sparta, Ill., 6.....	95 86
MISCELLANEOUS.	\$2949 35
Interest on Investments, 1075; Plans, 10 cts.; Pre- miums of Insurance, 370.56; Sales of Church Property, 196.37.....	1642 03
PAYMENTS ON CHURCH MORTGAGES.	
Butler, Pa., Martinsburg.....	269 50
LEGACIES.	
Edwards Lands.....	43 22
SPECIAL DONATIONS.	
MINNESOTA.—Minneapolis—Minneapolis, Highland Park.....	\$3 38
NEW YORK.—Boston—Holyoke.....	25 00
Londonderry.....	5 50
New Boston and sab.-sch.,	7 60
Somerville, Union Sq.....	29 00
—Utica—Lyons Falls and Forest	8 00
	78 48
Church collections and other contributions, April 11-30, 1897.....	\$2949 35
Church collections and other contributions, April 11-30, 1896.....	2875 69
LOAN FUND.	
Interest.....	\$1655 62
Payments on Mortgages.....	165 00
	\$1820 62
MANSE FUND.	
Installments on Loans.....	\$375 55
Interest.....	\$2 00
Neosho Presbytery.....	5 00
Premiums of Insurance.....	12 00
	\$474 55

If acknowledgment of any remittance is not found in these reports, or if they are incorrect in any item, prompt advice should be sent to the Secretary of the Board, giving the number of the receipt held or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
156 Fifth Avenue, New York City.

RECEIPTS FOR BOARD OF CHURCH ERECTION, MAY, 1897.

†† In accordance with terms of mortgage.

ATLANTIC.— <i>Atlantic</i> —Mt. Pleasant, 1.50. <i>East Florida</i> —Candler, 1; Crescent City, 1; Glenwood, 1; Weirsdale, 1.	5 50
CALIFORNIA.— <i>Los Angeles</i> —Monrovia, 2.40; Newhall, 9. <i>San Francisco</i> —Mizpah Howard (Christian Mission Band of Hope, 1; San Francisco Westminster, 14.60.	27 00
CATAWBA.— <i>Cape Fear</i> —Haymont, 2; Maxton 2d, 1.20. <i>Catawba</i> —St. Paul, 1. <i>Yadkin</i> —Cool Spring, 50 cts.; Hoffman, 50 cts.; Pine Street, 1.	6 20
COLORADO.— <i>Boulder</i> —Fort Collins Jr. C. E., 4.46. 4 46	
ILLINOIS.— <i>Alton</i> —Edwardsville, 1. <i>Chicago</i> —Chicago 1st, 13.62; — 6th, 53.24; — Covenant, 18.23; Lake Forest, 162.21. <i>Mattoon</i> —Toledo, 2.11. <i>Schuyler</i> —Kirkwood, 2.40. <i>Springfield</i> —Farmington, 6.80.	259 61
INDIANA.— <i>Crawfordsville</i> —Romney, 4.09. <i>Indianapolis</i> —Mt. Moriah, 2. <i>Logansport</i> —Mishawaka, 1.18. <i>Vincennes</i> —Evansville Grace, 20; Oakland City, 2; Washington, 2. <i>White Water</i> —Connersville 1st, 14.42; Harmony, 1. 46 69	
IOWA.— <i>Fort Dodge</i> —Lake City, 5. <i>Iowa</i> —Burlington 1st, 2.82; Mt. Pleasant 1st, 18.91. <i>Iowa City</i> —Iowa City, 10; Malcolm, 4.50; Union, 3.57.	44 80
KANSAS.— <i>Neosho</i> —Carlyle, 1.69. <i>Topeka</i> —Oak Hill, 4.	5 69
KENTUCKY.— <i>Elizabethtown</i> —Ludlow, 4.	4 00
MICHIGAN.— <i>Detroit</i> —Ypsilanti, 6.07.	6 07
MINNESOTA.— <i>Duluth</i> —Barnum, 4; Otter Creek, †20. <i>Man-kato</i> —St. James, 3.10. <i>St. Paul</i> —Macalester, 2; Red Wing, 2.36; St. Paul Dayton Avenue, 15.08. <i>Winona</i> —Kasson, 6.15; Owatonna, 4.50.	56 99
MISSOURI.— <i>Kansas City</i> —Kansas City 2d, 46.90. <i>Ozark</i> —Monett, 4. <i>Platte</i> —Rockport, 1.	51 90
MONTANA.— <i>Helena</i> —Boulder, 7; Manhattan 1st Holland, 3.	10 00
NEBRASKA.— <i>Nebraska City</i> —Raymond, 2; Seward, 4.20. <i>Omaha</i> —Lyons, †50; Zion Bohemian, 1.	57 20
NEW JERSEY.— <i>Elizabeth</i> —Elizabeth Greystone, 20.78; Plainfield Crescent Avenue, 144.89; Rahway 1st, 19. <i>Mon-mouth</i> —Asbury Park 1st, 51 cts.; Cream Ridge, 3.10; Manasquan, 29.50. <i>Newark</i> —Newark Central, 2.80; — Park, 8.86. <i>New Brunswick</i> —Lambertville, 32; Trenton Bethany, 7. <i>Newton</i> —Blairstown (sab.-sch., 8.84), 66.67. <i>West Jersey</i> —North Cramer Hill Grace, 5.	340 11
NEW MEXICO.— <i>Rio Grande</i> —Albuquerque 1st, 18.25; Socorro 1st (sab.-sch., 1.15), 2.80.	21 05
NEW YORK.— <i>Albany</i> —West Troy, 3.34. <i>Brooklyn</i> —1st City Park Branch, 7.50; Stapleton 1st Edgewater, 22. <i>Cayuga</i> —Auburn 2d, 6.82; Port Byron, 5. <i>Champlain</i> —Chazy, 7.54. <i>Chemung</i> —Elmira Franklin Street, 5. <i>Geneva</i> —Geneva 1st, 16.88; Seneca, 21.05. <i>Long Island</i> —Setauket, 13.65. <i>Nassau</i> —Glen Wood, 1. <i>New York</i> —New York Madison Square, 50; — New York, 14; — Rutgers Riverside, 79.89; — Westminster West Twenty-third Street, 17.21. <i>North River</i> —Rondout, 6.95. <i>St. Lawrence</i> —Potsdam, 16.60. <i>Syracuse</i> —Amboy, 4.51; Fayetteville, 2.10; Hannibal, 2; Syracuse 1st, 49.14. <i>Troy</i> —Lansingburgh 1st, 30.56. <i>Utica</i> —Lowville, 3.44.	386 18
NORTH DAKOTA.— <i>Minnewaukon</i> —Devil's Lake Westminster, †100. <i>Pembina</i> —Knox, 10.	110 00
OHIO.— <i>Athens</i> —New Plymouth, 3.25; <i>Chillicothe</i> —Chillicothe 3d, 2. <i>Cincinnati</i> —Cincinnati Walnut Hills, 9.76. <i>Columbus</i> —Columbus 2d, 26.95; Lancaster, 7. <i>Dayton</i> —Dayton 1st, 42.28. <i>Mahoning</i> —Leetonia, 3; Lisbon 1st, 10. <i>Marion</i> —Kingston, 1.65. <i>Mauvee</i> —Hicksville, 1. <i>St. Clairsville</i> —Concord, 1; Powhatan, 1. <i>Steubenville</i> —Harlem Springs, 5; Hopedale, 3; Island Creek (sab.-sch., 75 cts.), 6. <i>Wooster</i> —Wooster Westminster, 19.88. <i>Zanesville</i> —Newark 2d, 10.	152 77
OREGON.— <i>East Oregon</i> —Union, 79 cts. <i>Portland</i> —Mt. Olivet, 1. <i>Southern Oregon</i> —Grant's Pass Bethany, 10.	11 79
PENNSYLVANIA.— <i>Allegheny</i> —Freedom, 7; Tarentum, 9. <i>Blairsville</i> —Fairfield, 11.51. <i>Butler</i> —Butler, 30.21; Concord, 7; Harrisville, 2; New Salem, 2; Pleasant Valley, 1; Scrub Grass, 10. <i>Carlisle</i> —Robert Kennedy Memorial, 2.18. <i>Chester</i> —New London, 5. <i>Clarion</i> —Beech Woods, 20.29; Clarion, 16; East Hickory Endeavor, 2. <i>Erie</i> —Sandy Lake,	
1. <i>Kittanning</i> —Goheenville, 3.20. <i>Lackawanna</i> —Bennett, 5.25; Monroeton, 3; Prompton, 1.50; Scranton Washburn Street, 25; Susquehanna, 13; Uniondale, 1; Wyoming, 4. <i>Northumberland</i> —Emporium, 4; Jersey Shore, 13. <i>Parkersburg</i> —Bethel, 6. <i>Philadelphia</i> —Philadelphia Evangel (sab.-sch., 7), 18; — Mariners', 3; — West Park, 10. <i>Philadelphia North</i> —Jenkintown Grace, 2.67; New Hope, 3.49; Reading 1st, 41. <i>Pittsburgh</i> —Pittsburgh 1st, 19; — Forty-third Street sab.-sch., 10; — East Liberty, 20.96; — Tabernacle, 33. <i>Red-stone</i> —Tent, 2. <i>Shenango</i> —Centre, 6; Sharpsville, 2.15. <i>Westminster</i> —Lancaster 1st, 9.15.	385 56
TEXAS.— <i>Trinity</i> —Baird, 3.	3 00
UTAH.— <i>Utah</i> —Mendon, 2; Wellsville, 2.	4 00
WASHINGTON.— <i>Olympia</i> —Ridgefield, 4; Tacoma 1st sab.-sch., 3.10. <i>Puget Sound</i> —Quilcene, †10; Seattle 2d, 2.20. <i>Spokane</i> —Waterville, 2.	21 30
WISCONSIN.— <i>Milwaukee</i> —Racine 1st, 6.65; — Bohemian, †10. <i>Winnebago</i> —Buffalo, 3.10; Couillardville, 2.26; Little River, 1.	23 01
Contributions from Churches and Sabbath-schools.	\$2044 88
OTHER CONTRIBUTIONS.	
Mrs. M. E. Drake.....	\$2 00
C. Penna.....	4 00
	6 00
	\$2050 88
MISCELLANEOUS.	
Interest on investments.....	\$962 50
Premiums of insurance.....	372 33
Sales of Church property.....	83 00
	1417 83
LEGACIES.	
Estate Mary K. Black.....	290 00
SPECIAL DONATIONS.	
Boston, N. Y., Quincy 1st.....	\$15 94
Pittsburg, Pa., Pittsburg 3d.....	200 00
	215 94
	\$3974 65
LOAN FUND.	
Interest.....	\$1052 84
Payment on mortgages.....	5268 94
	\$6321 78
MANSE FUND.	
Installments on loans.....	\$848 50
Interest.....	250 00
Premiums of insurance.....	12 37
	\$1110 87

If acknowledgment of any remittance is not found in these reports, or if they are incorrect in any item, prompt advice should be sent to the Secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
156 Fifth Avenue, New York City.

* RECEIPTS FOR BOARD OF CHURCH ERECTION, JUNE, 1897.

† Under Minutes of Assembly of 1888.

†† In accordance with terms of mortgage.

BAITMORE.— <i>Baltimore</i> —Baltimore Brown Memorial, 104.58; — Central, 12; — Covenant, 2. <i>New Castle</i> —Rehoboth, Md., 1. <i>Washington City</i> —Washington Covenant, 66.25.	185 83
CALIFORNIA.— <i>Benicia</i> —Manchester, †30. <i>Oakland</i> —Oakland Union Street, 2.75; Valona, 3. <i>Sacramento</i> —Red Bluff, 5. <i>Stockton</i> —Fresno, 4.	44 75

CATAWBA.— <i>Cape Fear</i> —Sloan's Chapel, 1; T. Darling Mission, 1.	2 00
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ILLINOIS.— <i>Alton</i> —Upper Alton, 2. <i>Bloomington</i> —Bloomington 1st, 7; — 2d, 31.83. <i>Chicago</i> —Austin, 6.92; Chicago South Side Tabernacle, 6.01. <i>Freeport</i> —Prairie Dell German, 15. <i>Schuyler</i> —Monmouth, 7.02.	75 78
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* For July Receipts see p. 251.

INDIANA.—*Muncie*—Marion, 6. *New Albany*—Madison 1st, 35; New Albany 2d, 13.01. 54 01
IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 59.82; — 3d, 4.13. *Des Moines*—Winterset, 12. *Fort Dodge*—Armstrong, 8.37. *Iowa*—Kirkville, 7.36. *Iowa City*—Princeton, 6. *Waterloo*—Greene, 3.27. 100 95
KANSAS.—*Highland*—Frankfort, 1.90. *Solomon*—Barnard, 3; *Carlton City*, 5.56. *Topeka*—Kansas City Central, 5. 15 46

KENTUCKY.—*Ebenezer*—Lexington 2d, 25.88; *Paris* 1st, 5. 30 88
MICHIGAN.—*Detroit*—Ypsilanti, 9.70. *Flint*—Caro, 10. *Lake Superior*—Negaunee, 14.66. *Petoskey*—Elk Rapids, 2. 36 36

MINNESOTA.—*Mankato*—Easter, 3.11; *Fulda* sab.-sch., 4. *St. Cloud*—Spring Grove, 50 cts. 7 61
MISSOURI.—*Platte*—Avalon, 2; *Stanberry*, 3. 5 00
NEBRASKA.—*Niobrara*—Madison, 100. 100 00
NEW JERSEY.—*Elizabeth*—Elizabeth 2d, 63.50; *Metuchen*, 9.25. *Monmouth*—Beverly, 22.85; *Oceanic*, 11. *Morris and Orange*—New Providence, 5. *New Brunswick*—Frenchtown, 10.25; *Trenton* Prospect Street (sab.-sch., 6), 42.87. *Newton*—Harmony, 4.64. 169 36

NEW YORK.—*Albany*—Albany State Street, 25.49; *Stephenstown*, 4.10; *West Galway*, 2. *Binghamton*—Binghamton North, 10.11; *Owego*, 2. *Cayuga*—Ithaca, 116.31. *Geneva*—Bellona, 7. *New York*—New York Madison Street (estate James R. Hills), 100; — North, 26.50. *North River*—Poughkeepsie, 21.19. *St. Lawrence*—Hammond, 6. *Troy*—Glens Falls (including C. E., 15), 87. 407 70

OHIO.—*Bellefontaine*—Bucyrus, 9.80; *Nevada*, 2.71. *Chillicothe*—Bloomingsburgh, 3.15; *Wilkesville*, 5. *Cincinnati*—Cincinnati Avondale, 40.07. *Cleveland*—Milton, 2. *Dayton* 1st, 5; — Memorial, 14.50. *Lima*—Findlay 1st, 43. *Mahoning*—Brookfield, 1; *Poland*, 7. *Marion*—Brown, 2. *St. Clairsville*—Crab Apple, 3.53. 138 76

OREGON.—*East Oregon*—Union, 46 cts. *Portland*—Portland St John's, 2. 2 46

PENNSYLVANIA.—*Allegheny*—Clifton, 4.93; *Concord*, 2; *New Salem*, 2. *Blairsville*—Avonmore, 2; *Parnassus*, 11. *Butler*—North Liberty, 9.02. *Clarion*—Tionesta, 4. *Erie*—Bradford (sab.-sch., 4.64), 40.53; *Warren*, 54.80. *Huntington*—Bellefonte, 28; *Berwindale*, 2.05; *Fruit Hill*, 4.95; *Logan's Valley*, 11. *Kittanning*—Clarksburgh, 10. *Lackawanna*—Duryea, 3; *Harmony*, 6; *Herrick*, 1; *Mt. Pleasant*, 1; *Newton*, 1; *Troy*, 14.56; *Wysox*, 2. *Lehigh*—Bethlehem 1st, 3.08; *East Stroudsburg*, 4; *Mauch Chunk*, 19.18. *Northumberland*—Great Island, 30. *Parkersburg*—Elizabeth, 5. *Philadelphia*—Philadelphia 10th, 276.88; — Calvary, 32; — Gaston, 18; — Greenway, 5; — Peace German, 4; — Walnut Street, 106.66. *Philadelphia North*—Germantown Market Square, 71.88; — Wakefield, 23.46; *Lower Providence*, 11; *Newtown*, 41.20; *Thompson Memorial*, 5. *Pittsburgh*—Pittsburgh East Liberty, 25.04; — Shady Side, 61.50. *Redstone*—Rehoboth, 10.25. *Shenango*—Moravia, 1.35; *Wampum*, 4.30. *Washington*—Allen Grove, 5; *Limestone*, 4.26. *Wellsboro*—Knoxville, 2. *Westminster*—Pine Grove, 2. 986 88

SOUTH DAKOTA.—*Southern Dakota*—Emmanuel, 5. 5 00

TENNESSEE.—*Union*—Eusebia, 2; *Rockford*, 2. 4 00

WASHINGTON.—*Puget Sound*—Anacortes Westminster, 2.65. 2 65

WISCONSIN.—*Madison*—Lodi, 6.75; *Pulaski German*, 140. *Milwaukee*—Waukesha, 13.70. 69 45

Contributions from Churches and Sabbath-schools. \$2435 89

OTHER CONTRIBUTIONS.

A Friend in Ridge Church, Ohio, 100; Mr. Fred Crosby, Coal Glen, Pa., 48 cts.; C. Penna., 4; Rev. H. T. Schoil, Big Flats, N. Y., 2; S. H. Stevenson, 1. 107 48

\$2543 37

MISCELLANEOUS.

Interest on investments, 225; Partial losses recovered from Insurance Co., 89; Plans sold, 10 cts.; Premiums of insurance, 535.87; Sales of church property, 5. 854 97

LEGACIES.

Estate of E. M. Bailey. \$354 55
" " James P. Green 1666 67
2021 22

SPECIAL DONATION.

Rev. C. S. Dewing, Somerville, Mass. 20 00
\$5439 56

Church collections and other contributions, April 11—June 30, 1897. \$7543 60
Church collections and other contributions, April 11—June 30, 1896. 7108 65

LOAN FUND.

Interest. \$101 00

MANSE FUND.

Installments on loans. \$317 50
Interest. 47 00
Premiums of insurance. 27 75
\$392 25

If acknowledgment of any remittance is not found in these reports, or if they are incorrect in any item, prompt advice should be sent to the Secretary of the Board, giving the number of the receipt held, or in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,

156 Fifth Avenue, New York City.

RECEIPTS FOR SABBATH-SCHOOL WORK, APRIL, 1897.

ATLANTIC.—*East Florida*—Palatka 2d, 1. *Fairfield*—Sumter 2d, 1. *McClelland*—Abbeyville 2d, 5.21; *Mt. Pisgah*, 1. *South Florida*—Kissimmee, 10 cts. 8 31

BALTIMORE.—*Baltimore*—Baltimore Bohemian, 2; — Boundary Avenue sab.-sch., 16.82; *The Grove*, 6.37; *Waverly*, 5. *New Castle*—Lower Brandywine, 5. *Washington City*—Hyattsville, 1. 36 19

CALIFORNIA.—*Benicia*—Two Rocks, 3. *Los Angeles*—El Monte, 2.31; *Santa Barbara* (sab.-sch., 10), 38.75. *Oakland*—Berkeley 1st, 50.50; *Oakland* 1st, 15.60. *San Francisco*—San Francisco Calvary, 12.34. *San José*—Monterey 1st, 2; *Watsonville*, 2.45. 126 95

CATAWBA.—*Cape Fear*—Mt. Pleasant sab.-sch., 3.50. *Southern Virginia*—Mt. Hermon, 1; *Oak Grove*, 1. *Yadkin*—Chapel Hill, 1. 6 50

COLORADO.—*Boulder*—Fort Morgan, 66 cts. *Denver*—Black Hawk C. E., 8. 10; *Westminster University* (sab.-sch., 50 cts.), 2.50. *Pueblo*—Florence sab.-sch., 19.62; *La Luz*, 2; *San Rafael Mexican*, 1. 35 78

ILLINOIS.—*Alton*—Greenfield, 1. *Bloomington*—Heworth, 2; *Monticello* sab.-sch., 10. *Cairo*—Olney, 1; *Saline Mines* (sab.-sch., 3), 5. *Chicago*—Chicago 41st St. Bethlehem Chapel, 2; — Berwin, 3; — Lakeview, 13.45; *Evanston* 1st, 13.13; *Hinsdale*, 1.10; *Homewood*, 62 cts.; *Oak Park*, 35.25; *Pullman*, 2. *Peoria*—Altona, 3; *Canton*, 4.58; *Crow Meadow*, 1; *Peoria* 2d, 6.70. *Rock River*—Fulton sab.-sch., 10.94; *Hamlet*, 2; *Keithsburg* sab.-sch., 1; *Munson*, 6. *Schuyler*—Quincy 1st, 5. *Springfield*—Springfield 2d, 6.32; *Winchester*, 1.70. 137 79

INDIANA.—*Crawfordsville*—Benton, 1; *Crawfordsville* Centre, 7.60; *Dana* sab.-sch., 5; *Pleasant Hill*, 1; *Rossville*, 1. *Fort Wayne*—Ossian, 2; *Salem Centre*, 1. *Indianapolis*—Columbus, 3; *Indianapolis* 2d, 37.24; — 7th, 5; — Tabernacle, 11. *Logansport*—Monticello, 12.53; *Remington* sab.-sch., 2. *Muncie*—Muncie, 14; *Portland*, 3. *New Albany*—Madison 2d, 4.25; *New Washington*, 2; *Seymour*, 1.82. *Vincennes*—Brazil, 10; *Princeton*, 4.36. 128 80

INDIAN TERRITORY.—*Oklahoma*—McKinley, 45 cts. *Sequoyah*—Broken Arrow, 1. 1 45

IOWA.—*Cedar Rapids*—Blairtown, 4; *Cedar Rapids* 1st sab.-sch., 69.49. *Corning*—Randolph, 1.53. *Council Bluffs*—Sharon church and sab.-sch., 6.55. *Des Moines*—Des Moines 6th sab.-sch., 4; *New Sharon*, 1. *Dubuque*—Bethel, 2. *Fort Dodge*—Burt 1. *Iowa*—Fairfield, 18.78; *Keokuk Westminster*, 8.95; *Sharon*, 1. *Iowa City*—Crawfordsville, 1. 119 30

KANSAS.—*Emporia*—Elmendorf, 1; *Lyndon*, 2; *Madison*, 1; *Marion*, 3; *Neosho Rapids*, 1. *Solomon*—Lincoln, 1. *Topeka*—Topeka Westminster, 2.05. 11 05

KENTUCKY.—*Ebenezer*—Newport, 1. *Louisville*—Hopkinsville, 96 cts.; *Owensboro* 1st, 12. 13 96

MICHIGAN.—*Detroit*—Brighton, 46 cts.; *Detroit Forest Avenue*, 3.21. *Flint*—Fenton sab.-sch., 7; *Frazier*, 1. *Grand Rapids*—Tustin, 1. *Lansing*—Concord, 2.70; *Oneida*, 1.46. *Monroe*—Hillsdale, 11. *Petoskey*—Elk Rapids, 1.30. *Saginaw*—Coleman sab.-sch., 3. 32 13

MINNESOTA.—*Mankato*—Blue Earth City, 5.39; *Lakefield*, 1. *Red River*—Fergus Falls, 8.78; *Moorehead* sab.-sch., 1. 32 13

4.75; Tabor Bohemian, 3. *St. Cloud*—Kerkhoven, 1; *St. Cloud*, 1. *St. Paul*—*St. Paul* Central, 11.37; — *East* sab.-sch., 13; — *House of Hope*, 55. *Winona*—*Houston*, 1. 105 29

MISSOURI.—*Kansas*—*Eldorado Springs*, 1; *Holden* sab.-sch., 10. *Putnam*—*Shelbyville*, 2. *St. Louis*—*Emmanuel*, 4.50; *Pacific*, 1.25; *Rock Hill*, 3.21; *St. Louis North* (C. E. S., 90 cts.), 6.90; *Washington*, 55 cts.; *Zoar*, 2.50. *White River*—*Holmes Chapel*, 1; *Plantersville*, 2. 34 91

MONTANA.—*Great Falls*—*Stanford*, 1; *White Sulphur Springs*, 1. *Helena*—*Bozeman*, 15.60; *Hamilton*, 2; *Manhattan* 1st *Holland*, 1; *Spring Hill*, 1. 21 60

NEBRASKA.—*Hastings*—*Beaver City* Jr. C. E., 3.35. *Kearney*—*Lexington* C. E. S., 2; *North Platte*, 20.46; *St. Paul* C. E. S., 7. *Nebraska City*—*Plattsmouth*, 3.60. *Niobrara*—*Madison*, 2.50; *Millerboro*, 1.30. *Omaha*—*Ceresco*, 1; *Omaha* 2d, 5.18; *Schuyler* sab.-sch., 3.15. 49 54

NEW JERSEY.—*Elizabeth*—*Liberty Corner*, 3.40; *Springfield* Jr. C. E., 5; *Westfield*, 14.29. *Jersey City*—*Passaic* sab.-sch., 5; *Passaic Dundee*, 1.80. *Monmouth*—*Borden-town*, 4.50; *Delanco*, 5.76; *Hope*, 75 cts.; *Keyport* sab.-sch., 1; *S. Amboy River*, 1; *Tuckerton*, 25 cts. *Morris and Orange*—*Chester*, 10; *Dover*, 9.80; *Madison*, 73.38; *Orange German*, 5; *South Orange* 1st, 11.08; *Summit Central*, 70.56. *Newark*—*Newark* 2d, 27.14; — *Wickliffe*, 3.70. *New Brunswick*—*Dayton*, 3.60; *Ewing*, 10.60; *Lawrence*, 23; *New Brunswick* 2d, 5.36; *Princeton* *Witherspoon Street*, 1. *Newton*—*Franklin Furnace*, 2.70; *Washington*, 10. *West Jersey*—*Bridgeton* 4th, 1; — *Irving Ave.*, 33 cts.; *Camden* 1st, 10; *Clayton*, 10; *Wenonah*, 80.25. 411 25

NEW MEXICO.—*Santa Fe*—*Sante Fe*, 2. 2 00

NEW YORK.—*Albany*—*Johnstown*, 10; *New Scotland*, 5; *Saratoga Springs* 2d, 3. *Binghamton*—*Apalachin*, 2; *Union*, 7.75. *Boston*—*Lowell*, 10; *Springfield* sab.-sch., 5.13. *Brooklyn*—*Brooklyn Noble Street*, 10; — *Siloam*, 1; — *S. Third Street*, 35.50; — *Throop Avenue* sab.-sch., 25; *Woodhaven* 1st sab.-sch., 5. *Buffalo*—*Buffalo Bethany*, 2; — *Calvary*, 22.41; — *Park*, 1.73; — *Westminster* (sab.-sch., 5), 27.61. *Champlain*—*Champlain*, 2.46. *Chemung*—*Mecklenburgh* sab.-sch., 2.50. *Genesee*—*Stone Church*, 1. *Geneva*—*Geneva* sab.-sch., 1. *Hudson*—*Florida* sab.-sch., 25.90; *Middletown* 1st, 7; *West Town* (sab.-sch., 6.50; *Jr. C. E.*, 2.50), 12. *Long Island*—*Moriches*, 3.88. *Lyons*—*Palmyra*, 88 cts. *Nassau*—*Brentwood*, 2; *Melville*, 2; *Smithtown*, 13.13. *New York*—*New York Woodstock* sab.-sch., 3. *Rochester*—*Charlotte*, 4; *Chili*, 5.40; *Ogden*, 59 cts.; *Rochester* 1st sab.-sch., 40; — *Central*, 25; — *Emmanuel*, 1.24; *Sweden* sab.-sch., 5. *Syracuse*—*Amboy*, 2.60. *Troy*—*Salem*, 6.44; *Schaghticoke*, 23. *Utica*—*Little Falls* sab.-sch., 25; *Lowville* sab.-sch., 11.05; *Oneida*, 18.65; *Utica Bethany*, 2.40; *Verona*, 1; *Water-ville*, 4.58. *Westchester*—*Stanford* 1st C. E. S., 10. 435 86

NORTH DAKOTA.—*Pembina*—*Edinburg*, 9; *Eloro*, 8; *St. Thomas*, 5. 22 00

OHIO.—*Athens*—*Athens*, 14.35; *Cutler*, 1; *Pleasant Grove*, 1; *Stockport*, 24 cts.; *Tupper* s *Plains*, 1. *Bellefontaine*—*Upper Sandusky* sab.-sch., 1. *Cincinnati*—*Cincinnati* 15th, 5.25; — 1st *German*, 4; *Delhi*, 6.34; *Monterey*, 1; *Reading* and *Lockland*, 3. *Cleveland*—*Akron Central*, 2; *Cleveland* 1st sab.-sch., 21.70; — 2d, 100; — *Miles Park*, 5; — *Woodland Avenue*, 37; *Milton* ch. and sab.-sch., 1.75. *Dayton*—*Dayton Riverdale* (sab.-sch., 12.07), 13.54; *Hamilton Westminster*, 8.12; *Somer-ville*, 1. *Lima*—*Dolphos*, 3; *Enon Valley*, 2; *Leipsic*, 1.05; *Van Buren*, 3. *Mahoning*—*East Palestine* sab.-sch., 19.44; *Kins-man*, 14.34; *Leetonia*, 2; *Petersburg* sab.-sch., 4.50; *Warren*, 8.40. *Maumee*—*Bowling Green*, 10; *North Baltimore*, 2; *Perrysburg* *Walnut Street*, 2; *Rudolph*, 1. *St. Clairsville*—*Bethel*, 3; *Birmingham*, 1; *Crab Apple*, 6.46; *Morristown*, 1.40; *New Castle*, 1; *Senecaville*, 2; *West Brooklyn*, 2. *Steubenville*—*Bethesda*, 6; *Hanover*, 1; *Monroeville*, 2; *Newcomertown*, 1; *Steubenville* 2d *Mission*, 1.10. *Zanesville*—*Jersey*, 1.70. 330 68

OREGON.—*East Oregon*—*Baker City*, 1. *Portland*—*Bay City* sab.-sch., 1.38; *Eagle Park German*, 2; *Portland* 3d, 3; — *Westminster*, 2.84. *Southern Oregon*—*Bandon*, 60 cts. *Wil-lamette*—*Dallas*, 2; *Mehama*, 1; *Mill City*, 1. 14 82

PENNSYLVANIA.—*Blairsville*—*Johnstown*, 7.70; *Ligonier*, 4.76; *Pleasant Grove*, 5. *Butler*—*Concord*, 6.25; *Fairview*, 3.24; *Grove City*, 14.18; *Harlansburgh* sab.-sch., 8; *Milbrook*, 1; *Petrolia*, 3.49; *Portersville*, 2. *Carlisle*—*Dickin-son*, 2; *Lebanon* 4th St., 4.94; *Shermansdale* sab.-sch., 3. *Chester*—*Calvary* sab.-sch., 47.70; *Phoenixville*, 5; *Swarthmore*, 1. *Clarion*—*Academia*, 1.25; *Callensburg*, 3.17. *Erie*—*Con-neaut Lake*, 2; *Fairfield*, 4; *North East* (sab.-sch., 15), 19; *Utica* sab.-sch., 10.38; *Waterloo*, 1. *Huntington*—*Altoona* 3d sab.-sch., 5; *Bellefonte* sab.-sch., 62.77; *Birmingham*, 2.61; *Houtzdale*, 1.50; *Logan's Valley*, 2.20; *Lost Creek* sab.-sch., 3. *Kittanning*—*Brady's Bend*, 20 cts.; *Cherry Tree*, 59 cts.; *Ebenezer*, 3.50; *Elderton*, 4; *Mahoning*, 27 cts.; *Midway*, 1;

Saltsburgh sab.-sch., 5; *Whitesburg*, 1. *Lackawanna*—*Arch-bald*, 1; *Lime Hill*, 1; *Plains*, 2; *Salem*, 1.74; *Scranton* 1st, 194.71; *Stevensville*, 1.25; *Sylvania* sab.-sch., 8; *Troy*, 16.27; *West Pittston*, 18; *Wilkesbarre* Mem., 66.61. *Lehigh*—*Lower Mt. Bethel* ch. and sab.-sch., 2.34; *Slatington*, 5; *Summit Hill*, 51; *Tamaqua*, 2; *Weatherly*, 8. *Northumber-land*—*Moutgomery*, 2. *Parkersburg*—*Weston*, 1. *Philadelphia*—*Philadelphia* 2d, 134.43; — 3d sab.-sch. *Mis. Soc.*, 45; — *Covenant*, 20; — *Grace*, 50; — *Greenway*, 5; — *Hebron* *Memorial* (sab.-sch., 5.51; C. E. S., 10.51), 10; — *Hope*, 17; — *North*, 5.60; — *South* C. E. S., 5; — *West Park* C. E. S., 5. *Philadelphia North*—*Abington*, 25.70; *Germantown* 2d, 88.01; — *Market Square* sab.-sch., 50; *Huntington Valley* sab.-sch., 15; *Leverington*, 5; *Newtown Mission* sab.-sch., 6.40; *Port Kennedy*, 2; *Reading Olivet*, 4.34. *Pittsburgh*—*Courtney* and *Coal Bluff*, 1; *Pittsburgh* 3d, 5.05; — *Covenant*, 12.36; — *Park Avenue*, 18.17; *Wilkinsburgh*, 43.10. *Redstone*—*Dun-lap's Creek*, 5. *Shenango*—*Beaver Falls* sab.-sch., 38.76. *Washington*—*East Buffalo*, 16.51; *Fairview*, 3; *Moundsville*, 2.77. *Wellsboro*—*Arnot*, 1; *Clay Ashland*, 50 cts.; *Grass-dale*, 50 cts. *Westminster*—*Chaceford*, 5.98; *Lancaster* Mem. (sab.-sch., 9), 13; *Little Britain*, 5. 1300 31

SOUTH DAKOTA.—*Black Hills*—*Lead*, 2. *Central Dakota*—*St. Lawrence*, 58 cts. *Dakota*—*Poplar*, 1.75. 4 23

TENNESSEE.—*Holston*—*Hot Springs*, 1; *St. Marks*, 2. *Kingston*—*Ensley* sab.-sch., 2.67; *Mount Taber*, 87 cts.; *Salem*, 1.60. *Union*—*Knoxville* 2d, 37.57; — 4th, 6.10; — *Lincoln Park*, 2. 53 81

TEXAS.—*Trinity*—*Albany Ladies' Mis. Soc.*, 5. 5 00

UTAH.—*Kendall*—*Paris*, 50 cts.; *Utah*—*Brigham* sab.-sch., 2; *Hyrum* *Emmanuel*, 60 cts.; *Mendon*, 3; *Smithfield* Central, 2. 8 10

WASHINGTON.—*Alaska*—*Hoquah*, 10 cts. *Spokane*—*Rath-drum*, 1. *Walla Walla*—*Waitsburg*, 3.75. 4 85

WISCONSIN.—*Madison*—*Cambria*, 1.50; *Janesville* (C. E. S., 5), 15.23; *Oregon*, 1. *Milwaukee*—*Milwaukee Immanuel*, 2.25; — *Perseverance*, 21 cts. 20 19

MISCELLANEOUS.

Sab.-sch. No. 5, *Phelps Co.*, Neb., 2; collections, per G. T. Dillard, S. C., 1.10; collections, per W. L. Raugh, Neb., 2.80; collections, per I. H. Leas, Minn., 1; *Rohr's School*, Mich., 6.25; collections, per C. W. Higgins, Neb., 3.31; *Claremore* sab.-sch., Minn., 3.25; collections, per R. L. Glasby, 75 cts.; collections, per C. Shepherd, Wash., 1; *McKay Hollow* sab.-sch., Wash., 1; *Bay City* sab.-sch., Mich., 3; *Rugged Top* sab.-sch., S. D., 3; collections, per R. H. Rogers, W. Va., 21; *Deep Creek* sab.-sch., S. D., 2; *Laconia* sab.-sch., Ind., 8.50; collections, per E. L. Renick, Mo., 4.50; collections, per C. T. McCampbell, Ia., 50 cts.; *New Duluth* sab.-sch., Minn., 1.35; collections, per L. J. Allen, Kans., 40 cts.; *Aredale* sab.-sch., Iowa, 1.90; collections, per T. D. Pyffe, Ind., 37; sab.-sch. No. 11, *Red Willow Co.*, Neb., 1; collections, per W. J. Hughes, Ore., 5; *Gaylord* sab.-sch., Mich., 71 cts.; collections, per R. Mayers, S. C., 25 cts.; *Bauner* sab.-sch., Cal., 1.90; collections, per Wm. Davis, Okla., 70 cts.; *Marseilles* sab.-sch., Ills., 2.20; *Trenton* sab.-sch., Neb., 75 cts.; *Cortlandt* sab.-sch., S. D., 1.60; *Rock-hill* sab.-sch., S. C., 40 cts.; collections, per L. P. Berry, 3.02; *Murdock* sab.-sch., Minn., 1.48; sab.-sch. No. 13, *Red Willow Co.*, Neb., 1.50; sab.-sch. No. 29, *Gosper Co.*, Neb., 1.65; sab.-sch., No. 60, *Furnass Co.*, Neb., 75 cts.; sab.-sch. No. 98, *Furnass Co.*, Neb., 66 cts.; sab.-sch. No. 35, *Furnass Co.*, Neb., 33 cts.; *Junction* sab.-sch., Mont., 50 cts.; *Whitfield* sab.-sch., Minn., 40 cts.; *Edwards* sab.-sch., Minn., 44 cts.; *Marshall* sab.-sch., N. C., 2.75.... \$133 60

INDIVIDUAL CONTRIBUTIONS.

Joshua L. Tucker, 1.48; *W. Hamilton*, 2; *R. Buell Love* and wife, 2; *C. Penna*, 1; *Rev. J. P. Schell* and wife, 3.75; ("R," N. Y., 2; *N. C. Whittemore*, 2..... \$14 23

Contributions from churches..... \$2,764 77
Contributions from Sabbath-schools..... 851 58
Contributions from individuals..... 14 23

Total contributions for April, 1897..... \$3,630 58

C. T. McMULLIN, Treasurer,
1334 Chestnut Street, Philadelphia.

RECEIPTS FOR SABBATH-SCHOOL WORK, MAY, 1897.

ATLANTIC.—Atlantic—Mount Pleasant, 1.50; *East Florida*—Candler, 2; Crescent City, 1; Glenwood, 4; Weirsdale, 2. 10 50

BALTIMORE.—Baltimore—Baltimore Park, 12.82; New Windsor sub-sch., 14.76; *New Castle*—Federalburg sub-sch., 44 cts.; New Castle, 74.17; Wilmington Rodney St. (sub-sch., 10.56), 19.98; *Washington City*—Falls Church, 6.50. 128 67

CALIFORNIA.—Los Angeles—Monrovia, 2.40; *Sacramento*—Fall River Mills, 2.25. 4 65

COLORADO.—Boulder—Fort Collins, 4.46; *Pueblo*—Monte Vista, 12. 16 46

ILLINOIS.—Alton—Baldwin, 3; Lebanon, 2.96; *Bloomington*—Farmer City, 3; Chicago—Chicago 1st, 9.07; —5th, 7; Joliet 1st, 8.87; Maywood, 1.60; Kiver Forest, 2.90; *Freeport*—Willow Creek, 21.44; *Mattson*—Arcola, 2.46; Bethel, 92 cts.; *Rock River*—Morrison, 51.52; *Schuyler*—Clayton sub-sch., 2.15; Kirkwood, 1.62; Moundville, 7.01. 125 42

INDIANA.—Indianapolis—Franklin, 6; Indianapolis East Washington Street sub-sch., 13.93; *Ligonistown*—Crown Point, 6.25; Mishawaka, 1.18; *Finances*—Princeton, 10.60; *White Water*—Kingston sub-sch., 7.65. 45 61

INDIAN TERRITORY.—Cherokee Nation—Elm Springs, 19.65. 10 55

IOWA.—Olar Rapids—Olar Rapids Central Park, 4.67; Shellsburg, 2.75; *Des Moines*—Grimes, 3; Newton, 4.25; *Dubuque*—Hopkinton sub-sch., 30.35; *Iowa*—Birmingham sub-sch., 4.50; Burlington 1st, 2.81; Hedrick, 60 cts.; Martinsburg, 10.22; *Iowa City*—Sigourney, 2.17; *Sinclair City*—Inwood, 4. 39 32

KANSAS.—Emporia—Emporia 1st, 12.81; Osage City, 3.36; *Neosho*—Edna sub-sch., 3.50; *Solomon*—Dry Hollow sub-sch., 1.37; Miltonvale sub-sch., 3.40; *Topeka*—Lawrence sub-sch., 20; Oakland sub-sch., 5. 51 44

MICHIGAN.—Detroit—Detroit Immanuel, 4.65; *Lansing*—Concord C. E. S., 5; *Monroe*—Monroe, 6.48. 16 13

MINNESOTA.—Mankato—Wells, 4; *Minneapolis*—Minneapolis Highland Park, 2.75; *St. Paul*—Red Wing, 2.36; St. Paul Westminster sub-sch., 5.93; *Winona*—Hokah, 1. 16 94

MISSOURI.—Ozark—West Plains, 18.62; *Platte*—Rockport, 1. 19 62

MONTANA.—Helena—Pony, 1. 1 00

NEBRASKA.—Kearney—Berg, 1; *Nebraska*—Valentine sub-sch., 3.25; *Omaha*—Fremont, 7.41; Zion Bohemian, 1. 12 66

NEW JERSEY.—Elizabeth—Rahway 1st, 7.50; *Jersey City*—Passaic, 30.97; *Monmouth*—Lakewood, 50; *Morris and Orange*—Hanover Alton C. E. S., 10; *Newark*—Newark Park, 8.45; *Newton*—Belvidere 1st, 4; *West Jersey*—Bridgeton 2d, 15.64; Cedarville 1st, 6. 131 66

NEW MEXICO.—Rio Grande—Socorro 1st (sub-sch., 7.95), 12. 12 00

NEW YORK.—Albany—Albany 1st, 78; Charlton, 15.84; Gloversville Kingsboro Avenue, 10; West Troy, 4.13; *Boston*—Windham, 4.73; *Brooklyn*—Brooklyn Throop Avenue, 25; Stapleton 1st Edgewater, 16; *Cayuga*—Auburn 2d, 6.23; *Columbia*—Centerville, 13; *Hudson*—Monticello sub-sch., 6; *Massena*—Hempstead Christ Church, 16.25; *New York*—New York Fourth Avenue—Willing Hesters, 5; —Fifth Avenue, 488 45; —Adams Memorial sub-sch., 25; —Brick, 97.31; *Rochester*—Brookport, 4.85; Lima, 7.60; *Syracuse*—Fayetteville, 1.50; Syracuse 1st, 18.43; *Troy*—North Granville, 5.45; Troy Woodside, 20.12; *Westchester*—Gilead, 11.25; Thompsonville, 16.75. 896 89

NORTH DAKOTA.—Pembina—Manvel, 1.65; Mekinok, 2.70. 4 35

OHIO.—Athens—New Plymouth, 3.25; *Bellefontaine*—Urbana sub-sch., 4.07; *Chillicothe*—Washington, 6.28; *Cincinnati*—Cincinnati Walnut Hill, 46.39; *Cleveland*—Guilford, 8.06; Milton, 1.10; *Dayton*—Middletown, 13.21; Seven Mile, 3.95; *Mahoning*—Massillon 2d, 15.31; Poland, 5.95; Youngstown, 27.80; *Portsmouth*—Portsmouth 1st German, 7; *St. Clairsville*—Rock Hill, 3.30; *Steuersville*—Ironton, 9; Pleasant Hill, 1.35; *Wesley*—Ashland, 7.21; Savannah, 6.09; *Zanesville*—Madison, 6.56; Zanesville 1st, 21. 192 48

OREGON.—East Oregon—Union, 79 cts.; *Portland*—Oregon City, 2.72. 3 51

PENNSYLVANIA.—Allegheny—Allegheny 1st, 73.57; Pine Creek 1st, 2; *Blairsville*—Fairfield, 12.19; Unity, 15; *Butler*—Centerville, 14; Harrisville, 3; Martinsburg, 10; Plain Grove, 4; Pleasant Valley, 1; *Carlisle*—Carlisle 1st, 15; Mechanicsburg, 6.72; Mercersburg, 14.04; Paxton, 6; *Chaster*—Jillworthtown, 4; New London, 5; *Clarian*—Concord, 1.60; *Erie*—Cool Spring, 3; East Springfield, 2.60; Erie Chestnut Street, 10.76; Fredonia, 3.35; Georgetown, 2; Kendall Creek, 3.70; North Clarendon, 4.26; Oil City 1st, 18.86; *Huntingdon*—Albion 3d, 9; Bellefonte, 25; Lower Spruce Creek, 6.33; Milesburg, 6.25; Moshannon and Suow

Shoe, 2.50; Petersburg, 4.54; Spruce Creek, 11.56; *Kittanning*—Union sub-sch., 6.68; *Lackawanna*—Rushville, 2.56; Stevensville, 1; *Lehigh*—South Bethlehem, 13; *Northumberland*—Bloomsburg, 27.93; Emporium, 4; *Parkersburg*—Clarksburg, 4.70; Elizabeth, 1; French Creek, 12; Lebanon, 1; *Philadelphia*—Philadelphia Cohocksink, 9; —Hebron Memorial, 14.40; —South, 10; *Philadelphia North*—Conshohocken, 3; Germantown 1st, 95.90; Pottstown Bethany Mission sub-sch., 3.68; *Pittsburgh*—Edgewood, 11.03; Finleyville, 3.60; Pittsburgh East Liberty, 8.39; —Herron Avenue, 7.04; —Homewood Avenue, 6; Valley, 7; *Redstone*—Brownsville, 13; Jefferson, 1; Mount Pleasant Reunion, 5.45; New Providence, 9.35; Tent, 2.16; *Shenango*—Centre sub-sch., 36.30; Hermon, 2.15; Transfer, 2.45; West Middlesex, 2; *Washington*—East Buffalo, 5.55; *Wellsboro*—Knoxville, 3; *Westminster*—Lancaster 1st, 4.05; Middle Octorara sub-sch., 2; York 1st, 62.26. 707 36

SOUTH DAKOTA.—Aberdeen—Eureka C. E. S., 2.50; *Dakota*—Good Will, 1.50. 4 00

TENNESSEE.—Birmingham—Thomas 1st, 2.55; *Holston*—Jonesboro, 6; *Union*—New Providence, 7. 15 55

UTAH.—Kendall—Soda Springs, 1.25; *Utah*—Nephi Huntington, 3; St. George Mission, 2. 6 25

WASHINGTON.—Olympia—Idgetfield, S. Spokane—Waterville, 1. 9 00

WISCONSIN.—Madison—Baraboo, 6.16; Fancy Creek, 3; *Milwaukee*—Beaver Dam 1st C. E. S., 20. 29 16

MISCELLANEOUS.

Collections, per C. A. Mack, Wis., 1.10; Secher Bible sub-sch., Wash., 6.25; Endeavor sub-sch., S. C., 26 cts.; Steinmetz sub-sch., Mo., 5; collections, per D. A. Jewell, Mich., 1.50; collections, per G. T. Dillard, S. C., 1.10; collections, per Wm. Davis, Okla., 1.62; collections, per R. H. Rogers, W. Va., 44; collections, per George Perry, S. Dak., 5; collections, per Richard Mayers, S. C., 75 cts.; collections, per W. J. Hughes, Oreg., 75 cts.; collections, per R. Ferguson, Neb., 1.50; collections, per E. L. Renick, Mo., 7.90; collections, per M. A. Stone, Ill., 77 cts.; collections, per J. J. Allen, Kans., 45 cts.; collections, per W. W. Baxter, Ky., 20 cts.; collections, per T. D. Fyfe, Ind., 10; Sumpter sub-sch., Oreg., 1.15; Hildgarde sub-sch., Oreg., 60 cts.; Crow Butte sub-sch., Neb., 1; What Cheer sub-sch., Iowa, 3.50; Waverly sub-sch., Wis., 1.75; Kensington sub-sch., Minn., 1.65; collections, per J. M. May, Kans., 70 cts.; sub-sch. No. 30, Chase Co., Neb., 25; collections, per J. B. Currens, Neb., 2.05; Tiffany sub-sch., N. Dak., 50 cts.; collections, per E. H. Grant, S. D., 1.32; Senior Class, Hanover College, Ind., 2.40; collections, per Thos. Scotton, Minn., 1; Banford and Coyle sub-sch., Minn., 75 cts.; collections, per R. L. Glasby, Minn., 1.20; Orangeburg Normal College, S. C., 3.50; collections, per Wm. Davis, Okla., 1.50; New London sub-sch., Minn., 4.33; collections, per G. G. Matheson, Minn., 97 cts.; Irving sub-sch., Minn., 1.02; Maynard sub-sch., Minn., 50 cts.; collections, per Thos. Scotton, Minn., 6.43; Murdoch sub-sch., Minn., 30 cts.; Melroe sub-sch., N. D., 3.60; collections, per W. H. Long, N. C., 95 cts.; collections, per G. T. Dillard, S. C., 1.06; collection taken at popular meeting at General Assembly, 134.52. 266 65

INDIVIDUAL CONTRIBUTIONS.

"People of the Sixty-third Street Mission of Fifth Avenue Church, N. Y.," 1.50; "Valley Cottage," 1; James One, 50; Mrs. M. E. Drake, 1; Mrs. E. Hemphill, 1.06; "Cash," 15; "C. Penna," 1. 70 56

Contributions from churches	\$2,356 61
Contributions from Sabbath-schools	440 42
Contributions from individuals	70 56
Contributions during May, 1897	\$2,867 59
Previously acknowledged	3,690 58
Total since April 1, 1897	\$6,498 17

C. T. McMULLIN, Treasurer,
1334 Chestnut Street, Philadelphia.

RECEIPTS FOR SABBATH-SCHOOL WORK, JUNE, 1897.

ATLANTIC.—*Atlantic*—Faith sab.-sch., 7; Hopewell sab.-sch., 9; Mount Pleasant sab.-sch., 4; St. James sab.-sch., 10. *East Florida*—Candler, 2.45; Hawthorne sab.-sch., 5; Jacksonville 1st sab.-sch., 16.36; Miami sab.-sch., 3.70; St. Augustine Mather Perit sab.-sch., 3.50; Waldo sab.-sch., 2.20; Weirsdale, 3.25. *Fairfield*—Congruity sab.-sch., 8.20; Little River sab.-sch., 4.22; Macedonia sab.-sch., 2; Maysville sab.-sch., 1; Mt. Sinai sab.-sch., 5; Nazareth sab.-sch., 6.70; Olivet sab.-sch., 1; Sumter 2d sab.-sch., 6.50; White Oak ch. and sab.-sch., 2.72; Yorkville, 1.76. *Knox*—Antioch sab.-sch., 2.48; Ebenezer sab.-sch., 5. *McClelland*—Iva sab.-sch., 1; Mt. Pisgah sab.-sch., 6.64; Mt. Zion sab.-sch., 8.38; Neely's sab.-sch., 3. *South Florida*—Crystal River sab.-sch., 15.16; Eustis, 6.17; Kissimmee sab.-sch., 5; Lakeland sab.-sch., 1.50; Lake Mary (sab.-sch., 59 cts.), 1.25; Seneca sab.-sch., 2; Sorrento sab.-sch., 3.82; Upsala Swedish sab.-sch., 1.55. 168 51

BALTIMORE.—*Baltimore*—Baltimore 1st sab.-sch., 21.16; —Aisquith Street (sab.-sch., 21), 25.41; —Central, 9.12; —Covenant sab.-sch., 12; —Knox sab.-sch., 5; —Park ch. and sab.-sch., 20.43; —Ridgely Street sab.-sch., 24; Barton sab.-sch., 5.55; Brooklyn Crisp Memorial (sab.-sch., 7.25), 11.25; Canton sab.-sch., 7.08; Churchville (sab.-sch., 10.65), 21.40; Ellicott City, 6.50; Emmittsburg (sab.-sch., 14.08), 27.47; Fallston (sab.-sch., 3.46), 8.50; Frederick City sab.-sch., 35; Havre de Grace sab.-sch., 8.38; Lonaconing sab.-sch., 27; Relay (sab.-sch., 8), 10; Taneytown, 18.91; Zion sab.-sch., 9.30. *New Castle*—Bridgeville sab.-sch., 5; Christiana sab.-sch., 5.50; Felton sab.-sch., 6; Grace, 6.10; Gunby Memorial, 10.29; Lewes (sab.-sch., 6.18), 19.33; Makemie Memorial, 19.50; Milford sab.-sch., 30.77; New Castle sab.-sch., 26.15; Perryville sab.-sch., 2; Port Deposit sab.-sch., 20.70; Rehoboth (Md.) sab.-sch., 9.36; Smyrna sab.-sch., 6.64; Trinity sab.-sch., 5.10; West Nottingham (sab.-sch., 10.40), 40; White Clay Creek sab.-sch., 10.30; Wilmington East Lake Park sab.-sch., 5; —Green Hill sab.-sch., 15; —Rodney Street sab.-sch., 25.27. *Washington City*—Ballston, 40.67; Clifton sab.-sch., 6; Darnestown, 15.50; Falls Church sab.-sch., 22; Hermon sab.-sch., 2; Hyattsville, 5.44; Lewinsville sab.-sch., 7.10; Riverdale sab.-sch., 2; Vienna sab.-sch., 14.50; Washington City 4th sab.-sch., 20.04; —Covenant, 23.17; —Covenant Inf. (class, 6.40); —Eckington (sab.-sch., 11.27), 14.63; —Gurley Memorial sab.-sch., 15.30; —Metropolitan sab.-sch., 48.21; —North sab.-sch., 17.40; —Tahoma Park, 5.03. 846 86

CALIFORNIA.—*Benicia*—Arcata ch. and sab.-sch., 12; Covelo sab.-sch., 4.40; Fort Bragg, 4.65; Healdsburg sab.-sch., 1.81; Lakeport sab.-sch., 3.75; San Rafael sab.-sch., 27.70. *Los Angeles*—Azusa sab.-sch., 9; Carpenteria, 8.81; Glendale sab.-sch., 7.54; Hueneme, 9.68; Inglewood sab.-sch., 5.25; Lakeside sab.-sch., 4; Los Angeles Immanuel sab.-sch., 6.06; —Irvine Memorial sab.-sch., 4.14; —Spanish sab.-sch., 1.60; Los Olivos sab.-sch., 3.40; National City (sab.-sch., 8), 13.18; Ojai, 8.25; Orange (sab.-sch., 6.33), 10; San Bernardino sab.-sch., 10.44; —Immanuel Mis., 1.12; Ventura sab.-sch., 9.58; Westminster sab.-sch., 9. *Oakland*—Fruitvale sab.-sch., 2.60; Oakland 1st, 21.28; —Brooklyn (sab.-sch., 9.08), 19.08; —Union Street sab.-sch., 6.81; Walnut Creek sab.-sch., 2.75. *Sacramento*—Carson City, 7; Dixon sab.-sch., 6.35; Elko sab.-sch., 14.50; Fremont sab.-sch., 5; Ione sab.-sch., 9; Olivet sab.-sch., 3.20; Redding, 3; Sacramento Fourteenth Street, 5.30; Wells sab.-sch., 5.60. *San José*—Los Gatos sab.-sch., 4.55; Milpitas sab.-sch., 5; Monterey sab.-sch., 5. *Stockton*—Sanger sab.-sch., 3.50. 304 88

CATAWBA.—*Cape Fear*—Bethany sab.-sch., 8.60; Chadbourn sab.-sch., 2.42; 2. Darling Mission sab.-sch., 5; *Catawba*—Bellefonte sab.-sch., 4.52; Bethel sab.-sch., 5.08; Black's Memorial sab.-sch., 7; Catawba Westminster, 6.09; Davidson College sab.-sch., 4; Good Hope sab.-sch., 1; Matthew's Chapel sab.-sch., 4; Potters, 3.60; Shelby sab.-sch., 1.72. *South Virginia*—Antioch sab.-sch., 6; Clarksville sab.-sch., 3; Holmes Memorial (sab.-sch., 3), 3.79; Oak Grove sab.-sch., 1.28; Roanoke Fifth Avenue sab.-sch., 1. *Yadkin*—Aberdeen Faith sab.-sch., 17; Bowers Chapel sab.-sch., 4.90; Durham sab.-sch., 1.60; Freedom East sab.-sch., 7; Madison sab.-sch., 1.50; Mooresville 2d sab.-sch., 8. 108 10

COLORADO.—*Boulder*—Berthoud (sab.-sch., 12.35), 19; Boulder (sab.-sch., 3), 17; Brush sab.-sch., 5.85; Holyoke sab.-sch., 2; La Salle sab.-sch., 5.33; Slack, 1; Wolf, 1. *Denver*—Denver Hyde Park sab.-sch., 8.17; Elbert sab.-sch., 2; Littleton sab.-sch., 6.75; Otis sab.-sch., 2.96; Yuma sab.-sch., 5.75. *Gunnison*—Grand Junction, 7; Gunnison Tabernacle sab.-sch., 20; Poncha Springs sab.-sch., 4. *Pueblo*—Alamosa sab.-sch., 5.54; Antonito ch. and sab.-sch., 5.55; Bowen ch. and sab.-sch., 7.12; Canon City sab.-sch., 37.27; La Junta sab.-sch., 8.80; Peyton sab.-sch., 1.11; Pueblo Fountain sab.-sch., 9.10; —Westminster sab.-sch., 8; Rocky Ford, 6.89; San Pablo sab.-sch., 2; Victor sab.-sch., 14. 213 19

ILLINOIS.—*Alton*—Belleville sab.-sch., 25; Brighton, 6.38; Carrollton, 13.26; Edwardsville sab.-sch., 6; Elm Point sab.-sch., 1.40; Greenville sab.-sch., 3; Jerseyville sab.-sch., 20.27; Moro sab.-sch., 8.80; Nokomis sab.-sch., 5.40; Raymond sab.-sch., 7.30; Summit Grove sab.-sch., 1; Trenton sab.-sch., 6; Upper Alton, 5. *Bloomington*—Bloomington 1st, 11; Cayuga sab.-sch., 5; Champaign sab.-sch., 31.01; Chatsworth, 3.57; Colfax, 7.56; Cooksville sab.-sch., 2.55; Danville sab.-sch., 8; Downs sab.-sch., 3.86; Effner Trinity Chapel sab.-sch., 8.12; Hoopston sab.-sch., 15; Jersey sab.-sch., 5.53; Mahomet sab.-sch., 4.78; Mount Carmel (sab.-sch., 58 cts.), 2.02; Onarga sab.-sch., 6; Piper City sab.-sch., 30.39; Rankin sab.-sch., 5.60; Selma sab.-sch., 6.25; Tolono sab.-sch., 6.21; Urbana sab.-sch., 6.37; Wellington sab.-sch., 7.29. *Cairo*—Ava sab.-sch., 7.25; Bridgeport, 11.50; Carmi, 30; Campbell Hill sab.-sch., 12.94; Cobden, 5.17; Fairfield sab.-sch., 5.06; Flora sab.-sch., 2.66; Gilead ch. and sab.-sch., 2.91; Murphysboro, 10; Pisgah, 10; Shawneetown sab.-sch., 20.12; Sumner sab.-sch., 1.20; Tamaroa, 4; Wabash, 10. *Chicago*—Austin Grant Works Mission, 2.26; Berwyn sab.-sch., 10; Braidwood sab.-sch., 14.71; Cabery, 18; Chicago 5th sab.-sch., 12.33; —6th, 34.01; —8th sab.-sch., 17.98; —Forty-first Street Primary Class, 21; —Forty-first Street Bethlehem Chapel, 20; —Avondale sab.-sch., 5.75; —Belden Avenue, 5.70; —Bethany sab.-sch., 11.60; —Douglas Park sab.-sch., 3.25; —Jefferson Park sab.-sch., 7.75; —Scotch Westminster sab.-sch., 8.55; South Side Tabernacle, 6.01; —Westminster sab.-sch., 15; Coal City sab.-sch., 5; Deerfield sab.-sch., 6.75; Du Page (sab.-sch., 11.68), 22.04; Gardner sab.-sch., 9.03; Herscher, 7.35; Homewood sab.-sch., 5.75; Itaska sab.-sch., 4; Peotone (sab.-sch., 21.49), 36.13; River Forest I. M. sab.-sch., 15.40; Waukegan (sab.-sch., 6.73), 12.73; Wilmington special (sab.-sch., 14.15), 39.15. *Freeport*—Belvidere, 8; Freeport 2d sab.-sch., 20; Galena 1st (sab.-sch., 5), 25; Marengo sab.-sch., 27.28; Middle Creek (sab.-sch., 8.55), 17.55; Rockford Westminster, 3.65; Savanna sab.-sch., 5.25; Willow Creek sab.-sch., 24.41; Winnebago sab.-sch., 10.34; Woodstock sab.-sch., 11.50. *Mattoon*—Arcola sab.-sch., 9.50; Ashmore (sab.-sch., 12), 14; Charleston, 13.20; Marshall sab.-sch., 4.20; Neoga sab.-sch., 8; Palestine sab.-sch., 7; Pleasant Prairie sab.-sch., 20.09; Shelbyville sab.-sch., 7.01; Taylorville sab.-sch., 7.34; Toledo sab.-sch., 3.72; Tuscola sab.-sch., 7.20; Vandalia sab.-sch., 7.30. *Ottawa*—Aurora, 5.13; Au Sable Grove, 6; Brookfield sab.-sch., 4.30; Elgin House of Hope sab.-sch., 4.45; Lincoln sab.-sch., 1; Mitchell sab.-sch., 3.72; Oswego sab.-sch., 5; Waltham (sab.-sch., 6), 12. *Peoria*—Alta sab.-sch., 8; Elmwood sab.-sch., 6.17; Eureka sab.-sch., 9.50; Farmington (sab.-sch., 15.45), 20.45; Ipava (sab.-sch., 11.39), 12.58; Knoxville sab.-sch., 6.75; Limestone sab.-sch., 25.50; Oneida sab.-sch., 4.49; Peoria 1st ch. and sab.-sch., 31.35; —Arcadia Avenue sab.-sch., 6.25; —Bethel sab.-sch., 7.17; Prospect sab.-sch., 10; Salem, 5; Union sab.-sch., 8.99; Washington, 4. *Rock River*—Aledo (sab.-sch., 38.62), 61.15; Ashton sab.-sch., 14.41; Beulah, 11.33; Coal Valley, 5; Edgington sab.-sch., 11; Franklin Grove (Primary Class, 3.81; sab.-sch., 4.19), 8; Geneseo sab.-sch., 8.25; Milan (sab.-sch., 15.60), 19.60; Munson sab.-sch., 4.50; Norwood, 8.74; Peniel sab.-sch., 2.68; Perryton sab.-sch., 4.38; Pleasant Ridge (sab.-sch., 4.13), 5.78. *Schuyler*—Appanoose, 8; Brooklyn, 5.20; Burton Memorial sab.-sch., 7.50; Camp Point sab.-sch., 6.50; Clayton sab.-sch., 3; Doddsville sab.-sch., 3.70; Ebenezer, 5; Good Hope sab.-sch., 9; Hamilton (sab.-sch., 9.68), 15.08; Kirkwood sab.-sch., 18.42; Monmouth sab.-sch., 8.47; New Salem sab.-sch., 2.50; Perry, 2.80; Pontoonac, 2.17; Rushville sab.-sch., 14.53. *Springfield*—Athens sab.-sch., 10.70; Chatham sab.-sch., 6.94; Lincoln sab.-sch., 20.25; Macon, 6.10; Maroa sab.-sch., 13.36; North Sangamon sab.-sch., 12; Springfield 2d College Street Mission, 1.98; Virginia sab.-sch., 10; Winchester 10.68. 1,633 05

INDIANA.—*Crawfordsville*—Attica, 6.60; Benton, 3; Dana sab.-sch., 2.40; Guion sab.-sch., 3.30; Lexington sab.-sch., 5.25; Marshall sab.-sch., 4.43; Oxford (sab.-sch., 6.90; C. E., 60 cts.), 7.50; Russellville sab.-sch., 3.16; Spring Grove sab.-sch., 3.20; State Line sab.-sch., 1.04; Thornton sab.-sch., 7.75; West Lebanon sab.-sch., 84 cts.; Williamsport, 3. *Fort Wayne*—Bluffton sab.-sch., 9.05; Goshen sab.-sch., 15.82; Huntington sab.-sch., 4.50; La Grange (sab.-sch., 5), 10. *Indianapolis*—Bethany 1.85; Elizabethtown sab.-sch., 1.05; Greenwood sab.-sch., 19.73; Indianapolis 1st sab.-sch., 25; White Lick sab.-sch., 9. *Logansport*—Bethlehem, 10.85; Brookston, 3; Centre sab.-sch., 2.75; Crown Point (sab.-sch., 12.45), 14.77; Goodland sab.-sch., 13.45; Lake Prairie sab.-sch., 11.52; Logansport Broadway sab.-sch., 5.11; Lucerne sab.-sch., 4.28; Michigan City sab.-sch., 26.45; Mt. Hebron sab.-sch., 5.62; Remington sab.-sch., 11; Valparaiso sab.-sch., 11.60. *Muncie*—Centre Grove sab.-sch., 4; Hartford City sab.-sch., 3.50; Jonesboro sab.-sch., 3.16; Marion (sab.-sch., 4.96), 14.96; Muncie sab.-sch., 35; Peru sab.-sch., 1. 213 19

12.27. *New Albany*—Beech Grove sab.-sch., 65 cts.; Brownstown sab.-sch., 6.10; Charlestown sab.-sch., 7.01; Crowthersville (sab.-sch., 3.85); Elizabeth sab.-sch., 5.95; — Glenwood sab.-sch., 3.51; Hebron sab.-sch., 5; Livonia sab.-sch., 6; Mount Lebanon sab.-sch., 2.09; New Albany 2d, 11.30; Orleans (sab.-sch., 1.10); 7.44; Paoli, 5.75; Rose Hill sab.-sch., 1.40; Sharon Hill sab.-sch., 9.12; Valley City sab.-sch., 1.10. *Vincennes*—Farmersburg sab.-sch., 10; Indiana sab.-sch., 12.50; Mount Vernon sab.-sch., 6; Petersburg sab.-sch., 4.41; Rockport sab.-sch., 8.39. *White Water*—Clay City (sab.-sch., 6); 10; Dunlapsville sab.-sch., 3.75; Greensburg, 11.71; Kingston, 4.25; Knightstown sab.-sch., 5; Lawrenceburg, 2.77; Rising Sun, 5.60. 507 44

INDIAN TERRITORY.—*Cherokee Nation*—Fort Gibson sab.-sch., 13; Tahlequah sab.-sch., 17.03; Vinita sab.-sch., 2. *Choctaw*—Beaver Dam sab.-sch., 1.20; Krebs sab.-sch., 10; McAlester sab.-sch., 16. *Muscogee*—Broken Arrow sab.-sch., 1.83; Nuyaka sab.-sch., 22; Red Fork sab.-sch., 2.50. *Oklahoma*—Anadarko sab.-sch., 13.25; Ardmore sab.-sch., 16.10; Herron, 2.50; Hoyat sab.-sch., 2.11; Kingsfisher sab.-sch., 5; Liberty Union sab.-sch., 1.35; Norman sab.-sch., 10.56; Oklahoma City sab.-sch., 5; Rock Creek sab.-sch., 1.07; Shawnee 1st sab.-sch., 1.67; Winnview sab.-sch., 1. 145 17

IOWA.—*Cedar Rapids*—Anamosa sab.-sch., 6; Andrew sab.-sch., 2; Atkins sab.-sch., 9.07; Bellevue ch. and sab.-sch., 5; Blairstown sab.-sch., 30; Cedar Rapids 1st sab.-sch., 22.08; — 3d sab.-sch., 20; Mount Vernon sab., 10; Onslow sab.-sch., 4.10; Scotch Grove, 6; Vinton, 14.93; Wheatland sab.-sch., 3. *Corning*—Arlington ch. and sab.-sch., 7.65; Clarinda, 22; Conway (sab.-sch., 3.05); 5.08; Emerson sab.-sch., 2; Essex sab.-sch., 8.25; Griffith Station, 2.17; Lenox (sab.-sch., 8.07), 9.85; Nodaway sab.-sch., 2.11; Pilot Grove ch. and sab.-sch., 3.50; Platte Centre sab.-sch., 4.36; Prairie Chapel sab.-sch., 3.40; Prairie Star sab.-sch., 4.82; Sharpsburg sab.-sch., 2.29; West Centre sab.-sch., 5.36. *Council Bluffs*—Adair sab.-sch., 4.75; Audubon sab.-sch., 9; Avoca sab.-sch., 2.28; Casey sab.-sch., 5; Council Bluffs 2d, 7.77; Guthrie Centre (sab.-sch., 6.76), 13.04; Logan sab.-sch., 3.54; Old Hamlin sab.-sch., 6.45; Sharon sab.-sch., 4.99. *Des Moines*—Allerton sab.-sch., 2.70; Chariton English, 6; Colfax (sab.-sch., 3.30), 7.20; Dallas Centre sab.-sch., 6.56; Derby ch. and sab.-sch., 4.16; Des Moines Highland Park sab.-sch., 11.82; Dexter sab.-sch., 11; Earlham (sab.-sch., 2.50), 3.50; Humeston sab.-sch., 4.16; Lineville sab.-sch., 2.58; Osceola, 5.37; Plymouth sab.-sch., 5; Promise City sab.-sch., 3; Ridgedale sab.-sch., 6.27; Russell, 3; Seymour Westminster sab.-sch., 2. *Dubuque*—Cascade (sab.-sch., 8.10), 14.60; Dubuque 1st sab.-sch., 10.82; Farley sab.-sch., 8.25; Hazleton sab.-sch., 12.07; Highland sab.-sch., 4.75; Lansing 1st (sab.-sch., 4.38), 14.41; Littleton sab.-sch., 3; Oelwein sab.-sch., 7.50; Otterville sab.-sch., 8; Rossville sab.-sch., 7; Van Coolie sab.-sch., 2.09; Walker sab.-sch., 7.40; Wilson's Grove sab.-sch., 3; Zion ch. and sab.-sch., 14.55. *Fort Dodge*—Algona, 3.93; Arcadia sab.-sch., 5; Armstrong, 5.25; Ayrshire sab.-sch., 4; Boone (sab.-sch., 11.10), 19.10; Burns sab.-sch., 2.40; Carroll (sab.-sch., 3), 12; Darsa, 8; Fairview sab.-sch., 3.65; Glidden sab.-sch., 12.21; Irvington sab.-sch., 5; Irwin sab.-sch., 4.15; Manning sab.-sch., 1.45; McKnight sab.-sch., 1.55; Paton, 9.61; Pleasant Valley, 2.75; Plover sab.-sch., 7; Pleasant Ridge sab.-sch., 3.20; Pomeroy (sab.-sch., 6.40), 10.50; Pocahontas sab.-sch., 9.01; Rippey sab.-sch., 3.15; Rockwell ch. sab.-sch., 11.15; Rodman Un. sab.-sch., 1.50; Rolfe 2d sab.-sch., 10.50; — Pleasant View Mission, 1.25. *Iowa*—Birmingham, 2.75; Jefferson Centre sab.-sch., 3.36; Keokuk Westminster sab.-sch., 16.82; — Bank Street Mission, 11.02; Milton sab.-sch., 5.14; Mount Zion (sab.-sch., 2.71), 5.11; Ottumwa East End sab.-sch., 7.25; Primrose, 3; Price's Creek sab.-sch., 3.13; West Point, 5.63. *Iowa City*—Bethel, 5.29; Crawfordville, 6; Davenport 2d sab.-sch., 10; — Newcomb Memorial, 95 cts.; Deep River sab.-sch., 6; Evergreen sab.-sch., 3.25; Fairview sab.-sch., 6; Hermon sab.-sch., 5; Keota sab.-sch., 4.15; Princeton (sab.-sch., 11.30), 15.30; Scott sab.-sch., 5; Summit sab.-sch., 8; Tipton, 7.20; Unity sab.-sch., 10.00; Washington sab.-sch., 23.41; West Branch sab.-sch., 15.42; West Liberty sab.-sch., 15.51; Williamsburgh sab.-sch., 9. *Stout City*—Auburn sab.-sch., 4.75; Cleghorn sab.-sch., 6.25; Denison sab.-sch., 4.42; Early sab.-sch., 6.53; Hartley sab.-sch., 3.50; Hawarden sab.-sch., 4.43; Inwood sab.-sch., 9.37; Odebolt (sab.-sch., 15), 20; Paulina, 16; Sac City sab.-sch., 5.17; Sioux Centre (sab.-sch., 6.67), 9.67; Sioux City 4th (sab.-sch., 2.39), 4.07; Wall Lake sab.-sch., 6. *Waterloo*—Applington sab.-sch., 15.52; Aredale sab.-sch., 5.75; Cedar Falls sab.-sch., 10.17; Cedar Valley sab.-sch., 8; Dows sab.-sch., 4.16; — Pleasant Valley sab.-sch., 1.60; Dysart, 6; Eldora sab.-sch., 1.20; Grundy Centre sab.-sch., 20; Janesville (sab.-sch., 5), 10; La Porte City sab.-sch., 7.15; Lincoln sab.-sch., 4.65; Marshalltown, 7; Morrison sab.-sch., 3.85; Point Pleasant sab.-sch., 1.40; Tama sab.-sch., 3.50; Toledo sab.-sch., 17.79; Waterloo, 21.48; West Palermo, 2.37; Williams sab.-sch., 8. 1,129 31

KANSAS.—*Emporia*—Arkansas City, 12.11; Burlingame, 2;

Burlington (C. E., 1.69; sab.-sch., 3.45), 5.14; Cedar Point, 3.10; Emporia Arundel Ave., 2; Florence sab.-sch., 5; Geuda Springs, 8; Howard sab.-sch., 7; Indianola, 80 cts.; Lynden, 2.61; Mulvane sab.-sch., 6; Oxford sab.-sch., 2.50; Peotone sab.-sch., 7.77; Quenemo, 6.03; Waverly sab.-sch., 26.84; White City sab.-sch., 5; Wichita 1st sab.-sch., 12.70; — West Side sab.-sch., 7.71; Winfield sab.-sch., 9.86. *Highland*—Axtell sab.-sch., 8.80; Baileyville sab.-sch., 10.24; Clifton sab.-sch., 8; Corning sab.-sch., 6.54; Holton sab.-sch., 25; Huron sab.-sch., 7.20; Marysville, 10.32; Nortonville Highland sab.-sch., 3.80; Troy sab.-sch., 5.60; Vermillion sab.-sch., 6.45; Washington sab.-sch., 4.75. *Larned*—Arlington sab.-sch., 4.72; Dodge City sab.-sch., 5.46; Galva sab.-sch., 3.75; Garden City, 7.21; Halsted sab.-sch., 8.09; Harper sab.-sch., 5; Hutchinson, 7.45; Kingman sab.-sch., 3.42; Liberal sab.-sch., 7; Lyons sab.-sch., 8.10; Medicine Lodge sab.-sch., 3.31; Mt. Hope sab.-sch., 30 cts.; Pratt sab.-sch., 11; Syracuse, 1.25; Valley Township sab.-sch., 5.75. *Neosho*—Caney, 2; Central City sab.-sch., 3.60; Cherokee sab.-sch., 3.20; Humboldt sab.-sch., 11.19; Iola sab.-sch., 11; Lone Elm sab.-sch., 3.16; Louisville, 4.75; Miami sab.-sch., 2.85; Moran sab.-sch., 5.32; Mount Valley sab.-sch., 2.17; New Albany sab.-sch., 2; Osage 1st sab.-sch., 9.50; Osawatomie sab.-sch., 7.64; Parsons sab.-sch., 20.59; Pittsburgh sab.-sch., 7.63; Princeton (sab.-sch., 7.50), 10.10; Richmond sab.-sch., 6; Thayer sab.-sch., 5; Toronto sab.-sch., 5; Wellsville sab.-sch., 7.07; Yates Centre sab.-sch., 2.75. *Osborne*—Calvert sab.-sch., 2.50; Hoxie sab.-sch., 2; Lone Star sab.-sch., 1; Smith Centre sab.-sch., 3.50; Wakeney sab.-sch., 6.45. *Solomon*—Barnard sab.-sch., 3.75; Belleville sab.-sch., 3.75; Cawker City sab.-sch., 5.96; Delphos sab.-sch., 6.09; Glasco sab.-sch., 7.10; Industry sab.-sch., 2.83; Lincoln sab.-sch., 1.70; Scandia sab.-sch., 2.08; Shiloh sab.-sch., 1.25; Surprise sab.-sch., 2.28; Wilson, 6. *Topeka*—Adrian sab.-sch., 1; Argentine sab.-sch., 6.18; Bethel sab.-sch., 10; Clay Centre sab.-sch., 15.70; Clinton sab.-sch., 7.12; Edgerton sab.-sch., 7.25; Gardner sab.-sch., 15; Idana sab.-sch., 4.57; Junction City sab.-sch., 20; Kansas City Central sab.-sch., 16.43; Longford sab.-sch., 3.48; Manhattan (sab.-sch., 7.85), 13.84; Mulberry Creek German sab.-sch., 3.35; Olathe sab.-sch., 4.73; Vineland (sab.-sch., 1.86), 5.39; Wakarusa sab.-sch., 2.20. 637 73

KENTUCKY.—*Ebenezer*—Flemingsburg sab.-sch., 8.01; Ludlow sab.-sch., 12.26; Paris 1st (sab.-sch., 6), 10; Tabor sab.-sch., 2.07; Williamstown sab.-sch., 5.25. *Louisville*—Cloverport ch. and sab.-sch., 5.82; Guston sab.-sch., 2.50; Hodgenville sab.-sch., 5; Hopkinsville 1st sab.-sch., 9.60; Kuttawa Hawthorn sab.-sch., 8.25; Louisville 4th sab.-sch., 5.77; — Alliance Mission sab.-sch., 5.50; — Calvary (sab.-sch., 17), 20.35; — Immanuel (sab.-sch., 9.21), 11.60; — Warren Memorial sab.-sch., 21; Pewee Valley sab.-sch., 7.50. 140 48

MICHIGAN.—*Detroit*—Ann Arbor, 42.44; — Dr. Brooks sab.-sch., 1.80; Dearborn sab.-sch., 2; Detroit Bethany sab.-sch., 12; — Covenant sab.-sch., 17.13; — Fort Street sab.-sch., 100; — St. Clair Heights sab.-sch., 2; — Westminster sab.-sch., 63.13; East Nankin sab.-sch., 4.50; Holly sab.-sch., 5; Mount Clemens sab.-sch., 12; North Detroit Norris, 6.19; Plainfield sab.-sch., 6.20; Pontiac (sab.-sch., 55.07), 69.97; Springfield sab.-sch., 1.22; White Lake sab.-sch., 4.42. *Flint*—Caseville sab.-sch., 4; Crowell, 1.50; Fairgrove sab.-sch., 14; Flushing, 12.46; La Motte sab.-sch., 6.30; Maxwell sab.-sch., 2; Mundy sab.-sch., 7.80; Otter Lake (sab.-sch., 1.60), 3.10; Port Hope sab.-sch., 5; Port Huron sab.-sch., 4; Popple, 22.45. *Grand Rapids*—Hesperia sab.-sch., 2.75; Ionia sab.-sch., 6; Tustin sab.-sch., 7.13; — Town Corner Mission sab.-sch., 3. *Kalamazoo*—Allegan sab.-sch., 9.18; Buchanan sab.-sch., 3.50; Burr Oak sab.-sch., 52 cts.; Schoolcraft, 3; Sturgis sab.-sch., 3.81; Three Rivers sab.-sch., 3.25. *Lake Superior*—Iron Mountain, 2.55; McMillan sab.-sch., 2.19; Marquette sab.-sch., 23.25; Mount Zion sab.-sch., 4.01; Negaunee sab.-sch., 22.27; Newberry sab.-sch., 16.76; Pickford, 5; Red Jacket sab.-sch., 11.80. *Lansing*—Battle Creek sab.-sch., 19.55; Brooklyn, 4.40; Faymouth, 8; Holt sab.-sch., 4; Homer, 7.61; Parma sab.-sch., 2.70; Springfield sab.-sch., 1.43; Sunfield, 4.30; West Sebawa, 4.20. *Monroe*—Blissfield (sab.-sch., 5), 8.50; Monroe sab.-sch., 11.22. *Petoskey*—Bayne Falls sab.-sch., 1.45; Conway sab.-sch., 91 cts.; Cross Village, 3; East Jordan, 11.20; Elmhurst sab.-sch., 2.59; Fife Lake sab.-sch., 2.60; Harbor Springs sab.-sch., 7; Mackinaw City (sab.-sch., 1.63), 4.52; Omens White (Indiana, 2.65), 8.25; Purdyville sab.-sch., 99 cts.; Riverside sab.-sch., 1. *Saginaw*—Alcona, 1; Alma sab.-sch., 12.98; Alpena sab.-sch., 8; Calkinsville sab.-sch., 4.50; Emerson ch. and sab.-sch., 8.40; Fairfield sab.-sch., 5; Lafayette 2d sab.-sch., 2.22; Midland, 10. 739 63

MINNESOTA.—*Duluth*—Cloquet (sab.-sch., 6), 8; Duluth 2d (sab.-sch., 6.60), 8.90; — Bethany Chapel sab.-sch., 32 cts.; — Hazlewood Park, 4; — Duluth Heights sab.-sch., 2.85; Hinkleb sab.-sch., 1.50; McNair Memorial (sab.-sch., 5), 7.50; New Duluth House of Hope sab.-sch., 2; Otter Creek sab.-sch., 2; Pine City sab.-sch., 4.31; Thomson sab.-sch., 2.52. *Mankato*—Amiret sab.-sch., 4.26; Balaton, 9.60; Beaver Creek sab.-sch., 6.69; Cottonwood sab.-sch., 2.37

Currie sab.-sch., 4.59; Dundee, 3.40; Evan sab.-sch., 2; Fulda (sab.-sch., 3.25), 5; Holland, 6.35; Island Lake sab.-sch., 3.07; Jackson sab.-sch., 9.55; Kasota sab.-sch., 10.50; Kinbrae, 3.27; Luverne sab.-sch., 5.77; Mankato Hope Mission sab.-sch., 7.43; Marshall sab.-sch., 13.50; Morgan Union sab.-sch., 7; Rushmore sab.-sch., 4.15; Russell sab.-sch., 4.43; St. James sab.-sch., 10.81; Struthers sab.-sch., 3; Tracy sab.-sch., 10.52; Windom sab.-sch., 12; Woodstock sab.-sch., 1.50. *Minneapolis*—Crystal Bay sab.-sch., 3.09; Delano sab.-sch., 11; Eden Prairie sab.-sch., 3.47; Maple Plain ch. and sab.-sch., 15; Minneapolis Oliver sab.-sch., 10.88; Rockford sab.-sch., 6; Waverly Union ch. and sab.-sch., 6.59. *Red River*—Alliance sab.-sch., 8.40; Argyle sab.-sch., 15; Crookston sab.-sch., 7.16; Farley sab.-sch., 1.75; Hendrum sab.-sch., 6.06; Herman sab.-sch., 4; Lawrence sab.-sch., 1.25; Maine sab.-sch., 6.85; Mendenhall Memorial sab.-sch., 17.31; Norcross sab.-sch., 1.90; Red Lake Falls, 1. *St. Cloud*—Melrose sab.-sch., 3.30; Maydwell sab.-sch., 5.90; Spring Grove, 50 cts. *St. Paul*—Dundas sab.-sch., 4.75; Long Lake sab.-sch., 3.39; Red Wing, 16.80; Rush City, 5; Shakopee sab.-sch., 3.52; St. Paul East, 11.30; South St. Paul sab.-sch., 10.20; White Bear (sab.-sch., 8.41), 9.77. *Winona*—Chester sab.-sch., 5; Claremont sab.-sch., 5; Fremont sab.-sch., 4.35; Hokah sab.-sch., 3.57; Jordan, 53 cts.; New Hope sab.-sch., 4.04; Oakland (sab.-sch., 7.60), 8.60; Rochester sab.-sch., 9.65; Scotland sab.-sch., 10; Washington (sab.-sch., 6), 7.43; Worth sab.-sch., 2.75. 456 02

MISSOURI.—*Kansas City*—Appleton City (sab.-sch., 3.94), 6; Enterprise sab.-sch., 1.10; Greenwood sab.-sch., 3.76; Kansas City 1st sab.-sch., 22.75; — 4th sab.-sch., 4.44; — Linwood sab.-sch., 10; Knob Noster sab.-sch., 3; Sharon sab.-sch., 6.51; Sunny Side sab.-sch., 6.34; Westfield sab.-sch., 4. *Ozark*—Ash Grove sab.-sch., 5; Bolivar sab.-sch., 2.73; Conway sab.-sch., 3.95; Cave Spring sab.-sch., 2.35; Ebenezer Greenfield (sab.-sch., 6), 12; Fairplay sab.-sch., 4.80; Fordland sab.-sch., 4; Mammoth Spring sab.-sch., 2; Neosho sab.-sch., 5; Ozark Prairie sab.-sch., 2.40; Seneca sab.-sch., 3.25; Springfield 2d sab.-sch., 1.25. *Palmyra*—Glasgow sab.-sch., 12.55; Kirksville sab.-sch., 4.56; La Grange sab.-sch., 3; Louisiana sab.-sch., 1.25. *Platte*—Albany, 5.28; Cameron sab.-sch., 5; Fairfax ch. and sab.-sch., 10; Grant City sab.-sch., 6.06; King City sab.-sch., 6.40; Knox sab.-sch., 6.15; Lathrop, 6; New York Settlement (sab.-sch., 8.30), 10; Parkville North Chapel, 4.45; Savannah sab.-sch., 7; St. Joseph 3d (sab.-sch., 4.54), 7.23; Union Empire Prairie, 4.60. *St. Louis*—Bethel sab.-sch., 9.07; De Soto, 6.50; Graniteville sab.-sch., 3.95; Ironton, 1.97; Poplar Bluff sab.-sch., 4.50; Rock Hill sab.-sch., 6.52; Rolla sab.-sch., 10; Salem 1st sab.-sch., 6; St. Charles Jeff. St. sab.-sch., 12.50; St. Louis 1st sab.-sch., 5.17; — 2d German sab.-sch., 4.35; — Carondelet sab.-sch., 15; — Leonard Avenue sab.-sch. and Miss., 5.71; — North Cabanne Chapel sab.-sch., 11.16; — Washington and Compton Avenue sab.-sch., 34.46; — Westminster Miss. sab.-sch., 2.55; Sulphur Springs sab.-sch., 5; Webster Grove (sab.-sch., 22.92), 38.82; White Water sab.-sch., 4.50. 403 89

MONTANA.—*Butte*—Corvallis, 7.25; Crow Butte sab.-sch., 1.75; Deer Lodge sab.-sch., 10; Emmanuel sab.-sch., 3.03. *Helena*—Miles City sab.-sch., 19; Sheds, 1.10; Spring Hill sab.-sch., 9; Riverside sab.-sch., 10. 56 35

NEBRASKA.—*Hastings*—Afton Union sab.-sch., 1; Axtel sab.-sch., 7.32; Campbell German sab.-sch., 4; Champion sab.-sch., 1.20; Edgar ch. and sab.-sch., 10.76; Fordice sab.-sch., 1.85; Hardy sab.-sch., 2.55; Hastings 1st sab.-sch., 13.75; Lebanon sab.-sch., 3.86; McCook sab.-sch., 2.20; Minden, 4; Ong sab.-sch., 4; Stamford sab.-sch., 4.40; Superior sab.-sch., 6.18; Wilson ch. and sab.-sch., 6.11. *Kearney*—Boone sab.-sch., 5; Burr Oak sab.-sch., 2; Camp Creek sab.-sch., 21 cts.; Cherry Creek sab.-sch., 2.50; Cozad sab.-sch., 6.35; Gibbon, 3.28; Gothenburg sab.-sch., 2.10; Litchfield sab.-sch., 8.46; Mt. Carmel sab.-sch., 1.32; North Platte (sab.-sch., 27.09), 33.37; Osco Union sab.-sch., 1.25; Pleasant View sab.-sch., 1.29; Redington, 54 cts.; Overton sab.-sch., 80 cts.; St. Paul sab.-sch., 14.20; Sutherland sab.-sch., 2.45. *Nebraska City*—Alexandria sab.-sch., 2.52; Beatrice 2d sab.-sch., 5.15; Bennett sab.-sch., 6.80; Diller sab.-sch., 4.78; Endicott sab.-sch., 1.57; Fairmont sab.-sch., 5; Falls City (sab.-sch., 7; colored sab.-sch., 13 cts.), 9.13; Firth sab.-sch., 5.25; Hopewell sab.-sch., 5.37; Hubbell sab.-sch., 2.30; Hoag sab.-sch., 1.31; Lincoln 1st, 36.87; Little, 5.95; Panama sab.-sch., 3.50; Plattsmouth sab.-sch., 11.45; Sawyer sab.-sch., 3.27; Sprague sab.-sch., 1.40; Stoddard sab.-sch., 5.61. *Niobrara*—Apple Creek sab.-sch., 2.82; Elgin, 1.50; Inman sab.-sch., 1.50; Lambert sab.-sch., 5.40; Norden sab.-sch., 1.25; Pender, 5.66; Randolph (sab.-sch., 3.48), 7.33; Stuart sab.-sch., 4; Sunny Ridge sab.-sch., 2.16; Valentine sab.-sch., 1.84; Wakefield sab.-sch., 3.72; Winnebago Indian sab.-sch., 6.92. *Omaha*—Bellevue sab.-sch., 4; Ceresco, 5; Columbus sab.-sch., 2.90; Craig sab.-sch., 9.07; Lyons sab.-sch., 7.65; Omaha Castellar Street sab.-sch., 5.46; — Clifton Hill sab.-sch., 10; — Knox sab.-sch., 9; — Westminster, 12.25; Osceola, 9; Tekamah Union sab.-sch., 13.31; Valley

sab.-sch., 5.12; Wahoo sab.-sch., 4.05; Waterloo sab.-sch., 5.45. 426 67

NEW JERSEY.—*Elizabeth*—Basking Ridge (sab.-sch., 35.94), 56.72; Bethlehem, 6.15; Clinton sab.-sch., 18.20; Dunellen (sab.-sch., 4), 7.36; Elizabeth 3d (Youth's Miss. Soc., 30.25; sab.-sch., 5.58), 35.83; Lamington (sab.-sch., 4.35), 8.42; Metuchen (sab.-sch., 15.49), 20.19; Plainfield Crescent Avenue (sab.-sch., 50), 150.29; — Warren Chapel sab.-sch., 18.33; Pluckamin sab.-sch., 16.75; Rahway 1st sab.-sch., 10.29. *Jersey City*—Bethesda sab.-sch., 20; Dundee sab.-sch., 10; Hackensack 8; Jersey City Heights sab.-sch., 50; Jersey City 2d, 41; — Claremont sab.-sch., 33; — St. Augustine sab.-sch., 1; — Westminster sab.-sch., 14.31; Norwood ch. and sab.-sch., 3; Paterson Albion Place sab.-sch., 4; — East Side sab.-sch., 23.32; Rutherford Emmanuel Chapel W. E., 3. *Monmouth*—Allentown sab.-sch., 12.60; Asbury Park 1st, 5; Belmar sab.-sch., 5; Beverly sab.-sch., 43; Burlington Providence sab.-sch., 5.30; Cranbury 2d sab.-sch., 22.55; Cream Ridge (sab.-sch., 2.65), 6.36; Delanco (sab.-sch., 3), 8; Freehold (sab.-sch., 10.80), 24.91; Hightstown sab.-sch., 12; Jacksonville sab.-sch., 2.64; Long Branch, 30.50; Manalapan sab.-sch., 20.66; Manchester sab.-sch., 7.27; Oceanic sab.-sch., 10.15; Plumstead, 5; Shrewsbury, 17; Tuckerton, 3.02. *Morris and Orange*—Chatham, 10.92; Dover sab.-sch., 17.22; German Valley sab.-sch., 6; Hanover sab.-sch., 22; Morris Plains sab.-sch., 6.20; Monroe Union, 1; New Providence, 3.50; New Vernon sab.-sch., 11.75; Orange 1st, 90; — Hillside, 21; Pleasant Grove sab.-sch., 6; Schooley's Mountain, 7; Stirling, 4.27; Stephensburg sab.-sch., 3.60; Whippany sab.-sch., 5; Wyoming sab.-sch., 6. *Newark*—Caldwell sab.-sch., 25.90; Knox sab.-sch., 22; Newark 1st Arlington (sab.-sch., 21.32), 26.67; — 2d sab.-sch., 11.24; — Forest Hill sab.-sch., 14.59; — North Park House of Hope sab.-sch., 10.39. *New Brunswick*—Bound Brook sab.-sch., 6.40; Dayton sab.-sch., 5.53; Deans Union sab.-sch., 5.25; Cedar Grove Union sab.-sch., 2.25; Ewing Birmingham sab.-sch., 5.17; Flemington (sab.-sch., 5), 38; Hamilton Square, 11.25; Holland ch. and sab.-sch., 11; Hopewell (sab.-sch., 7), 9.37; Lambertville (sab.-sch., 40.97), 57.21; Little York sab.-sch., 3.25; Milford ch. and sab.-sch., 52.36; Mt. Airy (sab.-sch., 3.33), 5; New Brunswick 1st sab.-sch., 40.93; — 2d sab.-sch., 16; Stony Brook Union sab.-sch., 2; Trenton 1st sab.-sch., 22; — 3d sab.-sch., 20.70; — 5th sab.-sch., 10.88; — Bethany sab.-sch., 36.77; — Prospect Street (sab.-sch., 34.92), 67.92; — Prospect Street Brookville sab.-sch., 19.03. *Newton*—Franklin Furnace sab.-sch., 18.25; Harmony, 4.62; Hopewell Union sab.-sch., 1.07; Marksboro (sab.-sch., 4), 8; Musconetcong Valley sab.-sch., 6; Newton sab.-sch., 25; North Hardiston sab.-sch., 12.40; Oxford 1st sab.-sch., 13.27; Phillipsburgh Westminster (sab.-sch., 10.64), 16.64; Rocksburg sab.-sch., 3.10. *West Jersey*—Atlantic City German sab.-sch., 4; Billingsport, 5; Blackwoodtown sab.-sch., 20; Brainerd ch. and sab.-sch., 4.67; Camden Calvary (sab.-sch., 25), 28.93; — Grace sab.-sch., 5.44; Cape Island sab.-sch., 14.26; Cedarville 1st sab.-sch., 8; — Osborn Memorial sab.-sch., 5.38; Cold Spring sab.-sch., 5; Deerfield sab.-sch., 10; Greenwich (sab.-sch., 10), 18; Janvier sab.-sch., 4; May's Landing sab.-sch., 11; Pittsgrove sab.-sch., 6.75; Swedesboro, 6.25; Wenonah sab.-sch., 30; Woodstown sab.-sch., 7.59. 1,862 76

NEW MEXICO.—*Arizona*—Casa Grande sab.-sch., 3.15. *Rio Grande*—Las Cruces 1st sab.-sch., 3.70. *Santa Fe*—Chacon sab.-sch., 3.80; El Rancho de Taos sab.-sch., 5.50; Rio Pueblo sab.-sch., 1.60; Taos sab.-sch., 3. 20 75

NEW YORK.—*Albany*—Albany Madison Avenue sab.-sch., 75; — State Street, 25.49; Batchellerville sab.-sch., 8.35; Bethlehem, 2.50; Emmanuel sab.-sch., 18.75; Galway, 8.60; Gloversville 1st (sab.-sch., 15.52; Prin. Dept., 15), 30.52; Jefferson, 14.21; Jermian Memorial sab.-sch., 33.97; Johnson town sab.-sch., 31.36; Mariaville sab.-sch., 10.80; Mayfield Central sab.-sch., 8; Northampton, 4.75; Saratoga Springs 1st sab.-sch., 34.31; Schenectady Park Place sab.-sch., 19.05; Stephenstown (sab.-sch., 2.76), 6.69; Voorheesville sab.-sch., 5.42; West Milton ch. and sab.-sch., 4. *Binghamton*—Afton, 3.55; Binghamton Broad Avenue sab.-sch., 5; — West sab.-sch., 23.60; Cannonsville sab.-sch., 10; Conklin sab.-sch., 15; Coventry 2d sab.-sch., 9; Deposit sab.-sch., 12.69; Lordville (sab.-sch., 10), 15; Marathon sab.-sch., 5.45; Owego (sab.-sch., 1.84), 6.84; Preble (sab.-sch., 30 cts.), 1.70; Texas Valley sab.-sch., 2.32; Windsor sab.-sch., 10.63. *Boston*—Boston Scotch (C. E., 5; sab.-sch., 8.50), 13.50; Lawrence German sab.-sch., 15; Londonderry sab.-sch., 6.05; Lonsdale sab.-sch., 7; Newburyport 2d ch. and sab.-sch., 10; Roxbury (sab.-sch., 14), 27.05; Somerville, 6; South Framingham (sab.-sch., 2), 3.50; South Ryegate sab.-sch., 16.04; Springfield sab.-sch., 2.76; Waltham, 3.90; Windham sab.-sch., 7.25; Worcester sab.-sch., 11.72. *Brooklyn*—Brooklyn Classon Avenue, 25; — Cuyler Chapel sab.-sch., 5; — Greene Avenue, 9.10; — Lafayette Avenue, 80.40; — Memorial, 15.63; — Mount Olivet, 3; — Westminster, 50; — Wyckoff Heights Chapel sab.-sch., 7.69; Stapleton 1st Edgewater, 27.16; West New Brighton Calvary (sab.-sch., 12.65), 25. *Buffalo*—Alden sab.-sch., 5.65; Buffalo Central, 23.13; —

Covenant sab.-sch., 6; — North sab.-sch., 57.56; — Park sab.-sch., 20.15; — West Avenue sab.-sch., 10.50; — Westminster sab.-sch., 33.85; Clarence sab.-sch., 5.44; Cone-wango sab.-sch., 5; Hamburg Lake Street sab.-sch., 1.45; Portville sab.-sch., 5; Ripley (sab.-sch., 4); 7; Sherman, 11.50; Silver Creek sab.-sch., 23.14; Springville (sab.-sch., 1.34), 5.44; United Mission, 3; Cayuga — Auburn 2d sab.-sch., 12.58; — Calvary sab.-sch., 13.55; Cayuga sab.-sch., 3; Fair Haven sab.-sch., 9.20; Five Corners sab.-sch., 5.55; Genoa 1st sab.-sch., 23; Owasco sab.-sch., 2; Scipioville sab.-sch., 5.65; Sennett sab.-sch., 10.16; Champlain — Chazy sab.-sch., 15.70; Childwold, 15 cts.; Keeseville sab.-sch., 10.50; Mineville sab.-sch., 14; Mooers, 2; Plattsburgh 1st ch. and sab.-sch., 25.58; — Peristrome ch. and sab.-sch., 12.55; Rouses Point sab.-sch., 15.50; Lake sab.-sch., 6; Chemung — Big Flats sab.-sch., 15.50; Elmira 1st sab.-sch., 15; — Lake Street sab.-sch., 51; Montour Falls sab.-sch., 8; Rock Stream sab.-sch., 6; Spencer, 3.50; Sugar Hill sab.-sch., 3.50; Watkins (sab.-sch., 8), 32.79; Columbia — Ashland sab.-sch., 4.66; Catskill sab.-sch., 31.37; Durham 1st sab.-sch., 5.34; Greenville ch. and sab.-sch., 7; Hillsdale sab.-sch., 8.80; Hunter sab.-sch., 6; Windham Centre sab.-sch., 16.43; Genesee — Batavia (sab.-sch., 35.73), 56.47; Bethany Centre sab.-sch., 2; Byron, 8.50; Castile, 4.67; East Bethany, 6.16; Oakfield sab.-sch., 6; Perry, 17; Warsaw (‘‘Busy Bee,’’ 16), 33.20; Geneva — Gorham ch. and sab.-sch., 8.15; Manchester Y. P. S. C. E., 5.60; Naples sab.-sch., 10; Romulus (sab.-sch., 6.31), 19.47; Seneca Castle sab.-sch., 7; Seneca Falls sab.-sch., 24; Hudson — Amity sab.-sch., 9.12; Chester, 25.51; Congers 1st sab.-sch., 10; Goshen, 21.70; Greenbush sab.-sch., 12.88; Hamptonburgh, 16; Haverstraw 1st, 10; Hillburn sab.-sch., 20.91; Brook Chapel Miss., 2.37; Hopewell ch. and sab.-sch., 7.10; Middletown 2d sab.-sch., 28.71; Montgomery, 7.12; Orangeburg sab.-sch., 122; Otisville, 4; Palisades sab.-sch., 4.79; Ramapo (sab.-sch., 12.10), 22.69; Ridge sab.-sch., 6.25; Ridgebury ch. and sab.-sch., 5; Rockland 2d sab.-sch., 7.52; Rockville sab.-sch., 2.05; Stony Point (sab.-sch., 30.30), 47.10; Washingtonville 1st ch. and sab.-sch., 30; White Lake Bethel sab.-sch., 8.34; Long Island — Amagansett sab.-sch., 16.24; Bridgehampton, 23.65; Middletown, 8.61; Moriches Centre (sab.-sch., 5; East, 5), 10; Port Jefferson sab.-sch., 6.60; Sag Harbor, 10.79; Shelter Island sab.-sch., 17.58; Lyons — East Palmyra (sab.-sch., 25 cts.), 7.35; Fairville, 2; Huron, 4; Marion sab.-sch., 27; Rose, 6.35; Victory sab.-sch., 10.25; Williamson (sab.-sch., 42 cts.), 4.84; Nassau — Far Rockaway (sab.-sch., 16.70), 38.51; Greenwich Pt. sab.-sch., 1.65; Glen Wood sab.-sch., 2; Green Lawn (sab.-sch., 2.75), 4.45; Huntington 1st, 13.28; Islip ch. and sab.-sch., 6.10; Newtown sab.-sch., 9.18; Ocean Side sab.-sch., 4.52; Oyster Bay sab.-sch., 10; Roslyn sab.-sch., 3.36; New York — New York 1st, 25.11; — 4th Avenue, 101; — 5th Avenue 63d Street sab.-sch., 4.38; — 13th Street sab.-sch., 35.60; — 128th Street and 7th Avenue sab.-sch., 22.50; — Alexander Chapel sab.-sch., 50; — Central sab.-sch., 25; — East Harlem sab.-sch., 4.86; — Knox sab.-sch., 5.10; — Madison Avenue sab.-sch., 12.06; — Morrisania 1st (sab.-sch., 20.68; C. E., 2.25), 22.93; — Morning Side sab.-sch., 18.90; — Phillips sab.-sch., 35.95; — Puritans sab.-sch., 34.23; — Rutgers Riverside (sab.-sch., 6.21), 55.61; — Sea and Land sab.-sch., 21.30; — West sab.-sch., 30; — West End, 52.38; — Westminster West 23d Street sab.-sch., 22.70; Niagara — Charlton sab.-sch., 5; Knowlesville sab.-sch., 15; Lewiston sab.-sch., 18.73; Lockport Gardiner Memorial Chapel, 2.50; Medina (sab.-sch., 6.36), 17.36; Niagara Falls, 25; Somerset sab.-sch., 1.77; Youngstown sab.-sch., 7.78; North River — Amenia sab.-sch., 5.66; Cornwall on Hudson sab.-sch., 22; Highland Falls sab.-sch., 12.50; Malden sab.-sch., 15.30; Marlborough, 20; Newburgh 1st (sab.-sch., 14), 31.24; — Bethel Mission, 3; — Calvary (sab.-sch., 39.16), 54.32; New Hamburg (sab.-sch., 22.50), 31.50; Pleasant Valley sab.-sch., 20; Poughkeepsie (sab.-sch., 52.45), 73.64; Shekomeko sab.-sch., 4.20; Smithfield sab.-sch., 14; Salisbury Mills Hope Chapel, 7.80; Wappinger’s Falls sab.-sch., 13.69; Otego — Buell sab.-sch., 2; Cooperstown sab.-sch., 18.85; East Meredith sab.-sch., 10; Gilbertsville sab.-sch., 7.16; Guilford Centre Cong. sab.-sch., 10.45; Hobart sab.-sch., 12.67; Laurens sab.-sch., 3.70; Middlefield sab.-sch., 4.80; New Berlin sab.-sch., 7.88; Oneonta (sab.-sch., 21.10), 42.79; Shavertown (sab.-sch., 2), 4.25; Springfield (East) sab.-sch., 13.18; Stamford sab.-sch., 17; Rochester — Brockport sab.-sch., 8.75; Clarkson sab.-sch., 4.50; Fowlerville, 2.45; Gates sab.-sch., 18.74; Genesee 1st sab.-sch., 15; Groveland sab.-sch., 10.79; Lima, 8.54; Ossian sab.-sch., 5.33; Rochester Westminster sab.-sch., 14.67; Sparta 1st sab.-sch., 24.84; Spencerport, 3; Springwater sab.-sch., 6.37; Sweden sab.-sch., 3.80; Webster, 10.41; St. Lawrence — Adams sab.-sch., 14; Brownville, 12; Chaumont sab.-sch., 17.20; De Kalb sab.-sch., 5; — Junction sab.-sch., 2.50; Gouverneur (sab.-sch., 35.73), 46.30; Heuvelton (sab.-sch., 1), 12; Oswegatchie 2d sab.-sch., 7.16; Ox Bow sab.-sch., 12; Sackett’s Harbor (sab.-sch., 6), 9; Theresa sab.-sch., 11.69; Watertown Stone Street, 9; Steuben — Andover sab.-sch., 10;

Angelica, 10.85; Atlanta, 6; Campbell sab.-sch., 14; Cohocton sab.-sch., 5.44; Hornellsville 1st, 20; Howard sab.-sch., 17.50; Painted Post, 7.75; Prattburgh ch. and sab.-sch., 15; Syracuse — Baldwinsville ch. and sab.-sch., 14.58; Canastota sab.-sch., 41.56; Constantia sab.-sch., 3.22; East Genesee sab.-sch., 24.62; East Syracuse sab.-sch., 18.70; La Fayette sab.-sch., 8.90; Liverpool, 7.31; Marcellus, 6.80; Oneida Valley sab.-sch., 5; Onondaga sab.-sch., 2.20; Onondaga Valley sab.-sch., 8.23; Pompey sab.-sch., 6; Syracuse Park Central, 80; — West End (sab.-sch., 2.20), 6; Whitelaw sab.-sch., 7; Troy — Argyle sab.-sch., 6.30; Cohoes Silliman Memorial sab.-sch., 50; Glens Falls sab.-sch., 100; Hebron, 1.11; Johnsonville sab.-sch., 8.27; — Middle Granville sab.-sch., 5.54; Troy 3d sab.-sch., 2; — Second Street, 34.87; — Woodside sab.-sch., 5; Waterford, 29.03; Utica — Glendale, 4; Holland Patent ch. and sab.-sch., 10; Ilion sab.-sch., 11.87; Kirkland (sab.-sch., 6), 12; Lowville (sab.-sch., 6.95), 13.17; Lyons Falls sab.-sch., 16.70; Martinsburgh, 5.20; Oneida sab.-sch., 30.01; Redfield, 9; Rome (sab.-sch., 29.13), 39.50; Turin sab.-sch., 9.66; Utica Westminster sab.-sch., 27.57; Vernon Centre sab.-sch., 13.62; Verona sab.-sch., 10; West Camden, 6; Westernville sab.-sch., 4.35; Whitesboro; 3; Westchester — Bedford sab.-sch., 28.27; Bridgeport 1st, 23.83; Croton Falls sab.-sch., 16; Hartford, 5.76; Mahopac Falls sab.-sch., 19.54; Peekskill 2d, 4.80; Pleasantville sab.-sch., 3; Patterson Memorial, 11; Rye, 34.76; Sing Sing Calvary sab.-sch., 7.40; Stamford 1st, 22.13; Yonkers 1st, 87.64; — Westminster (sab.-sch., 40), 50.34; Yorktown (sab.-sch., 15.73), 22.73. 4,827 31

NORTH DAKOTA. — Bismarck — Mandan (sab.-sch., 6.20), 7.60; Steele, 1.95; Sterling sab.-sch., 3.48. Fargo — Fargo sab.-sch., 8.60; Galesburg sab.-sch., 7.64; Hillsboro (sab.-sch., 3.30), 7; Hunter sab.-sch., 8.23; Luca sab.-sch., 3; Quincy 1st sab.-sch., 7.07. Minnewaukon — Bottineau sab.-sch., 8.16. Pembina — Elkmont sab.-sch., 8.68; Grandon sab.-sch., 1.47; Osnaburck, 2.15; Park River, 6.35; St. Vincent, 3.60. 84 98

OHIO. — Athens — Amesville sab.-sch., 7.35; Barlow sab.-sch., 2; Beech Grove sab.-sch., 9.85; Middleport sab.-sch., 10.81; Nelsonville sab.-sch., 3.50; New England sab.-sch., 4; Syracuse, 4; Warren sab.-sch., 4.40; Watertown sab.-sch., 3.20. Bellefontaine — Belle Centre sab.-sch., 16.50; Bellefontaine 1st ch. and sab.-sch., 30.54; Bucyrus sab.-sch., 20; Crestline (sab.-sch., 9.10), 11; De Graff, 12.87; Galion sab.-sch., 11.14; Kenton sab.-sch., 13.76; Spring Hills, 15.19; Tiros, 5; Upper Sandusky sab.-sch., 2.80; Urbana sab.-sch., 8; Zanesfield sab.-sch., 5.75. Chillicothe — Bloomingburgh, 8.37; Bourneville sab.-sch., 3; Hamden, 4; Pisgah, 9; Salem ch. and sab.-sch., 12.07; White Oak sab.-sch., 10. Cincinnati — Bethel sab.-sch., 3.47; Bond Hill sab.-sch., 18; Cincinnati Clifford sab.-sch., 13.35; — Mohawk Mis. sab.-sch., 7.50; College Hill sab.-sch., 12; Milford sab.-sch., 3.50; Montgomery sab.-sch., 2.50; Mount Carmel sab.-sch., 2.50; Westwood, 13.07; Williamsburgh sab.-sch., 10.37. Cleveland — Akron 1st sab.-sch., 5; Cleveland Calvary sab.-sch., 22.40; — Forest Dale sab.-sch., 2.10; — South, 6.65; — Woodland Avenue sab.-sch., 56.58; East Cleveland sab.-sch., 17.20; — Windemere, 4.72; Glenville sab.-sch., 6; Milton (sab.-sch., 2.50), 3.70; Northfield sab.-sch., 24; Rome sab.-sch., 7; Streetsborough sab.-sch., 2.50; Wickliffe sab.-sch., 3.65. Columbus — Amanda sab.-sch., 5; Black Lick sab.-sch., 1.20; Central College sab.-sch., 4.52; Columbus 2d sab.-sch., 20.09; — Broad Street (sab.-sch., 50.81; C. E., 52 cts.), 51.33; — Olivet sab.-sch., 12; — West Broad sab.-sch., 5; Dublin sab.-sch., 6.45; Grove City sab.-sch., 5.20; Groveport, 1.25; Lower Liberty, 8; Madison sab.-sch., 10; Midway, 6.53; Mifflin sab.-sch., 1.95; Scioto sab.-sch., 6; Westerville sab.-sch., 6.30; Worthington, 5.78. Dayton — Bethel, 1.86; Blue Ball ch. and sab.-sch., 6; Camden, (sab.-sch., 6.10), 11.70; Clifton sab.-sch., 4.08; Dayton Park, 3.50; Franklin sab.-sch., 11.73; Greenville sab.-sch., 13.23; Hamilton, 11.75; New Paris sab.-sch., 4.70; Oxford sab.-sch., 16.50; Piqua sab.-sch., 30; Xenia, 12.42. Huron — East Norwalk, 65 cts.; Monroeville sab.-sch., 5.60; Sandusky (C. E., 15.84; sab.-sch., 1.39), 17.23; — Adams Street Mis., 1.25. Lima — Bluffton sab.-sch., 7.62; Conroy sab.-sch., 1.65; Delphos sab.-sch., 10; Harrison sab.-sch., 1.08; Lima Main St. sab.-sch., 5; New Stark sab.-sch., 5; Ottawa sab.-sch., 2.50; Sidney sab.-sch., 5.58; Turtle Creek sab.-sch., 9; Wapakoneta sab.-sch., 4.65. Mahoning — Beloit sab.-sch., 4; Canfield sab.-sch., 9.68; Clarkson sab.-sch., 16.31; Ellsworth, 8; Middle Sandy sab.-sch., 5; North Jackson sab.-sch., 8; Poland sab.-sch., 13; Vienna sab.-sch., 4; Warren sab.-sch., 17.84; Youngstown 1st Pres. Miss. sab.-sch., 5.35. Marion — Caledonia sab.-sch., 52 cts.; Jerome sab.-sch., 4; Ostrander (sab.-sch., 3.60), 6.60; Pisgah sab.-sch., 4.35; Providence, 2.25; Radnor and Thompson (sab.-sch., 4.05), 8.07; Richwood sab.-sch., 3.65; Salem, 2.75; York sab.-sch., 2.25. Maumee — Bradner sab.-sch., 3.48; Defiance 1st sab.-sch., 10.07; Delta sab.-sch., 12.25; Haskins ch. and sab.-sch., 3.50; Maumee sab.-sch., 5.37; Milton Centre, 10; Napoleon sab.-sch., 1.50; Scott sab.-sch., 1.26; Toledo 3d sab.-sch., 10; — 5th sab.-sch., 17.13; — Atuburdale sab.-sch., 3.18; Waterville (sab.-sch., 4.80), 6.55; West Bethesda ch. and sab.-sch.,

21.75. *Portsmouth*—Eckmansville sab.-sch., 11.50; Felicity sab.-sch., 3.21; Hanging Rock sab.-sch., 5; Jackson, 6; Rome, 1.83; Sardinia, 8. *St. Clairsville*—Bellaire 1st sab.-sch., 12.50; — 2d sab.-sch., 9.78; Cadiz sab.-sch., 46.14; Cambridge sab.-sch., 13.38; Crab Apple sab.-sch., 11.81; Laing's, 4; New Athens sab.-sch., 5; Nottingham, 9.28; Powhatan sab.-sch., 6; Short Creek sab.-sch., 13.02; Washington, 16.40; Wheeling Valley sab.-sch., 3.36. *Steubenville*—Amsterdam sab.-sch., 11.60; Annapolis (sab.-sch., 4), 6; Bakersville sab.-sch., 5; Bethesda sab.-sch., 7; Bethlehem sab.-sch., 13.94; Cross Creek, 5.60; Deerfield, 7; Dennison, (Railway Chap. sab.-sch., 7.12), 11.12; East Liverpool 2d sab.-sch., 20; Hopedale (sab.-sch., 2), 4; Irontide (sab.-sch., 18.75), 22.40; Lima (sab.-sch., 7.50), 16.50; Minerva, 5; New Hagerstown sab.-sch., 2.70; Salineville sab.-sch., 2; Steubenville 1st, 4.53; Ulrichville sab.-sch., 10; Unionport sab.-sch., 2.50; Wellsville sab.-sch., 23; Yellow Creek sab.-sch., 12.50. *Wooster*—Ashland sab.-sch., 15; Blooming Grove sab.-sch., 6; Clear Fork, 6.30; Loudonville sab.-sch., 6.62; Marshallville, 33.92; Millersburg (sab.-sch., 7.17), 8.61; Plymouth (sab.-sch., 7), 10; Shreve ch. and sab.-sch., 5.36; West Salem sab.-sch., 6; Wooster Westminster sab.-sch., 17.50. *Zanesville*—Bladensburg sab.-sch., 5.03; Brownsville (sab.-sch., 10.80), 14.80; Fredericktown sab.-sch., 10; Hanover sab.-sch., 5; High Hill sab.-sch., 5.31; Jersey sab.-sch., 20; Keene sab.-sch., 10; Martinsburg, 6.51; Mt. Pleasant, 3.57; Muskingum sab.-sch., 11.72; Redfield sab.-sch., 5.54; Roseville sab.-sch., 6.02; Tunnel Hill sab.-sch., 2.80; West Carlisle, 10.50. 1670 19

OREGON.—*East Oregon*—Cleveland sab.-sch., 5.57; Meacham sab.-sch., 2.10; Monklaid sab.-sch., 9.50; Pendleton sab.-sch., 7.05; Union sab.-sch., 1.61. *Portland*—Clackamas 1st, 2; Mountain sab.-sch., 3; Portland 3d sab.-sch., 11.44; — Calvary sab.-sch., 12; — Kenilworth (sab.-sch., 5.38; Miss., 1.17), 6.55; Sellwood, 5; Smith Memorial sab.-sch., 5. Southern Oregon—Bandon (sab.-sch., 1), 3; Phenix (sab.-sch., 2), 4. *Willamette*—Albany sab.-sch., 2.36; Bay City sab.-sch., 2.25; Octorara sab.-sch., 1; Pleasant Grove (sab.-sch., 1), 3; Woodburn sab.-sch., 1.40; Zena, 4.83.

PENNSYLVANIA.—*Allegheny*—Allegheny Central, 92 66 — Melrose Avenue sab.-sch., 5; — New Brighton Road sab.-sch., 4.26; Aspinwall ch. and sab.-sch., 15; Avalon, 46; Bakerstown, 38; Beaver, 6.75; Bethlehem sab.-sch., 6; Bridgewater West (sab.-sch., 8.02), 11.25; Clifton (sab.-sch., 8.33), 12.90; Emsworth, 20.60; Evans City sab.-sch., 10.99; Fairmount sab.-sch., 75 cts.; Hiland sab.-sch., 14; Industry (sab.-sch., 13.37), 15.07; Leetsdale sab.-sch., 20.18; Pine Creek 2d sab.-sch., 14.65; Plains sab.-sch., 11.25; Pleasant Hill sab.-sch., 5.09; Sharpsburg sab.-sch., 26.48. *Blairsville*—Cresson sab.-sch., 11.59; Derry sab.-sch., 23.30; Ebensburg sab.-sch., 15.02; Irwin sab.-sch., 22; Johnstown 2d, 9; Laird, 4.60; Livermore sab.-sch., 5.43; Murrysville (sab.-sch., 25.21), 32.26; New Alexandria (sab.-sch., 26.57), 78.77; Pine Run sab.-sch., 25; Unity (sab.-sch., 3.60), 4.60. *Butler*—Anity sab.-sch., 7.35; Buffalo (sab.-sch., 11), 12; Butler sab.-sch., 18.32; Clintonville, 11.19; Conoquessing sab.-sch., 20.38; Concord sab.-sch., 11.22; Crestview (sab.-sch., 6.13), 10.49; Fairview sab.-sch., 17.59; Harrisville (sab.-sch., 15.50), 18.50; Jefferson Centre sab.-sch., 6.50; Martinsburg sab.-sch., 23.33; New Hope, 2; North Washington sab.-sch., 27; Petrolia sab.-sch., 20.05; Plain Grove sab.-sch., 54.50; Prospect sab.-sch., 8.65; Scrub Grass sab.-sch., 8; West Sunbury sab.-sch., 18.02; Zelenople sab.-sch., 15. *Carlisle*—Big Spring (sab.-sch., 16.01), 22.54; Carlisle 2d sab.-sch., 22.88; — Biddle Memorial sab.-sch., 7; Centre sab.-sch., 7.25; Chambersburg Falling Spring sab.-sch., 26.13; Dauphin sab.-sch., 16.10; Gettysburg sab.-sch., 41.73; Green Hill sab.-sch., 3; Harrisburg Calvary sab.-sch., 12; Kennedy Memorial sab.-sch., 9; Lebanon 4th Street sab.-sch., 9.19; Lower Marsh Creek sab.-sch., 8.05; McConnellsbury sab.-sch., 20; Mechanicsburg sab.-sch., 20.25; Mercersburg sab.-sch., 18.83; Middletown sab.-sch., 13; Monaghan sab.-sch., 10; Newburg, 1.60; Newport sab.-sch., 20; New Bloomfield, 9.37; Petersburg, 2; Shippensburg sab.-sch., 24.75; Silver Spring, 8; Waynesboro (sab.-sch., 12.34), 21.16. *Chester*—Bethany Thurlow, 27.25; Chester Memorial, 3.35; Devon sab.-sch., 100.01; Downingtown Central, 18.66; Frazier (sab.-sch., 10.90), 20.77; Glen Riddle (sab.-sch., 50 cts.; C. E., 50 cts.), 3.25; Glen Olden, 5.72; Goshenville sab.-sch., 3; Lansdowne 1st, 23.62; London Grove sab.-sch., 1.54; Malvern sab.-sch., 12.84; Media (sab.-sch., 19.18), 36.74; Moore's Olivet sab.-sch., 4.40; Nottingham sab.-sch., 15.63; Oxford 2d sab.-sch., 5.15; Penningtonville ch. and sab.-sch., 10.24; Phoenixville sab.-sch., 27.23; Preston Yarnall Memorial sab.-sch., 8.01; Unionville sab.-sch., 6.80. *Carlton*—Beech Woods sab.-sch., 23.87; Beech Tree Union sab.-sch., 2.88; Bethesda sab.-sch., 6.80; Brockwayville sab.-sch., 21.50; Clarion sab.-sch., 45; Du Bois, 25; Endavor sab.-sch., 15.16; Greenville sab.-sch., 4.03; Hazen sab.-sch., 6.21; Johnsonburg sab.-sch., 5; Mill Creek sab.-sch., 4.80; Penfield (sab.-sch., 6.19), 10; Perry 10; Raines Mills sab.-sch., 2.35; Richardsville, 14.55; Scotch Hill sab.-sch., 4. *Erie*—Atlantic sab.-sch., 14.74; Cambridge, 9.70; Concord,

2; Conneautville sab.-sch., 4.25; Dirard Depot sab.-sch., 11.50; East Greene sab.-sch., 10.50; Erie 1st sab.-sch., 71.96; — Chestnut Street sab.-sch., 31.37; — Park sab.-sch., 80.13; Fairview sab.-sch., 6.04; Franklin sab.-sch., 50; Garland sab.-sch., 10; Girard (sab.-sch., 15.25), 18.44; Gravel Run sab.-sch., 4.40; Greenville sab.-sch., 20.24; Gresham ch. and sab.-sch., 12; Harbor Creek, 2.83; Jamestown sab.-sch., 27.02; Kendall Creek sab.-sch., 12; Meadville 1st sab.-sch., 55.42; Mill Village sab.-sch., 4.70; Pleasantville, 14; Sandy Lake sab.-sch., 8.56; E. Springfield (sab.-sch., 8.51), 13.16; Sugar Creek, 7.10; Titusville, 38.03; Utica sab.-sch., 18.02; Warren (sab.-sch., 5), 65.61; Wattsburg sab.-sch., 7.64. *Huntingdon*—Academia sab.-sch., 10.68; Alexandria sab.-sch., 6.71; Baileyville sab.-sch., 8.35; Bald Eagle Union sab.-sch., 5; Beulah sab.-sch., 10.61; Clearfield (sab.-sch., 12.50), 42.36; Coalport, 5; Carwensville, 12.85; Duncansville, 4.30; Fruit Hill sab.-sch., 21; — Berwindale sab.-sch., 4; Irvona sab.-sch., 10; Juniata sab.-sch., 6; Kermore sab.-sch., 12.25; Kylertown, 4; Lewistown sab.-sch., 38.04; Lick Run sab.-sch., 5; Lower Spruce Creek, 9.50; McCulloch's Mills, 8; Madera sab.-sch., 2.11; Mifflintown Westminster sab.-sch., 9.55; Milroy, 11.99; Newton Hamilton, 5; Phillipsburgh sab.-sch., 38.50; Pine Grove, 5.96; Port Royal sab.-sch., 11.25; Robertsdale sab.-sch., 7.18; Sinking Valley sab.-sch., 28; Williamsburgh sab.-sch., 8.30. *Kittanning*—Apollo, 53.30; Appleby Manor (sab.-sch., 8.74), 13.74; Bethel sab.-sch., 11.10; Boiling Spring (sab.-sch., 7.30), 9; Black Lick sab.-sch., 11.50; Clarksburg, 12; Crooked Creek, 6; Glade Run sab.-sch., 14.50; Homer sab.-sch., 12.32; Indiana, 37.06; Mechanicsburgh sab.-sch., 5.44; Parker City (sab.-sch., 10), 15.50; Plumville sab.-sch., 7.53; Rockbridge (sab.-sch., 3.75; Rural Valley sab.-sch., 17.50; Saltsburg, 20.09; Slate Lick, 15.10; Strader's Grove, 15.85; West Lebanon sab.-sch., 13.69; Worthington (sab.-sch., 7), 12. *Lackawanna*—Bernice sab.-sch., 7.47; Bethany, 5.86; Camptown Herrick, 2; Carbondale sab.-sch., 51.26; Drake's Hall sab.-sch., 6.83; Dunmore sab.-sch., 45.76; Duryea sab.-sch., 6.08; Forty Fort sab.-sch., 45.68; Greenwood sab.-sch., 1.53; Hallstead sab.-sch., 22.78; Hawley (sab.-sch., 7), 10; Honesdale (sab.-sch., 49.14), 66.27; Lebanon Christ sab.-sch., 88.08; Mehoopany sab.-sch., 2; Meshoppen sab.-sch., 7; Monroeton sab.-sch., 7; Mount Pleasant, 1; Nanticoke 1st, 14.77; New Milford ch. and sab.-sch., 10.40; Nicholson sab.-sch., 7; — Calvin Union sab.-sch., 1.12; Peckville sab.-sch., 8; Prompton sab.-sch., 6.70; Sayre sab.-sch., 3; Scott (sab.-sch., 12), 16; Scranton Cedar Avenue Miss., 11.62; — Providence sab.-sch., 48.77; Silver Lake (sab.-sch., 3), 6; Stella, 24; Sugar Notch sab.-sch., 3.50; Susquehanna (sab.-sch., 18.50), 30.50; Tunkhannock, 15.20; Upsonville sab.-sch., 5.50; Wyalsburg 1st sab.-sch., 6.12; Wyoming sab.-sch., 6.64; Wysox sab.-sch., 4.28. *Lehigh*—Allentown sab.-sch., 54.40; Bangor, 7; Bethlehem 1st, 6.56; East Stroudsburg, 10; East Mauch Chunk sab.-sch., 9.39; Ferndale sab.-sch., 4.50; Hokenauque ch. and sab.-sch., 4.57; Jamestown sab.-sch., 9.75; Lansford sab.-sch., 14.50; Mauch Chunk, 13.63; — 1st sab.-sch., 39.49; Middle Smithfield sab.-sch., 13.62; Mountain sab.-sch., 6.50; Pottsville 1st sab.-sch., 29.32; Shawnee sab.-sch., 6.57; Shenandoah sab.-sch., 17; South Bethlehem sab.-sch., 20; Stroudsburg, 14.36; Tamaque sab.-sch., 13.02; Upper Mount Bethel (sab.-sch., 11.95), 15.08; Weatherly sab.-sch., 10; White Haven sab.-sch., 14.50. *Northumberland*—Allenwood, 16.78; Beech Creek ch. and sab.-sch., 7.25; Buffalo sab.-sch., 25; Chillisquaque sab.-sch., 8.40; Great Island sab.-sch., 16.84; Grove sab.-sch., 12; Hartleton ch. and sab.-sch., 5; Lewisburgh sab.-sch., 31.83; Linden (sab.-sch., 8.75), 11.75; Lycoming sab.-sch., 29.25; — Centre sab.-sch., 12.90; Mifflinburg, 10; Milton, 26.11; Orangeville, 16.60; Washington sab.-sch., 22.28; Watstown, 13; Williamsport Bethany sab.-sch., 8. *Parkersburg*—Bethel sab.-sch., 7.25; Downs sab.-sch., 2.04; French Creek sab.-sch., 10. *Philadelphia*—Philadelphia African 1st sab.-sch., 8; — Anderson sab.-sch., 14.55; — Bethlehem sab.-sch., 33.24; — Chambers sab.-sch., 26.20; — Covenant sab.-sch., 78.75; — Evangel (sab.-sch., 20), 29; — Mariners', 4; — Memorial, 55.14; — North sab.-sch., 2.40; — North Broad Street sab.-sch., 75; — Olivet Prim. Dept., 14.45; — Oxford, 27.53; — Old Pine Street, 20.45; — Patterson Memorial Orphan Asylum sab.-sch., 12.08; — Richmond sab.-sch., 19.50; — Ref. Ep. sab.-sch., Reconciliation, 6.38; Scots (sab.-sch., 16.10), 26.29; — South C. E., 5; South Western sab.-sch., 10; — Tabernacle (Branch sab.-sch., 4.20), 11.80; — Tioga sab.-sch., 20.48; — West Tioga sab.-sch., 3; — Woodland, 94.26. *Philadelphia North*—Bridensburg sab.-sch., 15; Bristol (sab.-sch., 31.64), 33.69; Carmel sab.-sch., 13.05; Carrville sab.-sch., 5; Chestnut Hill sab.-sch., 41; Davis Mem. Taylorsville sab.-sch., 2.20; Doylestown, 23.68; Falls of Schuylkill, 16.60; Germantown 2d, 29.46; — Redeemer sab.-sch., 5; — Summit, 20.51; — Wakefield sab.-sch., 33.45; — West Side sab.-sch., 20.03; Jenkintown Grace, 5.75; Langhorne, 12; Lower Merion sab.-sch., 6; Manayunk, 67; Newtown sab.-sch., 47.33; Norristown 2d (sab.-sch., 12.25), 15.25; Norristown sab.-sch., 3.19; Providence sab.-sch., 10.54; Overbrook, 41.05; Pottstown,

20.69; Reading Olivet sab.-sch., 15.86; — Washington Street sab.-sch., 3.20; Somerville sab.-sch., 12.50; Tacony Disston Memorial, 7; Thompson Memorial sab.-sch., 12. *Pittsburgh*—Alliquippa sab.-sch., 7.96; Bethany sab.-sch., 35.38; Bethel sab.-sch., 46.01; Cannonsburgh 1st (sab.-sch., 14.20), 26.98; — Shupetown Miss., 40 cts.; — Central sab.-sch., 13.50; Crafton Idlewood Hawthorne Avenue sab.-sch., 12.88; Finleyville sab.-sch., 6.55; Hebron sab.-sch., 10.40; Homestead sab.-sch., 20; McDonald 1st sab.-sch., 22.32; Monaca sab.-sch., 10.73; Monongahela City sab.-sch., 26; Montours sab.-sch., 19.65; Neville Island sab.-sch., 40; Pittsburgh 1st (sab.-sch., 25), 254.76; — 3d, 53.73; — Bellefield sab.-sch., 100.51; — Boquet Street Chapel, 27.07; — Central Chap. sab.-sch., 3.16; — East Liberty, 10.02; — Herron Avenue sab.-sch., 37.60; — Homewood Avenue sab.-sch., 16; McCandless Avenue sab.-sch., 18.15; — Point Breeze sab.-sch., 100; Raccoon (sab.-sch., 28.71), 66.71; Swissvale sab.-sch., 15.44; Valley sab.-sch., 31.48. *Redstone*—Brownsville sab.-sch., 22.18; Church Hill sab.-sch., 7; Dunbar (sab.-sch., 25), 36.50; Dunlaps Creek sab.-sch., 14.13; Fairchance sab.-sch., 15; Leisenring West (sab.-sch., 15.15), 20.15; Little Redstone sab.-sch., 31.61; McKeesport Central sab.-sch., 38; Mt. Moriah sab.-sch., 2.45; Mt. Pleasant, 41.75; New Providence sab.-sch., 33.60; New Salem sab.-sch., 7.85; Round Hill sab.-sch., 5.30; Spring Hill Furnace sab.-sch., 8.25; Suterville sab.-sch., 12; West Newton sab.-sch., 28.75. *Shenango*—Clarksville sab.-sch., 2.90; Enon sab.-sch., 9.50; Mahoning sab.-sch., 51; Moravia ch. and sab.-sch., 13.35; Mt. Pleasant sab.-sch., 14.75; New Galilee sab.-sch., 9.18; Rich Hill, 10; Sharpville, 2.45; Unity sab.-sch., 10; Volant sab.-sch., 7.85; Wampum ch. and sab.-sch., 12.75; Westfield ch. and sab.-sch., 25; West Middlesex sab.-sch., 3.18. *Washington*—Beech Glen sab.-sch., 5.13; Burgettstown (sab.-sch., 54.24), 58.94; Cameron sab.-sch., 10; Cross Roads sab.-sch., 13.75; East Buffalo sab.-sch., 12.77; Fairview sab.-sch., 10; Limestone sab.-sch., 7; Lower Buffalo sab.-sch., 8.72; Mill Creek sab.-sch., 22.73; Unity, 11.80; West Unity sab.-sch., 4.50; Upper Buffalo sab.-sch., 30.65; Washington 1st sab.-sch., 38.32; — 2d sab.-sch., 27.60; — 3d sab.-sch., 20.52; West Alexander sab.-sch., 59.74; West Liberty sab.-sch., 4.55; West Union sab.-sch., 6.64. *Wellsboro*—Arnot sab.-sch., 18; Beecher Island (sab.-sch., 3), 5; Kane, 10; Knoxville sab.-sch., 12; Lawrenceville sab.-sch., 5.65; Raymond sab.-sch., 1.50; Port Allegheny sab.-sch., 1.55; Tioga, 10; Wellsboro, 17.93. *Westminster*—Ashville sab.-sch., 8; Cedar Grove (sab.-sch., 3), 5; Centre (sab.-sch., 28.66), 46.42; Columbia, 73.96; Little Britain Pleasant Grove Miss., 4; Marietta sab.-sch., 10; Pequea sab.-sch., 12.88; Pine Grove, 7; Wrightsville, 8.65; York Calvary, (sab.-sch., 9.45), 26.11; — Westminster, 12.

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SOUTH DAKOTA.—*Aberdeen*—Gary sab.-sch., 5.85; Groton sab.-sch., 12.80; Langford ch. and sab.-sch., 3; Minor sab.-sch., 1.08; Pembroke sab.-sch., 2.04; Prairie Center sab.-sch., 40 cts.; Raymond sab.-sch., 3.80. *Black Hills*—Alkali sab.-sch., 2; Bethel sab.-sch., 2.50; Edgemont, 2.50; Hill City sab.-sch., 3; Rugged Top sab.-sch., 3. *Central Dakota*—Alpena sab.-sch., 3.41; Artesian sab.-sch., 5; Bancroft sab.-sch., 2.70; Hitchcock sab.-sch., 5; Madison sab.-sch., 8.50; Manchester sab.-sch., 5; Rose Hill sab.-sch., 5.66; Woonsocket sab.-sch., 4.27. *Southern Dakota*—Bridgewater, 5; Canora, 4.25; Hope Chapel, 1.57; Huron, 40.18; Kimball sab.-sch., 8.38; Marion Emmanuel German, 2; Parker sab.-sch., 4.07; Parkston sab.-sch., 7; Union Centre sab.-sch., 3; White Lake sab.-sch., 4.20.

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TENNESSEE.—*Holston*—Johnson City sab.-sch., 3; Mount Bethel (sab.-sch., 18.20), 20; St. Luke sab.-sch., 3.18; Walnut Spring sab.-sch., 2. *Kingston*—Grassy Cove sab.-sch., 3; Hill City North Side, 7.31; Mount Tabor sab.-sch., 5.35; Pratt City, 2; Sherman Heights sab.-sch., 3.70. *Union*—Caledonia, 3.52; Clives sab.-sch., 6.13; Hopewell, 1.50; Knoxville 2d (sab.-sch., 19), 94.06; — Belle Avenue (sab.-sch., 3.65), 6.65; Madisonville sab.-sch., 2.50; Maryville 2d, 2.10; Mount Zion sab.-sch., 5.20; New Prospect sab.-sch., 3; Rockford sab.-sch., 4.80; Shannondale sab.-sch., 13.50; St. Paul's sab.-sch., 3.31.

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TEXAS.—*Austin*—Austin 1st (sab.-sch., 7), 27; El Paso sab.-sch., 19.50. *Trinity*—Albany sab.-sch., 57.65; Dallas Exposition Park sab.-sch., 13.

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UTAH.—*Boise*—Lower Boise, 9.30; Paris, 3. *Kendall*—Idaho Falls sab.-sch., 10.37; Lago sab.-sch., 5.60; Samaria sab.-sch., 2.50. *Utah*—American Fork, 1; Ephraim sab.-sch., 3.60; Fairview sab.-sch., 5.54; Logan, Brick ch. and sab.-sch., 4; Manti sab.-sch., 9.15; Nephi Huntington sab.-

sch., 5; Payson sab.-sch., 4.80; Pleasant Grove, 3; Richfield, 3; Salt Lake City 3d sab.-sch., 3.25; Smithfield Central sab.-sch., 2.

75 11

WASHINGTON.—*Olympia*—Buckley sab.-sch., 5; Castle Rock sab.-sch., 2.50; Centralia sab.-sch., 5.43; Chehalis sab.-sch., 3.55; Ilwaco sab.-sch., 6; Kelso, 3.95; Toledo, 1.20. *Puget Sound*—Anacortes Westminster ch. and sab.-sch., 6.75; Bellingham Bay sab.-sch., 13.50; Everson sab.-sch., 6.50; North Yakima (sab.-sch., 1.85), 3.70; Orillia sab.-sch., 2.75; Port Townsend sab.-sch., 8.25; Seattle 2d sab.-sch., 10; — Westminster sab.-sch., 15.73; Sedro, 5; Wenatchee sab.-sch., 3.47; White River sab.-sch., 3.15. *Spokane*—Baird, 2; Bridgeport sab.-sch., 1.80; Cortland sab.-sch., 4.02; Northport sab.-sch., 4.40; Spokane Centenary sab.-sch., 5.75. *Walla Walla*—Denver, 15.16; Johnson sab.-sch., 3.50; Prescott sab.-sch., 3.50; Walla Walla, 11.91.

158 52

WISCONSIN.—*Chippewa*—Baldwin sab.-sch., 19.45; Chetek sab.-sch., 1.54; Inlet sab.-sch., 34 cts.; Melville sab.-sch., 38 cts.; Phillips sab.-sch., 40.87. *La Crosse*—Bangor, 5.44; Bassett sab.-sch., 2.35; Greenwood sab.-sch., 1; New Amsterdam sab.-sch., 5. *Madison*—Arlington sab.-sch., 2.33; Belleville sab.-sch., 3.85; Cambria sab.-sch., 15; Deerfield, 5.82; Kilbourne City (sab.-sch., 5), 9.20; Okee sab.-sch., 4.25; Platteville (sab.-sch., 9.84), 13.49; Poynette sab.-sch., 9.55; Prairie du Sac sab.-sch., 9.49. *Milwaukee*—Beaver Dam Assembly sab.-sch., 12; Cambridge sab.-sch., 10; Cedar Grove, 3.40; Milwaukee Bethany (sab.-sch., 14.52), 19; — Grace sab.-sch., 15.10; — Union Endeavor sab.-sch., 3.04; Stone Bank sab.-sch., 8.50. *Winnebago*—Appleton Memorial, 17.85; Anina sab.-sch., 3; Ball Prairie sab.-sch., 3.70; Crandon sab.-sch., 4.55; Harper Memorial sab.-sch., 5; Kelley sab.-sch., 2.20; Marshfield sab.-sch., 1.30; Nasonville sab.-sch., 10; Oak Lawn sab.-sch., 6; Oconto, 16.01; Oshkosh 2d sab.-sch., 2.55; Rural sab.-sch., 6.25; Wequico sab.-sch., 5.30; Westfield sab.-sch., 1.97; Winneconne (sab.-sch., 3.48), 9.33; Woodland sab.-sch., 1.50.

316 90

MISCELLANEOUS.

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INDIVIDUAL CONTRIBUTIONS.

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1,320 73

Contributions from churches 6,102 89
Contributions from Sabbath-schools 19,285 56
Contributions from individuals 1,320 73
Interest on bank balances 99 97

Contributions for June, 1897 \$26,809 15
Previously reported 6,498 17

Total since April 1, 1897 \$33,307 32

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*RECEIPTS FOR THE BOARD OF CHURCH ERECTION JULY, 1897.

BALTIMORE.—*Baltimore*—Chestnut Grove, 4.50; Emmittsburgh, 16; Piney Creek, 6.52. *New Castle*—Newark, 5; New Castle, 70.89; Port Penn, 1.50; Rock, 2; Smyrna, 2; Wilmington Rodney Street, 13.52; Zion, 6.

127 93

CALIFORNIA.—*Bentota*—Bay Side Calvary, 2; Blue Lake,

1.70; Santa Rosa, 6. *Los Angeles*—Santa Ana, 7. *Stockton*—Sonora, 2.

13 70

Catawba—Catawba—Leeper's Chapel, 1; McClintock, 1. *Yadkin*—Freedom, 3.

5 00

COLORADO.—*Denver*—Denver North, 2.50. *Gunnison*—

Gunnison Tabernacle, 6. *Pueblo*—Antonito, 3; Pueblo Fountain sab.-sch., 2.52. 14 02

ILLINOIS.—*Alton*—Baldwin, 3; Carlinville, 3.46; Greenville, 2; Jerseyville, 10; Moro, 3.60. *Bloomington*—Bement, 10.60; Champaign, 20.17; Farmer City, 4; Gilman, 7; Monticello, 4; Normal, 4. *Cairo*—Carmi, 20. *Chicago*—Chicago 1st, 12.72; — 5th, 9.91; — 8th, 26.41. *Freeport*—Marengo, 5; Middle Creek, 11; Willow Creek, 19.40. *Mattoon*—Arcola, 2.89; Bethel, 2.76; Grandview, 1.05; Tower Hill, 3.08. *Peoria*—Elmira, 17; Oneida, 9; Prospect, 4. *Rock River*—Aledo, 22.20; Edgington, 9; Franklin Grove, 6; Milan, 6.20; Morrison, 76.11; Peniel, 3.50; Pleasant Ridge, 1.55; Viola, 3. *Schuyler*—Clayton, 1.80. *Springfield*—Springfield 1st, 14.40; Unity, 1.12. 360 93

INDIANA.—*Crawfordsville*—Alamo, 2; Bethany, 4; Guion Mission, 1.25; Judson, 1.65; Russellville, 1.67; Waveland, 3.75. *Indianapolis*—Hopewell, 14.50. *Logansport*—Brookston, 1.57; Crown Point, 5.53. *New Albany*—Hanover, 10; Orleans, 6.31; Paoli, 3.75. 55 98

INDIAN TERRITORY.—*Cimarron*—Purcell, 6. 6 00

IOWA.—*Cedar Rapids*—Cedar Rapids Central Park, 3; Clarence, 5; Shellsburg, 2.75; Vinton, 12.15. *Corning*—Clarinda, 18.25. *Council Bluffs*—Columbian, 5. *Des Moines*—Dallas Centre, 11.09; Grimes, 3; Milo, 3; Panora, 4; Ridgedale, 2.40. *Dubuque*—Lime Spring, 7. *Fort Dodge*—Carroll, 7; Fonda (including sab.-sch.), 1, 5; Gilmore City, 2.22. *Iowa*—Birmingham, 3.07; Keokuk Westminster, 6.87; Kossuth 1st, 3.22; Libertyville, 2.55; Martinsburg, 7.94. *Iowa City*—Oxford, 3.25; Sigourney, 2.50. *Stuart City*—Alta, 6.22; Manilla, 2; Odebolt, 8.34; — Highland, 2.25; Schaller, 10. *Waterloo*—Marshalltown, 15.50; Morrison, 2.35. 166 92

KANSAS.—*Emporia*—Council Grove, 8; El Paso, 3.60; Reece, 1; White City, 5. *Highland*—Highland, 5.40. *Larned*—Medicine Lodge, 4. *Neosho*—Parsons, 7.55. *Topeka*—Kansas City Western Highlands, 8.50. 43 05

MICHIGAN.—*Detroit*—Brighton, 59 cts.; Mt. Clemens, 6; Pontiac (including sab.-sch., 2.42), 21.90; Saline, 2. *Grand Rapids*—Grand Rapids Immanuel, 4. *Lake Superior*—Detroit, 2. *Monroe*—Blissfield, 5; Monroe, 4. *Petoskey*—Fife Lake, 4; Mackinaw City, 2.09. 51 58

MINNESOTA.—*Duluth*—Lake Side, 10.51. *Mankato*—Marshall, 5; Wells, 2. *Minneapolis*—Eden Prairie, 120; Maple Plain, 3.47; Minneapolis Oliver, 4.52. *Red River*—Fergus Falls, 3.90. *St. Cloud*—Atwater, 3; Diamond Lake, 1.75; Harrison, 5.50. *St. Paul*—St. Paul 9th, 6.25; White Bear, 1.05. *Winona*—Jordan, 1; Washington, 3.22. 171 17

MISSOURI.—*Kansas City*—Sedalia Central, 7.50. *Ozark*—Carthage 1st, 5.45; Joplin, 1.62. *Palmyra*—Moberly, 3. *Platte*—Lathrop, 3.80; Marysville 1st, 15.60. *St. Louis*—Kirkwood, 19.40; Poplar Bluff, 6; Salem German, 2.50; St. Louis 1st, 44.57. 109 44

NEBRASKA.—*Hastings*—Edgar (including C. E., 82 cts.), 7.01; Ong, 2.99. *Nebraska City*—Adams, 3; Alexandria, 3.50. *Niobrara*—Millerboro, 1.50. *Omaha*—Monroe, 3.32; Tekamah, 5. 26 32

NEW JERSEY.—*Elizabeth*—Elizabeth Westminster, 35.60; Pluckamin sab.-sch., 5.08; Roselle, 5.37. *Jersey City*—Paterson 3d, 8. *Monmouth*—Barnegat, 3; Farmingdale, 10; Forked River, 3; Plattsburg, 3. *Morris and Orange*—East Orange Arlington Avenue, 43.20; Madison, 6.66; Mt. Freedom, 4; Summit Central, 40.82. *Newark*—Bloomfield 1st, 17.06; Caldwell, 17.38; Montclair 1st, 43.50; — Grace, 5; Newark 2d, 10.27; — Park, 8.63. *New Brunswick*—Alexandria, 4; Dayton, 3.30; Holland, 5.75; Milford, 25.25; Stockton, 4; Trenton 3d, 40.84. *Newton*—Belvidere 1st, 7; Marksboro, 5; Oxford 1st, 3.35. *West Jersey*—Bridgeton 2d, 4.89; — Irving Avenue, 42 cts.; Cedarville 1st, 11.50; Salem, 21.84. 406 71

NEW MEXICO.—*Rio Grande*—Albuquerque 1st sab.-sch., 5 00

NEW YORK.—*Albany*—Albany 1st, 44; Charlton, 13.08; Galway, 4; Gloversville Kingsboro Avenue, 11.25. *Binghamton*—Binghamton Ross Memorial, 5. *Boston*—Antrim, 15.26; Newburyport 1st, 23.37; Windham, 6.32; Woonsocket, 10. *Brooklyn*—Brooklyn Dureya, 24; — Memorial, 41.68; Throop Ave., 10. *Buffalo*—Buffalo Westminster, 22.74; Orchard Park (including sab.-sch., 1), 4; Silver Creek, 6.48. *Cayuga*—Aurora, 15.06. *Columbia*—Windham, 20. *Genesee*—Castile, 1.32; Warsaw, 10. *Hudson*—Chester (including sab.-sch., 2), 17.30; Florida, 3; Good Will, 2.22; Goshen, 34.85; Port Jersey, 17.45; Scotchtown, 4. *Long Island*—Middletown, 10.22. *Lyons*—Sodus, 4.72. *Nassau*—Jamaica 1st, 22.35. *New York*—New York Central, 262.55. *North River*—Cold Spring, 3; Highland, 4.75; Newburgh 1st, 13; Pine Plains, 4. *Oneida*—Oneonta, 18.60. *Rochester*—Brookport, 7; Genesee 1st, 7; Lima, 9.55; Nunda, 1. *St. Lawrence*—Sackett's Harbor, 1.85. *Steuben*—Howard, 5.71. *Syracuse*—Marcellus, 6; Oneida Valley, 1.03. *Troy*—Troy Oakwood Avenue, 18.82; — Westminster, 6.24; — Woodside, 23.85; Waterford, 35.57. *Utica*—Utica Bethany, 1.82; Waterville, 3.08; Westernville, 6. *Westchester*—Gilead, 10.24; Patterson, 4.60; Rye, 22.72. 881 65

OHIO.—*Athens*—New England, 1.10. *Bellefontaine*—Urbana sab.-sch., 3.53. *Cincinnati*—Cincinnati 2d, 82.65; — Clifton,

7.52; Hartwell, 5; Lebanon, 12.50; Morrow, 5. *Cleveland*—Cleveland South, 1; East Cleveland, 7.76. *Columbus*—Central College, 2.71; Columbus Broad Street, 9.05; — Westminster (including sab.-sch., 2.42), 8.17; Mt. Sterling, 3.20. *Dayton*—Bath, 1.54; Bethel, 3.25; Middletown, 12.43; Seven Mile, 2.20; South Charleston, 12.25. *Lima*—Blanchard, 13; Lima Market Street, 11. *Marion*—Trenton, 2. *Maumee*—Defiance 1st, 10; Haskins, 1.06; Waterville, 1. *St. Clairsville*—Mt. Pleasant, 9.16; Rock Hill, 3. *Steubenville*—Annapolis, 3.50; Irondale, 5; Pleasant Hill, 1.60. *Wooster*—Ashland, 4.42; Creston, 3.34; Millersburg, 2.17; Savannah, 6.23; West Salem, 1; Wooster 1st (including sab.-sch., 3.80), 45.68. *Zanesville*—Clark, 4; Frederickstown, 5; Oakfield, 1; Zanesville 1st, 20.43. 334 45

OREGON.—*East Oregon*—Union, 96 cts. *Portland*—Astoria, 1.31; Portland 1st, 37.06. 39 33

PENNSYLVANIA.—*Allegheny*—Bellevue, 6.28; Hoboken, 1.80; Pine Creek 2d, 2. *Blairsville*—Murrysville, 7.58; New Alexandria (including sab.-sch., 6.41), 37.56; Plum Creek, 16. *Butler*—Buffalo, 1; Bruin, 6.50; Harmony and Zelienople, 7. *Carlisle*—Carlisle 1st, 20; Mechanicsburgh 2.75; Millerstown, 5.55; Shippensburg, 13; Silver Spring, 4. *Chester*—Honey Brook, 12; Middletown, 5; West Chester Westminster, 10. *Clarion*—Brookwayville, 15.55; Reynoldsville, 12.50. *Erie*—Cambridge, 9; Cool Spring, 2.52; East Springfield, 2.65; Erie Chestnut Street, 10; Franklin, 25; Fredonia, 2.50; Georgetown, 2; Girard, 3.50; — Miles Grove Branch, 1.50; Kendall Creek East Bradford, 4.18; Kerr's Hill (including sab.-sch., 71 cts.), 5.63; Mill Village, 5.20; North East, 15.56. *Huntingdon*—Houtzdale, 1.62; Mann's Choice, 1; Milesburg, 5.80; Moshannon and Snow Shoe, 2; Osceola, 5; Spruce Creek, 8.02; Williamsburgh, 12.45. *Kittanning*—Indiana, 39; Leechburg, 16; Saltsburg, 20; Tunnelton, 4.40. *Lackawanna*—Carbondale, 43.85; Hawley, 9; Kingston, 13.25; Rushville, 2.10; Sayre, 4; Stevensville, 1.05; Tunkhannock, 14.30; Wyalusing 1st, 4. *Lehigh*—Ashland, 2; Easton Brainerd Union, 25.92; South Bethlehem, 11. *Northumberland*—Bottle Run, 1; Derry, 1; New Columbia, 1.50; Washingtonville, 3. *Parkersburg*—Clarksburg, 4.25; French Creek, 5; Hughes River, 2; Weston, 4. *Philadelphia*—Philadelphia 4th, 3; — Hebron Memorial, 13.20; — West Hope, 6.12. *Philadelphia North*—Bristol, 2.65; Doylestown, 24.22; Frankford, 15.35; Norristown 1st, 38.82; Overbrook, 14.85; Pottstown, 10.17. *Pittsburg*—Cannonsburgh, 11.17; Edgewood, 8.60; McDonald 1st, 20.64; Pittsburg 3d, 150; — East Liberty (including sab.-sch., 16.26), 42.80; — Homewood Avenue, 5.50; — Lawrenceville, 12.94; — Shady Side (including sab.-sch., 34.14), 52.64; Racoon (including sab.-sch., 5.10), 51.10. *Redstone*—Brownsville, 17; Jefferson, 1; Mt. Pleasant Reunion, 4.69; New Providence, 12.20; Tyrone, 2; Uniontown Central, 4.02. *Shenango*—Clarksville, 4.85; North Sewickly, 2.72; Transfer, 2.65; Westfield, 18. *Washington*—Burgettstown Westminster, 5; Lower Ten Mile, 2; Unity, 2; Wheeling 1st, 10.72. *Wellsboro*—Wellsboro, 7.54. *Westminster*—Little Britain, 6; Wrightsville, 6.79. 1137 80

SOUTH DAKOTA.—*Central Dakota*—Brookings, 9. *Dakota*—Ascension, 5; Buffalo Lake, 1.50; Hill, 50 cts.; Lake Traverse, 1.40; Long Hollow, 2; White Clay, 1; Wounded Knee, 1; Yankton Agency, 88 cts. *Southern Dakota*—Bon Homme Co. 1st Bohemian, 2; Hurley, 5.70; Parkston, 11; Union Centre, 3. 43 98

TENNESSEE.—*Holston*—Jonesboro, 6. *Union*—Knoxville 2d, 22.04; New Providence, 6. 34 04

TEXAS.—*North Texas*—Jacksboro, 4.50. *Trinity*—Albany Mis. Soc., 7; Dallas 2d, 78.25. 89 75

UTAH.—*Kendall*—Soda Springs, 80 cts. *Utah*—St. Anthony, 2.60. 3 40

WASHINGTON.—*Olympia*—Olympia, 4. *Spokane*—Ceur d'Alene, 2; Northport, 5. 11 00

WISCONSIN.—*Madison*—Baraboo, 7; Beloit 1st, 3; Platteville, 6.05; Prairie du Sac, 7.26. *Milwaukee*—Milwaukee Bethany, 1.60; — Calvary, 29.80; — Immanuel, 54.70. 109 41

Contributions from Churches and Sabbath-schools. \$4253 56

OTHER CONTRIBUTIONS.

Miss E. M. E., Albany, N. Y., 10; W. M. Findlay, M.D., Altoona, Pa., 5; Mrs. Caleb S. Green, Trenton, N. J., 100; Rev. E. E. Grosh and wife, Williamstown, N. Y., 1.50; C. Penna, 4; Rev. Jos. Platt, Davenport, Ia., 20; Rev. J. S. Pomeroy, Fairview, W. Va., 1. 141 50

\$4395 06

MISCELLANEOUS.

Interest on investments, 508.50; Partial losses collected from Insurance Co., 82.85; Plans sold, 7.60; Providence 2d, R. I., on account of Stuart Fund advance, 100; Premiums of insurance, 410.73; Sales of church property, 375.13. 1484 81

(Continued on opposite page.)

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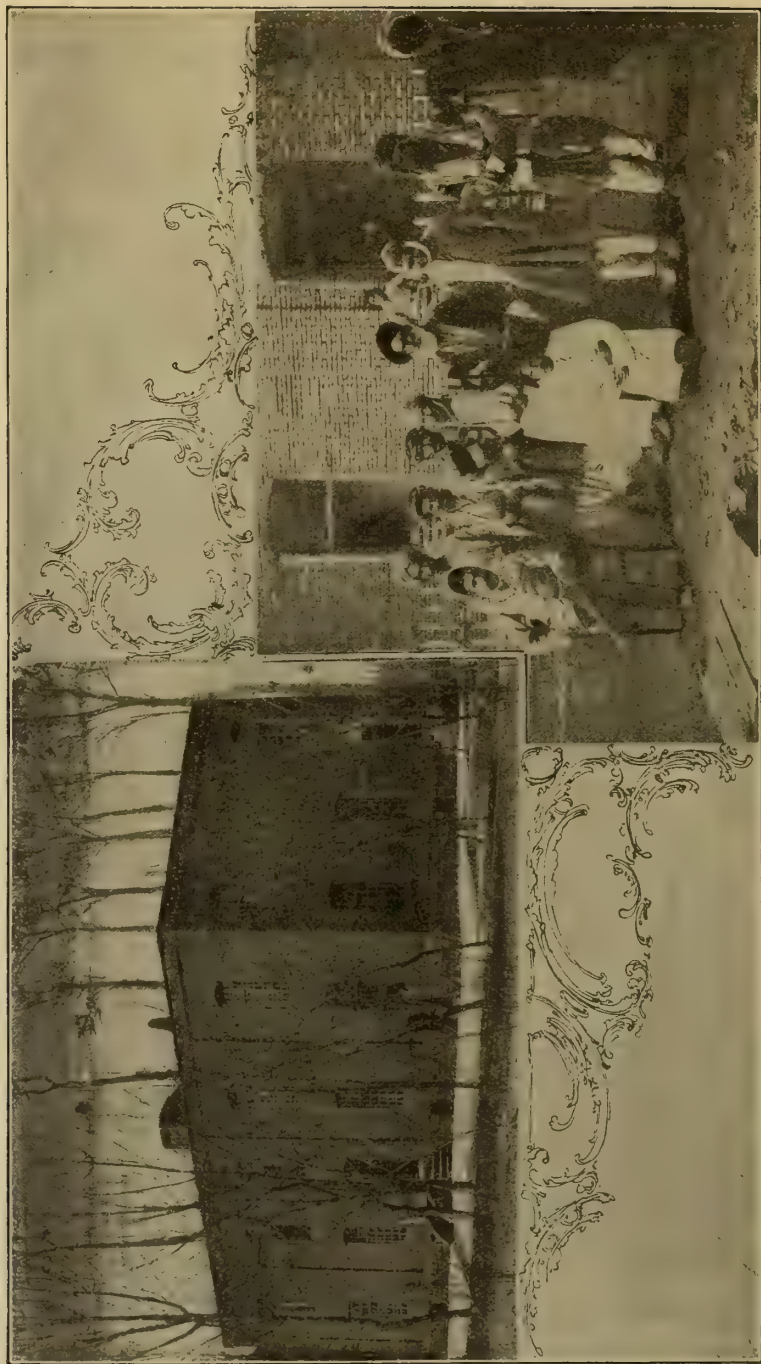
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[Each of these Editorial Correspondents is appointed by the Board of which he is a Secretary, and is responsible for what is found in the pages representing the work of that Board. See list of Officers and Agencies of the General Assembly on the last two pages of each number.]

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Hospital at Oroomiah and Patients.

THE CHURCH

AT HOME AND ABROAD.

OCTOBER, 1897.

CURRENT EVENTS AND THE KINGDOM.

Law-abiding Citizens representing both the white and black races are to meet and protest against the lawless acts of vengeance that have disgraced our civilization, that indicate a tendency to relapse into barbarism and brutality. Thoughtful citizens everywhere agree that it is time to make a vigorous appeal for the supremacy of law.

Encouragement in Manchuria.—A missionary of the Presbyterian Church in Ireland writes from Manchuria that there is a movement toward Christianity in that land. The people in large numbers are giving up their idols and taxing the powers of missionaries to provide native preachers, who, in their turn, are overwhelmed with the great numbers with whom they have to deal.

Current Events at the Vatican.—It is said that Pope Leo listens every morning to a careful *résumé* of the events of the previous day which Vatican officials have prepared by summarizing newspapers, telegrams and letters. He then discusses with one of the cardinals the most important of these happenings. It is therefore not surprising that Sir Wilfred Laurier should have found him thoroughly acquainted with the details of passing events the world over.

African Colonial Enterprise.—Dr. J. Albert Thorne, a Negro born in Barbadoes, a medical graduate of Edinburgh University, is engaged in an effort to better the condition of his race. Having obtained from the British government the promise of a free grant of land in the Central African protectorate, he is selecting in the British West Indies industrious persons of good reputation who are trained in various branches of industry, to go out as colonists. Eminent politicians and professional men in

England and Scotland are said to look upon the scheme with favor.

The United States among the Nations.—The *Youth's Companion* points out the present unpleasant position of the United States among the nations. Though we are peaceably disposed toward the world, with no unredressed enmities against any other nation, and nothing is further from our wishes than to have a quarrel, least of all one that might lead to war, yet the United States is to-day the most unpopular country in the world, judging by the tone of the foreign press, which seldom fails to put an unfavorable interpretation upon our conduct. But "fortunately, even the most influential newspapers do not govern the world. Fortunately, too, as it takes two to make a quarrel, we are not going to war simply because it is said falsely that we desire war. The world will by and by learn to know us better. If we go on our way unmoved by the criticisms of people who do not understand us, all will come right in the end."

Liberia's Jubilee.—The American Colonization Society, organized for the purpose of colonizing in Africa, with their own consent, free persons of color residing in the United States, sent out in 1820 the ship *Elizabeth*—the *Mayflower* of Liberian history—with eighty-six Negro emigrants. On the site now occupied by Monrovia, the capital of Liberia, the American flag was raised April 25, 1822; but it was not until July 26, 1847, that these pioneers were ready to assume the entire responsibility of their government. On that day a Constitution was adopted. The *Lagos Weekly Record*, reviewing the half century of national existence, declares that the republic is showing signs of indigenous vigor, and that fraternity between colonists

and aborigines is a reality. During recent years there has always been an aboriginal member of the Legislature elected by the popular party. This year a native of Congo, trained in Liberia, a prosperous farmer, has been elected a member of the House of Representatives. The editor of the *Record* firmly believes that what he calls the Liberian idea—the repatriation of the blacks from the Western Hemisphere—is one of the divinely appointed means for the regeneration of Africa.

Decrease of Immigration.—The report of the Treasury Department for the last fiscal year shows that the tide of immigration is at the lowest point since 1882. While the diminution of the number of the most undesirable classes of immigrants is gratifying, it is not reassuring, says the *Philadelphia Ledger*, to know that the most acceptable classes, those from Germany, England, Ireland, Sweden and Norway, are becoming fewer each year, and that their places are being taken by Russians, Poles, Italians and Huns. The changed conditions mean that the superior nationalities are giving way before the inroads of the inferior ones; that literacy is yielding to illiteracy in immigration; that instead of the better classes of Europe coming to us to become citizens, the bad and indifferent classes, who do not propose or desire to become citizens, are pouring into our ports. No immigrant is a desirable one who is not healthy in mind and body, who does not intend to become an American citizen in fact as well as in pretense. If the immigrant have intelligence, industry, thrift, respect for law and order, determination

to become a loyal citizen, it does not matter from what country he comes, he will be cordially received and given a chance with our native-born to achieve a career of usefulness here.

From Western India.—The August issue of *Indian Notes*, a little four-page paper printed monthly at the Presbyterian Kolhapur Mission, for friends at home, gratefully records the generous rains then prevailing in that part of western India. Crops were in splendid condition and gave promise of much harvest. But the *zonderla*, the staple bread grain, was selling at the rate of fifteen pounds for a rupee (thirty-three cents). The editor adds: When it is estimated that the average annual income of one hundred million of the population is only twelve rupees a head, it can be seen that hard times are indeed hard, and famine terrible. . . . The cornerstone of a Leper Hospital, which the Maharaja is to build in commemoration of the queen's diamond jubilee, has been laid in a village near Kolhapur. . . . Two girls from the Mang school in Kodoli recently entered the boarding-school at Kolhapur. This was a severe test to the prejudices of some lately baptized Christians in Kodoli. That their children, formerly Mahars (one degree above Mangs), should actually eat side by side with the latter was too much to expect, and they demanded the withdrawal of the two Mang girls. They were met with firmness and shown that Christianity knows no caste distinctions. After earnest counsel and prayer they decided that they were in the wrong and withdrew the demand.

THE CHRISTIAN TRAINING COURSE.—This course of study, which has been a distinctive feature of our Young People's department for two years, was commended by the General Assembly of 1896. The Assembly of 1897 not only commended the course, but advised the young people to devote one meeting each month to it. Several of the presbyteries have adopted similar recommendations.

After p. 322, containing programmes for October, was in type, it was discovered that a sufficient number of copies of *The Church of Scotland* could not be obtained in time. We have therefore decided to

begin a study of Presbyterian history in November, instead of waiting until January or February. The text-book is Ogilvie's *The Presbyterian Churches*, containing a new chapter by Prof. A. C. Zenos, D.D., on the Presbyterian Churches in the United States. The book is issued by Revell & Company, October 1, and costs in cloth 40c., in paper 25c.

Those who have already purchased Muir's *The Church of Scotland* may prefer to keep the book, but any one who ordered it for use in the Christian Training Course may return it and receive in its place a copy of *The Presbyterian Churches*.

THE ASSEMBLY HERALD resumes its issue, after its summer vacation, greatly improved in appearance. It now has thirty-two pages instead of sixteen, as before—proportionately smaller, of course, but more convenient and comely. “This step has been taken with the intention of rendering the paper more attractive to the general reader and so more efficient in accomplishing the ends for which the *Assembly Herald* was established.”

On one of its early pages we find the following suggestion to *presbyteries*, which we cordially indorse and commend:

It is the custom for the retiring moderator of presbytery to preach a sermon at the opening of the fall meeting of presbytery. Will not the retiring moderators of presbyteries seriously and prayerfully consider the question whether they cannot serve the cause of Christ best by taking as the theme for the sermon to be preached at the autumn meeting of presbytery, the duty of all God's children to be systematic and proportionate givers to the support of the Lord's work?

If possible, will not the Presbyterial Committee on Systematic Beneficence make a formal request of the retiring moderator to preach a sermon before presbytery on some theme that shall emphasize the duty of the membership of the church to properly and adequately support the means of grace throughout the world?

THE Presbyterian Historical Society exists for this purpose—“to collect and preserve the materials and to promote the knowledge of the history of the Presbyterian Church in the United States of America.” The General Assembly has repeatedly recommended that synods and presbyteries, through their historical societies, or through committees especially appointed, coöperate in this laudable purpose.

THE PRESBYTERY OF SAN FRANCISCO has given a good and instructive example of the firm and kind exercise of presbyterial authority. Dr. Minton has given an equally becoming example of loyal subjection to such authority. Instead of assuming that his request indicated a desire to get away from the work which, in an orderly manner, the presbytery had solemnly committed to him in his installation, and that therefore he could no longer be useful or happy in that work, they recognized his conscientious

readiness to leave a place and a work which he loved, if the Lord had more need of him in another place and work. They also rightly judged that he had only the responsibility of *such consent* to removal, and that the responsibility of deciding whether such removal was duly indicated as divinely called for, properly rested upon the presbytery. They have honored him and themselves in thus honoring the provisions of our Church's Constitution regulating the pastoral relation. We cannot doubt that God will honor with his blessing this continuance of that pastoral relation; neither can we doubt that for Centre College the Lord will provide.

REV. GILBERT REID's unique mission in China has doubtless greatly interested all thoughtful and observant friends of that people. We were not sure at first of its entire consistency with the great truth that in Christ there is no real difference between “higher classes” and other classes. The movement, as it has proceeded, seems to have freed itself from this danger. No one is more capable of judging it, or more favorably situated for observing it, than Dr. Martin, who has taken charge of the work in Mr. Reid's necessary absence on account of his father's death. The following from Dr. Martin's pen, in a recent issue of *The Evangelist*, will interest our readers:

“Mr. Reid's appeal to me to hold the fort during an absence imposed by filial duty (in consequence of the death of his father) was too strong to be resisted. He had announced his affliction to his Chinese friends in Chinese style, and I found his house tapestried with the insignia of mourning, broad scrolls and funeral banners inscribed with sentiments of veneration for the dead and sympathy for the living. The senders were no fewer than 126, all mandarins, some princes, many of the most eminent literati, and the heads of absolutely all the departments of State. His assiduous efforts to secure their attention during the last two years have borne fruit; the last rude shock of war seems to have prostrated the barriers of conservatism; and the announcement of his great sorrow, after the manner enjoined upon filial sons, touched the hearts of these followers of Confucius. The entire display betokens an astonishing change in the state of the public mind in this hitherto inaccessible-

ble circle. After the departure of Mr. Reid I found it easy, even without the adjuncts of Oriental cue and flowing robe, adopted by Mr. Reid, to gain access to ministers of State and men of distinction, many of whom had in fact been known to me before my return home. Daily they were calling at my house, and consuming so much of my time in not unprofitable conversation, that I seized the earliest opportunity to take refuge in a temple on the top of a range of hills overlooking the city, that I might be free to carry on my literary work. Yet even here I have not been able to escape from the higher classes, having got a fall from a donkey as I was climbing the hill three weeks ago. A little Mancha princess who, with her parents, was staying at another temple hard by, hearing of my accident, sent me a message of sympathy. The abbot of the temple where the prince was staying came up in full canonicals to inquire for my health, and the next morning he sent me the following note:

“Yesterday having gone in person to inquire for your welfare, on my return to my monastery I felt so much moved with anxiety that I could not rest, thinking of your advanced age, and that you were so far from home. You and I have moreover been intimate friends for a long time. I accordingly made bold to beg from His

Highness, Prince Ting, a couple of plasters for your bruised arm. They are made of powdered tiger's bones, and if you apply them to the bruises, you will certainly be well in a few days. Wishing health to you, my elder brother, I remain your younger brother, Chien Lai, *who has forsaken the world.*”

“The prince himself came to see me and gave me the additional information that the powdered bones were mixed up with bear's grease. Next came the little princess with her brother. The prince, however, intimated in a left-handed way, that however familiar our intercourse might be on the hillside, etiquette would not permit him to associate with me in the city. To-day, however, he came again, and on going away assured me that he would venture to call on me in the city. *This is progress.* The secret of it is that in the meantime he has read one of my books, from which he has gathered a good deal of useful knowledge, both religious and secular. Though to the poor the gospel must be preached, it would be a great mistake in the present state of things in China for missionaries to confine their efforts to the poor. Mr. Reid has been led to direct his especially to a class who have been not neglected but inaccessible hitherto.”

PURE WATER AND MINERAL WATERS.

I was told of a medicinal spring only two miles from where I was living. My informant had tried it and found it wonderfully efficacious as a remedy for some ills that his “flesh was heir to.” I was sure to enjoy a ride on my little bay horse to visit the spring, and so, the next time I was on his back, I turned his docile head in that direction.

He soon bore me to the farm in which the spring was said to be located, and, finding easy access at the roadside gate, I followed the path that led from it through pleasant fields, past the farm buildings, with picturesque windings over the varying surface, until my gallant “Oscar” brought me into a secluded glen, at the bottom of which the water gushed and gurgled and found place in convenient and comely receptacles which skilled hands had prepared for it with appro-

priate carpentry and masonry. It was truly a charming spot. Forest trees standing naturally where they grew, green grassy slopes, rocky ledges from which rains of many years had washed the soil, winding paths leading down from the fields, long trodden by men, and longer by deer and other wild creatures, were some of the elements of the scene which a painter would love to sketch. And then there was a stillness, an unlonesome loneliness, an autumnal calm, almost Sabbatic, which made it a delightful place in which to meditate,

“In secret silence of the mind
My Heaven, and there my God, to find.”

The water was clear as crystal; its transparency made the pebbles over which it flowed no less visible, but more beautiful than if only the air were over them. When

I touched it with my fingers it was delightfully cool, and when I filled a cup and put it to my lips no flavor and no odor told of "medicinal" ingredients, but its cool refreshment was wonderfully like that from "the old oaken bucket that hung in the well, when poised on the curb it inclined to my lips" amid "the scenes of my childhood."

Surprised to find myself alone at a spring of which I had heard such eulogy, after enjoying it as long as seemed consistent with duties awaiting me, I rode to the farmhouse, and made inquiry concerning the spring, and the conditions for making use of it. I was told that all comers were welcome to drink of the water without money or price. The proprietor exacted no revenue except such as came incidentally from parties using the pleasant grounds about it for quiet and orderly picnics. A printed sheet was handed me which set forth a chemical analysis of the water, giving the percentages of all its ingredients. This was followed by several certificates of reputable physicians, commending the water for its wholesome effects.

I forthwith wrote to a physician whom I knew and believed in, enclosing the printed sheet aforesaid, and asked his professional opinion.

He replied that he could not judge confidently from the chemical analysis of the water what the effect would be, but encouraged me to make trial of it, adding a statement which not a little surprised me, as follows:

"In the use of waters from celebrated springs, I am inclined to believe that people are much more benefited by their aqueous qualities than by their mineral qualities. The truth is, that in their ordinary home life people do not drink water enough. When, not feeling quite well, they go to some spring whose waters are advertised as "medicinal," and the taste and smell of which make the act of drinking somewhat heroic, they drink very freely of it, and it does them good. Possibly they would have been just as much benefited by drinking as much pure water from their home wells or cisterns, if with cleanly carefulness or effective filtering they are able to secure it."

Continuing my daily visits to the spring, I often met some of my neighbors, who enjoyed it and its surroundings as I did,

and some of whom had jugs which they filled with the water and carried home. One morning I met a white-haired venerable physician, with his wife who sat in their carriage while he filled the jug which they had brought from their home. I eagerly questioned him to find whether his opinion would agree with that of the younger practitioner.

"Why!" he replied, "this is *the best water* to be found anywhere in this region. Its excellence is in *what is not in it* rather than in what the chemical analysis of it discovers in small percentages. Its freedom from *hurtful* ingredients, its purity *simply as water*, gives it its chief value."

THE KESWICK TEACHING.

The above pleasant experience—"a palpable by nature breathed"—has lately been brought to my recollection by an article in the *Congregationalist*, entitled "Keswick Teaching," by Rev. G. Campbell Morgan.

Mr. Morgan is a young Englishman, who has lately become widely known in this country as one of the speakers at the Northfield Conference who delighted and edified the large number of earnest disciples of Christ who last summer, as usual, gathered at that favored and wholesome resort. He says:

I have been asked to write an article for *The Congregationalist* stating "precisely what the Keswick teaching is."

I must, first of all, state that I have never attended the great convention which is held year by year in that most delightful of English districts, neither have I come in contact very closely with any of the teachers connected therewith, so I am in no sense a "Keswick man." Rev. George H. C. Macgregor, M.A., the pastor of Adolph Saphir's old church in London, with whom I have been working side by side through the Northfield meetings, was, prior to this time, almost a stranger to me. I had heard him deliver one address in the old country; he had never heard me. The only time we had met was at my house by special arrangement after we found that Mr. Moody had invited us both to this conference. We then spent about an hour together, and met again—at Northfield.

I have occupied this amount of space in this way in order that I may protest against the phrase "Keswick teaching." It may be a convenient label, but I am convinced it is ill ad-

vised. There are thousands of persons who are deeply moved in the matter of true spiritual living, and are claiming and entering into the fullness of blessing which is their birthright in Christ, who are not connected with Keswick and have never made a pilgrimage thither; and this labeling of truth with a local name has in it an element of danger, in that it may degenerate into the worship of "Nehushtan," and it also alienates the sympathy of many who are deeply anxious concerning these great matters.

Having said so much, let me proceed to say how profoundly grateful to God I am for the definite teaching which is given at Keswick year by year. . . .

What then is this teaching? It is not a new theory, but a simple revival of the preaching of New Testament Christianity. The ideal of Christian living is exalted by a return to the apostolic conception of the "calling of God" for his people as revealed in Christ, and then the truth is insisted on—that in spite of all apparent difficulties that ideal may be realized in the life of the believer through the ministry of the Holy Spirit. In the Northfield Conference the morning sessions were given up to Mr. Macgregor and myself.

We began with addresses which dealt with the subject of sin as still so fearfully evident in the lives of hundred and thousands of professing Christians. Pride, bitterness, clamor, evil-speaking, greed, passion and a host of other evil things are confessedly present, and, alas! are often excused as being infirmities, and necessary. In many cases other forms of actual immorality have been hidden away in the life, tolerated and excused to one's self. Against all these we brought the clear teaching of the New Testament that such life is contrary to the will of God, and works untold harm in the individual and the church. When Christian people calmly view these things in the light of the word of God, there must of necessity follow a very deep sense of the unworthiness of such life, and then comes the sense of weakness and inability to live the overcoming life. To that sense of sin and weakness it is possible to declare the possibilities of the Christ life in all their blessedness. Until the conscience of the believer is fully aroused to the absolute unworthiness and wrong of the life that tolerates the principle that crucified Jesus Christ, there can be no statement of the way of blessing. That being granted, we declare the one act of the soul seeking blessing to be that of utter and absolute abandonment to the will of God in the

renunciation of all known evil, the surrender of the entire being to him, and simple faith that he will perform what he is able and has promised.

So far we have indicated the action of man. Now we go on to consider all the blessedness of the work of God in the soul surrendered. The full coming of the Holy Spirit is first in the character of fire, cleansing and purifying the life. At this point let it be clearly stated, we do not teach sinless perfection. That a person here is so transformed into the image of Christ as to be unable to sin, or as to be freed from the possibility of sinning, we do not believe to be warranted by Scripture. We do believe, however, that the Spirit purifies and then takes full possession of the whole being, flowing into every avenue of the life, illuminating and energizing and that the soul so purified and possessed need no more actually commit willful sin.

Those who in England are dedicating their lives to teaching these truths do not claim to be expounding a new system of theology or revealing some freshly discovered secret. We are simply calling our fellow-Christians to a recognition of the infinite possibilities and glories of their birthright.

The careful perusal of what this earnest and devout young man has thus written confirms my previous impressions concerning Northfield and Keswick. They are excellent springs of living water providentially located in two of the "most delightful districts" of England and New England. I have never had the privilege of visiting either of them. But I heartily congratulate all who have that privilege. It seems to me important, however, that both those who go to those favored places and those who cannot go should have sober and correct views of what is to be found there, and be free from the impression that there is anything valuable there that cannot be had anywhere else. Mr. Morgan has wisely given to all readers of the *Congregationalist*, and now to the readers of *THE CHURCH AT HOME AND ABROAD*, helpful safeguarding against such damaging of a good thing. He makes it plain that the teaching which has unfortunately become known by a name—perhaps he would prefer to have us call it a nickname—against which he "protests," is wholesome and valuable just in proportion as it is *pure water*, and not *medicinal or mineral water*—*pure water* of

life—"not a new theory, but a simple revival of the preaching of New Testament Christianity."

Yet it cannot be amiss to point out some features in the Keswick and Northfield *mode of presenting* the old truth, which may have misled those who have been taking it for *new teaching*—a mistake against which Mr. Morgan so earnestly protests as tending to degrade it into a "Nehushtan." In the phrase just above quoted, there seems to be a hint of a *general departure* from the preaching of the New Testament, in the Christian Church of our time, and we must suppose that in speaking of the Church he means to include all evangelical Churches. That he and his associate and Mr. Moody do faithfully preach "New Testament Christianity" is evident, but neither of them is under any such illusion as was the prophet Elijah, when he fancied that he alone was faithfully preaching. They reject and abhor any such assumption, and would probably affirm that there is more such preaching in our time than ever before. An *increase* of such preaching is no doubt desirable, and is coming, but no small number of men can call their own mode of seeking such increase a *revival* of such preaching without misleading their auditors or readers.

There are some terms and phrases which characterize this method of teaching that have a similar tendency. To be "filled with the Spirit" is a phrase as old as the New Testament, but the word "*infill*" is not yet in the dictionaries nor in use elsewhere than in the discourses and conversation of those who seem willing, as Mr. Morgan is not, to be regarded as "Keswick men." I am glad not to find him helping to get that quite needless word into our vocabulary. Yet, in a paragraph of his article not quoted above, he speaks of "the *outworking* of the Holy Spirit," where the context shows that he only means what is much better expressed by the familiar Biblical phrase, "the fruit of the Spirit."

A minister whom I dearly love, and who feels himself to have been greatly helped by the teaching at Northfield and Keswick, lately offered in public prayer the petition that Christ might be manifested to us "*in some new way*." If questioned, I have no doubt, he would say that he only meant a

fuller manifestation in the *old* way by the Lord.

He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . .

Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.—*John 14: 21-23.*

Yet I doubt whether that phrase, "*in some new way*," would have been used by my friend if he had not become used to the Keswick phraseology. The brethren who wish to promote and diffuse the essentials of what has—unfortunately, as Mr. Morgan thinks—acquired that local name, will, I believe, best secure that desirable end, by avoiding such unnecessary use of new terms and phrases for old and precious truths.

WHAT SHALL WE DO?

Only a few Christians have been able to go to Keswick or to Northfield in the past summer, but there is *no* place where the Bible is, where we may not drink the same living water that gushes from those springs. The doctor was right. It is not water from any special well or spring that we need. We simply need to drink *more water*. "Drink waters out of thine own cistern" by diligent, daily study of the Bible at home, and "running waters out of thine own well," in constant attendance upon the services of the sanctuary and the preaching of God's word by *thine own* pastor, giving him the same eager and wide-awake attention, as you gave to Mr. Moody or to any preacher from England or Scotland whom you found at Northfield last summer. If you are of the few who can go to Northfield or Keswick, thank God for the privilege, and improve it. But you have not improved it if it makes you less able to hear with docile attention your own pastor. Go to Saratoga once in a few summers if you can, and get what invigoration you can from its waters. But take intelligent care of your water supply at home; have it as pure water as a clean well or cistern or the best filter can give you, and then follow my doctor's advice—*drink more water*.

H. A. N.

THE POET OF GALILEE.

Many of the recorded utterances of Jesus have the highest qualities of poetry. The beauty and sublimity of sentiment, the figurative and picturesque form of expression, the vivid picturing to the eye of the mind of objects and places and scenes, the fine play of imagination enabling us to see the invisible, which entitle a composition to be called poetic, are nowhere more admirably exhibited. For illustration of this consider our Lord's allusions to "the fowls of the air" and "the lilies of the field," in his Sermon on the Mount; his comparison of obedient hearers to the wise builder founding his house upon the rock and of disobedient hearers to the man who foolishly set his house upon sand; his illustration of the various effects of his teaching upon different classes of hearers by the sowing of the same kind of seed on different kinds of ground; his representation of himself as a vine of which those who believe on him are branches, and again as the door through which guilty and lost men may enter into safety, or as the way by which we may come home to the heavenly Father's house, and find a room for each one of us made ready by the care of the Son at home.

His parables abound in such picturesque imagery. We readily recall his comparisons of the kingdom of heaven to the mustard seed, to the leaven hidden in meal, to the precious pearl, the treasure hidden in a field, and the net gathering all kinds of fishes.

The tares growing among the wheat, the lost sheep sought afar by the shepherd and brought home on his shoulders, and the unhappy prodigal pining in the far-away country in which he has wasted his substance, at length returning penitent and welcome to his father's house and arms—is there in all literature anything that can more delightfully exercise the imagination of the reader?

This poetic quality belongs, in a high degree, to our Lord's conversation with the Samaritan woman, in which he calls his own divine instruction, "living water," of which whosoever drinks will no more thirst, and also to that conversation with unbelieving Jews in which he calls himself bread that came down from heaven.

Those who have carefully studied the

usual form of Hebrew poetry notice its rhythm and parallelism in the lines,

"He that cometh to me shall never hunger;
He that believeth on me shall never thirst."

That this language is altogether figurative there can be no question. Nothing so gross as a continual satisfaction of bodily appetites is to be thought of. Unquestionably our Lord intended to present himself to our believing acceptance as the divine provision for all our spiritual wants and to represent in the most forcible manner possible the abundant sufficiency of that provision. The mode of expression which he chose is the mode of genuine poetry. A true poet has poetically described a true poet as one whom

"Bright-eyed Fancy hovering o'er,
Scatters from her pictured urn
Thoughts that breathe and words that burn."

Not the undulating movement of syllables, "the harmonious flow of vocal sounds," the rhythmical arrangement of words in melodious verse, but, with or without these, *burning words*, kindled into glowing flame by the *breath of thought*, are the essentials of poetry.

Not alone in his parables did our Lord utter poetry. Consider the pathos of his lament over the doomed city whose children he would fain have gathered and sheltered as a hen gathers her chickens under her wings. And where can you find more awful tragedy than his word-picturing of the desolation to which he tearfully abandons that city, and again of that judgment scene in which all nations shall be gathered before him, when he shall have come in his glory and all the holy angels with him?

Those human companions who rightly called him Master and Lord, but whom he preferred to call not servants but friends—which of them all most resembles the Master in poetic susceptibility and poetic power? Will not all readers say it was "that disciple whom Jesus loved," who leaned on his breast at the Supper and on whose arm the Lord's mother leaned and was led away from the cross to that disciple's home?

Were not the human John and Jesus kindred spirits? Was there not a natural congeniality and mutual attraction between them? And if the impetuous temper of

that son of thunder was tamed and softened, not weakened, by his intimacy with Jesus, into superlative experience and manifestation of that love in which whosoever dwelleth dwelleth in God and God in him—did not that same intimacy of discipleship develop the poetic susceptibility and power of the pupil into strong resemblance to those of the Master? Was not he thus made capable of that marvelous inspiration which generated the Apocalypse? Did ever inspiration, natural or the supernatural, exalt a human soul into sublimer poetry than that into which John was rapt, alone on desolate Patmos on that Lord's day, when hearing that voice behind him he turned and saw the seven golden candlesticks and that amazing vision of him who was dead but liveth, and heard his voice as the sound of many waters bidding him write?

Tenaciously as we hold to the infallible truth of all to which the divine inspiration moved the holy men who wrote the Scriptures—firmly as we therefore believe whatever we understand John to have written to the seven churches and to all the ages, and

expect the fulfillment of "the things that shall be" which the Lord bade him write—do we not reverently wait for the fulfillment to show us clearly what those wonderful things are to be? While we thus reverently wait is it not the poetic element of the Apocalypse that most benefits us? A gifted poet of our own time and land has written:

"I ponder oft the wondrous things,
On Patmos' isle in vision shown—
The trumpet voice, the seven stars,
The lamps of fire before the throne;
The book which Judah's Lion loosed,
With awful secrets, seal by seal,
The golden vials full of wrath,
The seven thunders' fearful peal;

"With here and there a triumph note—
The song of Moses and the Lamb,
The multitude before the throne,
With blood-washed robe and crown and palm;
And, ending all, the City fair,
Spread out like sunlight far and wide,
With 'Whosoever will may come,'
For last sweet words sent down the tide."

Ah! yes, the Apocalypse is divine poetry. The poet of Patmos drew his inspiration from the Poet of Galilee.

H. A. N.

"WHAT IS WORTH WHILE?"

[At the Alumni banquet of Wooster University, one of its alumnae, Mrs. Mellicent Woodworth Newell, gave answer to the above question. We find her answer printed in the *Post-Graduate and Wooster Quarterly*, July, 1897, and are sure that our readers will thank her for the following extract from it.]

The first thing really worth our while is faith: having faith and keeping faith; having faith in God and keeping faith with man. A life without faith in God is bitter and selfish and is a failure. A man with no faith in God is bitter of heart, for he sees no explanation of existing woes, he looks for no future adjustment of this life's inequalities. He is moreover most truly selfish, for he finds no higher motive to right-doing than the glow of his own self-gratulation.

One often hears much talk about faith in human nature, but one needs only to read history to see his mistake. Human nature is very much like a horse, "a vain thing for safety." But there is such a thing as keeping faith with man. A higher element than human nature enters into that.

There is so much broken faith nowadays. It makes one's heart ache to see the wrecks of home and business and friendship through broken faith. One of the sweetest words in our language is *faithful*. *Faithful!* Are you that? It is worth while. There are only a few things worth while and faith is one of them. I am not speaking mere words of sentiment. There are many hard things in living. There must be. Coleridge says most men are like musical glasses: to produce their finest tones you must keep them wet. And there will come times when faith will have to look through tears. Your faith will be tested. If it is genuine, it will stand. Only bogus faith falls under storms. And the world will judge; nay, I think God himself will judge of your faith in him by the faith you keep with your fellow-men. *Faith* is worth while.

There is another thing worth while. It includes patience and purpose, and we call it *hope*. Patience is a quality of hope, because we wait for the thing hoped for; and purpose is a part of hope, because we bend our best effort toward the thing hoped for. Patience is the negative side of hope,

as white is a negative color; and purpose is its positive side, as red is a positive color. So we have the red and the white, which together make the rose hue of hope, without which life were gray indeed.

There are people who seem buoyed with hope, but they have no patience, and they are failures. They want harvest in spring-time. Then there are people who have no steady throb of purpose in the pulse-beat of their hope. They are sawdust dolls. They look like people, but they have no backbone. There is no spur which can sting and rouse such people into action. You can stick a sawdust doll full of pins and it will not hurt anything. Have you a purpose? Is there a *quick* to your life? Could I set your whole nature throbbing by touching upon some definite purpose which is yours? You have heard of the man who thought he had thirteen little pigs, but one kept running around so that he couldn't count it. That is about as definite as many lives are. If they have a purpose it keeps running around so one can't be sure of it.

There is one other good thing that is worth while. It is love. I do not mean the love that sometimes grows up on the college campus on moonlit nights, manifests itself in flowers and in carriages on wet nights, and weeps over our departing seniors. I mean the strong, true undercurrent of affection by which each of us becomes his brother's keeper. Somehow, in this "first come,

first served" sort of an age, one sees very little of that love which "seeketh not her own." And there is so much criticism, so much of the spirit of that old Quaker who said to his wife, "Yes, Rachel, they's all queer, except thee and me; and sometimes I think thee is a little queer." This old world is hungrier for love than its work-a-day tongue will tell. It will not ask you for it; but if you will give it, you will find it again tenfold. There are a hundred and one lives all around every one of us that are starving for just the loving word it may be our high privilege to speak. Men and women are everywhere the same. Human hearts need human kindness. Behind the counters of busy stores, under the blue coat of the street-car conductor or the ragged vest of a banana vender, *hearts* are the same. Teachers (as you may learn, even teachers who run the barbed wire of their veto around the fascinating fields of Class Day) have hearts. Many of us who have been teachers can remember more than one day made easier by the loving-kindness of some pupil. *Love*—it is sweeter than faith, sweeter than hope—it is the greatest of these.

Dear friends, these things are worth while. "But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away." "But now abideth faith, hope, love."

THE GREAT BLOW TO CHRISTIAN EDUCATION.

PRESIDENT HERRICK JOHNSON, D.D., LL.D.

It is now quite generally known that the Presbyterian Board of College Aid has met with a great disaster. We have been smitten by one of our own household. The treasurer of the Board has betrayed his trust. He has embezzled our funds, to the extent, as near as can now be ascertained, of \$61,000. To replace this we hold the American Surety Company's bond for \$25,000, and we have recovered mortgages whose face value is some \$6000 beyond that for which they were hypothecated. Our actual loss therefore is about \$30,000.

The treasurer was an honored elder in one of our churches, put in trust of many

other funds besides our own, and he commanded the entire confidence of the best business men in the community. He was a long-time and cherished friend of the officers and of many of the members of the Board of College Aid. We put about him the usual safeguards, which were believed ample to protect the trust. His bond covered more than any cash balance he would be likely to have in the treasury. An Auditing Committee once a year, at each presentation of his annual report, examined his accounts and vouchers; and to that committee he furnished a duly certified check, covering his balances.

We went up to the last Assembly, as we had gone to every previous Assembly during the Board's existence, with what we had every reason to believe were squared accounts, a clean balance sheet and funds enough on hand to meet all outstanding obligations. We were grossly deceived. A forged certified check was a part of the deception.

Perhaps we had unduly prided ourselves on the Board's business methods. When the revelation came it was like a bolt from a clear sky. We are grieved, shocked, humbled and cast down by the defalcation; but not despairing nor destroyed. The cause is too great and sacred to be greatly hindered by even this staggering blow. Our beautiful house has been burned. We must arise and build. The infant Benjamin of our benevolent Boards has been sold for a price. We must at once redeem him, and equip him better than ever for his work of God. The Church cannot halt in this educational work. Her infant colleges and academies, born of tears and prayers and heroic sacrifices, must not be left to starve and die. The interests at stake are too vast to make such an alternative thinkable or possible.

Here is the situation. We have lost some securities, the interest of which helped us to meet current expenses and to make larger annual appropriations. Greatly increased offerings from the churches can alone enable us to fill this gap in our income for the current year. We shall doubtless need every dollar of these increased offerings to keep our colleges and academies running this year without loss.

We have also lost some of our Property Fund, held in hand because conditions were

not met upon which alone it could be safely put to use.

We have also lost a large balance of cash in hand, held for the second half of last year's appropriations, due in June and July. The total loss, as previously indicated, is about \$61,000, of which \$31,000 seems likely to be replaced by the forfeited bond of the Surety Company and other securities.

To make up this deficit of \$30,000, we must look largely to *individuals*. The members of the Board themselves desire to feel, and to discharge, their personal responsibility, and they will surely respond to this special call, and show their appreciation of the imperiled cause they have in charge, by a special and generous contribution. A few individuals in the Church have stood by us through all the years of the Board's existence, steadfast, appreciative, discriminating, and nobly bountiful in their gifts. These old friends, staunch and true, will not desert us now. If other friends should appear in the shadow of this calamity that is upon us, and royally give of their abundance to more than replenish the loss, and themselves thus become old friends riveted to us in our time of sorrow and sore need, it would only be another illustration of God's way of twisting disaster into a means of grace. Already some men and women, out of their scant stock, and with a spirit of love and sacrifice that God counts of great price, have sent us gifts in proof of their sympathy and thoughtful liberality.

We lay this smitten cause on the heart of the Church. The need is instant and urgent. The appeal is as intense as sacred, far-reaching and imperiled interests can make it.

The foregoing statement and appeal reached us after the pages given to COLLEGE AID were printed. We place it here among the last pages to be sent to press, trusting that it will none the less attract the attention of all our readers. All the more effectively will it have such attention as our readers will remember how eloquently lately, as often before, its writer sent forth as earnest and eloquent a plea for other Boards as now for this which he so tenderly and truly names "the infant Benjamin of our Benevolent Boards." He speaks with the proper fondness of a father and the earnestness of a wise and brave leader. His bugle calls are not wont to be unheeded. His wise leadership and the loyal and faithful coöperation of his associates have won that Board, in a large measure, the confidence of the people and shown them how essential an agency it is for the whole educational and the whole benevolent work of our Church. Poor Charnley! *Pray for him.* Gal. 6:1.

MINISTERIAL RELIEF.

THE WAY HOME.

ANNA E. AGNEW.

In the east of London, late in the afternoon of a bitter cold winter's day, a little match-boy, with clothes all tattered and torn, stood selling matches, vainly trying to induce the passers-by to buy the last few boxes that he had, for then he could go home, without fear of punishment for being idle and lazy. But the people were hurrying to their homes and most of them paid very little attention to him. His bright face finally attracted a lady's attention and, stopping to talk to him, she asked him where he lived. He told her where it was, and finally, touched by his sad story, she said, "Give me the rest of those matches and then you can go home." The little fellow's face was radiant, and in a moment more he started off, but, to the lady's surprise, in just the opposite direction from where he told her he lived. "See here, boy," she demanded, "I thought you told me you lived in that other direction. What does this mean?" Stopping short and looking up into her face, the little fellow eagerly replied, "So I do, lady, so I do. I've sold out, so I'm safe and *I'm going home*. But, lady, I've got a little sister just around the corner, selling matches and she doesn't even know *the way home*. So, don't you see, I'm going around there now to help her sell out, so we can go home together, and I'll *show* her the way home."

Dear reader, by the grace of God, you and I are "safe" and "on the way home," but what about our brothers and sisters, just around the corner, who do not "*even know the way home*?" Are you speaking the loving words that will tell them of the "Elder Brother," who so gladly will not only show them the way, but who will walk beside them and "keep them by the power of God unto salvation"? (1 Pet. 1: 5).

It may be that you cannot leave your homes with their cares and responsibilities to go and tell these lost ones the way to our Father's house, but in our beloved Church

to-day, God has raised up men and women who are lovingly carrying the message of salvation to those who know it not. Let me tell you the story of one of these Christian workers. At the close of a bright, beautiful day, a little family were gathered in their home, busily talking of the changes that were coming in their circle of friends. The youngest son was just ready for college, and as you walked through that beautiful home, on every side you saw evidences of the luxury and refinement that had surrounded the children even from their baby days. The years come and go, until finally the son has finished his studies and has entered the ministry. At this point in his life he won the love of a fair, sweet girl, whom he had known from childhood, and in her home great preparations are made for her future life, as the wife of a pastor of a large city church. The call to just such a church came to the young man, and yet just at that time it seemed as though the Lord was asking that his life be given to work where the people were able to pay him only a very small salary. Does he hesitate? Bravely he wrote to the large church declining their call, and a little later, with his consecrated young wife, took up his abode in his God-appointed field, giving up all thought of worldly wealth and earthly honor. The people who wandered into the services conducted by the young preacher were often attracted there by the beautiful music that the girl-wife was able to produce, and after a few months the church was crowded with earnest, thoughtful people. Time would fail us if we should try to tell of the many, many lost ones who were here by the power of the Holy Spirit won back to God. As the days came and went, how the little home was brightened by the entrance of a little baby girl, and as she grew to womanhood what hopes centred in her life! Early she entered the work with her father and mother, and night after night, in many a mission service, her music attracted interest and attention and touched many hearts. Many times run-away boys and girls, very frequently hearing

the bright music, wandered into the meetings and there heard the story of redeeming love and were saved by the grace of God. Years rolled by and the whole neighborhood began to change under this Christian influence, and so the work went on. To be sure, the minister and his family, with a bare living salary, sometimes lacked even the necessities of life, but all the while they labored and toiled on faithfully, always remembering with deep joy and gladness that, by God's grace, they were not "going home alone," but that others were going with them, to whom they had been allowed to tell how to find the "way home," and of the Saviour who died because he loved them so. One night, a man, sixty years of age, entered a lowly mission meeting, ragged and unsightly in appearance, and even slightly under the influence of liquor. He seemed to grow deeply interested in the meeting, and finally an old familiar hymn was sung. The music evidently brought back thoughts of his early home and his Christian mother and of his wife and children from whom he had long been separated because of drink. As the meeting went on, the minister's daughter finally left the organ and the platform, and passing down the aisle stopped and shook hands with the poor fellow. Her ready sympathy and kind words brought out his sad story. Raised in a luxurious home, as a young man he became addicted to drink, and in later years grew to be a famous gambler. Here he was, an outcast—no home, no friends—separated from wife and children.

The minister's daughter repeated several promises from God's word, but without any apparent effect, until finally he looked up at her almost desperately and said, "I have broken every law of God and man, and do you mean to tell me there is hope for such as I am?" She hesitated only a minute, in silent and, oh, such eager, heartfelt prayer, and then she gently replied, "'Though your sins be as scarlet, they shall be as white as snow' (Isa. 1:18). They cannot be deeper dyed than that. And God's own word says that." His whole face softened, and a glad light came into his eyes as he said, "Yes, and God's word is true." "Yes, indeed," was the eager reply, "and it also says, 'He is able to present you faultless'" (Jude 1:24).

Thoroughly awakened and deeply convicted of his sin, the poor fellow knelt in humble prayer, then and there yielding himself entirely to his God. Days went on, work was procured for the man, and he succeeded in getting a good position, and finally he was united to his wife and children, and on Christmas day, they ate dinner together for the first time in ten years. In God's hands he became the means of the conversion of many whose lives had gone into the depths of sin, and in telling his own story he said that first the music and then the cordial handshake of that Christian woman had completely broken him down, as it brought back thoughts of his early home and his wife and children. A few months later his health was in a critical condition, and it was found that a surgical operation was necessary. On the night before he went to the hospital, he spoke at the mission, and once more he told his story. At its close those who listened will never forget how his voice broke with deep feeling and pathos, as he said, "*God bless the women who are willing to leave their homes and come down here to a mission in Christ-like sympathy to try and win souls back to God.*"

As he left the building, in saying "good-by," he finally turned to the minister's daughter, and once more quoted his favorite words: "*Peace I leave with you,*" and then he said, "I may never see you here again, but I want you to know that under God, *thanks to your kind thought and prayer for me, I carry his peace with me to-morrow, and come what may, it is mine and mine forever.*" Then with tears in his eyes and his voice breaking so with feeling that he could scarcely speak, he added, "Good-by, the Lord be with thee. I may never see you here again, but oh, I'm going to ask the Lord Jesus to let me be among the first, on the other side, to welcome you home. *Peace be unto thee.*" Like a benediction from heaven itself came these wonderful words, for in less than one day more, Charles had reached the end of "*the way home,*" and had entered into "*his presence, where there is fullness of joy*" (Psa. 16:11). Early that next morning he went to the hospital, and at noon the operation was successfully performed, but two hours later heart failure set in, and he passed quietly away. They told him it was his home-going, and with his favorite words

upon his lips: "Peace be unto thee," he fell asleep in Jesus. That night his wife came to the side door of the mission, to say "good-by" to her sympathizing friends there, and when she put out both hands to the minister's daughter, words almost failed her, but finally she brokenly said, "Oh, what a glad home-going awaits you and what a welcome from those whom you have helped to take there! *God bless you*, and oh! if *no one else* is reached by this mission, was it not *worth while* to have it, for it saved *my dear husband*! *God bless you all*."

After many years of such work the minister grows to be an old man, and does not live long after giving up his work, for God soon takes him home. Does not your heart now go out to the lonely wife and daughter as, after all these years of faithful service, they are left alone in the world, absolutely penniless, frail, and delicate, broken down in health? What *will* become of them? Do they deserve no sympathy after all their self-denying life? Ah! yes, their friends write to the Board of Ministerial Relief and secure for them a blessed annuity, and, dear reader, do you not see that you can have a share in caring for these, his beloved ones? For these consecrated women, for those who have worked in the foreign field, and in our own home land, we appeal to you that you respond to their claim upon you and contribute liberally for their support. It will brighten *your "way home,"* and what joy it will give you when you have finally reached that bright home beyond the swellings of Jordan to meet these dear old people of God whom you have thus cheered and encouraged on *their way home*.

Mrs. Herrick Johnson has very beautifully expressed this thought in the following poem:

"FAULTLESS."

Jude, ver. 24.

"Faultless in his glory's presence!"
All the soul within me stirred,
All my heart reached up to heaven
At the wonder of that word.

"Able to present *me* faultless?"
Lord, forgive my doubt," I cried.
"Thou didst once, to loving doubt, show
Hands and feet and riven side.

"Oh, for me, build up some ladder,
Bright with golden round on round,
That my hope this word may compass,
Reaching Faith's high vantage ground!"

Praying thus, behold my ladder,
Reaching unto perfect day,
Grew from out a simple story
Dropped by some one in the way.

Once a queen—so ran the story—
Seeking far for something new,
Found it in a mill, where, strangely,
Naught but rags repaid her view.

Rags from out the very gutters,
Rags of every shape and hue,
While the squalid children, picking,
Seemed but rags from hair to shoe.

"What, then," rang her eager question,
"Can you do with things so vile?"
"Mould them into perfect whiteness,"
Said the master, with a smile.

"Whiteness?" quoth the queen, half doubting;
"But these reddest, crimson dyes—
Surely naught can ever whiten
These to fitness in your eyes?"

"Yes," he said, "though these are colors
Hardest to remove of all,
Still I have the power to make them
Like the snowflake in its fall."

Through my heart the words so simple
Throbbled with echo in and out;
"Crimson"—"scarlet"—"white as snowflake"—
Can this man? and can *God not*?

Now upon a day thereafter
(Thus the tale went on at will),
To the queen there came a present
From the master at the mill.

Fold on fold of fairest texture,
Lay the paper, purest white;
On each sheet there gleamed the letters
Of her name in golden light.

"Precious lesson," wrote the master,
"Hath my mill thus given me;
Showing how our Christ can gather
Vilest hearts from land or sea;

"In some heavenly alembic,
Snowy white from crimson bring,
Stamp his name on each, and bear them
To the palace of the King."

* * * * *

Oh, what wondrous vision wrapped me!
Heaven's gates seemed open wide,
Even I stood clear and faultless,
Close beneath the pierced side.

Faultless in his glory's presence!
Faultless in that dazzling light!
Christ's own love, majestic, tender,
Made my crimson snowy white!

FOREIGN MISSIONS.

NOTES.

Current Topics at the Board Rooms.

The hopes excited by the receipts of the treasury for the month of July that the Board had reached its lowest mark have been sadly disappointed by the receipts for August. Only a total of \$20,811.41 in August as against \$33,548.08 for the corresponding month of August, 1896. The bare statement of the fact is sufficient. It carries its own grave suggestions. Mr. Speer last reported himself from Japan on his way to Korea, both he and Mrs. Speer in excellent health, and he as indefatigable in travel—holding meetings and private conferences—as at any previous time in this year of his absence. Later word from Oroomia indicates that possibly the Russian movement may altogether collapse, though the fear is great that in such case the Moslems will be more bitter towards the Christians than ever. Very cheering are the notes which come from the mission field in response to the suggestion to aid the Board in its financial needs. Many of them have already given largely to aid imperiled interests on the field, but most cheerfully send their contributions to aid the Board, and with them, many affectionate expressions indicating that the missionaries feel that the officers of the Board need words of cheerful sympathy more than they themselves.

Mr. Moody and Missionary Boards.

A recent movement at Northfield to raise special funds for the sending out of volunteers whom the various Boards of Foreign Missions have been unable to send, was the occasion for calling out from Mr. Moody a statement unfavorable to special efforts outside of the regular missionary societies. His expressions of entire confidence in the denominational Boards, to whose conduct the enterprise of missions has been entrusted were both hearty and unqualified. "I think it a great mistake," he said, "to send any money outside of the regular channels." The commanding position Mr. Moody occupies before the world for sound and cautious judgment, entitles such sentiments from him to the consideration and practical endorsement of all friends of missions. It is ill

advised for our churches to divert their benevolent contributions from the worthy and suffering enterprises of our own Board to outside objects, however deserving they may seem to be. It is a time when we must repress mere passing impulses to aid new and immatured schemes, and we should devote our utmost of resources and effort to rescue from peril the imperilled departments of missionary work of long-established position.

Moslem Persecution of Jews.

The Jews are still subject to serious distress under Persian rule. As a result of the recent persecution in Teheran, they are obliged to wear a long coat of peculiar cut, and a badge to distinguish them, and to cut their hair in a particular way. As a consequence, many Jewish young men, who have hitherto mingled largely with Moslems, and deported themselves as such in many ways, have become Moslems out and out. The Jewish-Christian converts have not been obliged to wear the badge and distinguishing dress, and several young men who have been inclined to accept Jesus as Christ have now decided to do so. Four are asking for baptism, three of whom, at least, have the consent of their parents. They are pupils and graduates of our boys' school. Eleven Jewish and Moslem converts have petitioned the missionaries to be formed into a church by themselves.

The Mitchell Memorial Fund.

The friends of the late beloved Secretary, Arthur Mitchell, will like to know that the fund raised in memory of his devotion to the cause of Foreign Missions has only recently been finally disposed of. The total amount raised from all sources was \$13,188.54. Of this the Board set apart \$3100 for the opening of the new station at Praa, \$3750 for opening Chieng Hai, \$4468.36 for outfit and travel of the new missionaries, Messrs. Shields and Thomas, with their wives and Miss Hatch, now located at Praa. The equipping these new stations with the necessary buildings and medical and sanitary conditions has taken much time and labor. Those at Praa and Nan are nearly accomplished. The Chieng Hai enterprise is still new.



J. C. Hepburn, M.D., LL.D.

Our First Medical Missionary.

In reviewing the medical work done in our Presbyterian missions, it is eminently fitting we should recall, to honor, the name of the first missionary who received appointment as a physician under our Board, James Curtis Hepburn, M.D., LL.D. This honored and beloved servant of Christ is still with us to witness with rejoicing the wonderful extension of the medical arm of the missionary service since his first efforts.

Dr. Hepburn left this country with his esteemed wife, for Siam, as medical missionary, in 1841, and located for a time at Singapore. After China became partially open to Christian missionary effort, they were transferred to that country, and stationed at Amoy, where he opened a hospital in company with Dr. W. H. Cumming. In consequence of his wife's health failing, Dr. and Mrs. Hepburn returned to this country in 1846. But their love for the missionary cause prompted them to respond to the call for missionaries to Japan a few years later, and they received appointment to that field. He was the first medical missionary to settle in northern Japan. Dr. Hepburn's peculiar gifts for linguistic and literary work ultimately drew him out of the medical service. The best

energies of his life were spent in Bible translation into Japanese, the compilation of a grammar of the Japanese language, and the first Japanese and English dictionary.

In 1892, at the age of seventy-seven, Dr. Hepburn finally withdrew from active missionary service, the recipient of many expressions of honor and affection for his work's sake and for his high personal character, from the great body of Japanese missionaries and native Christians.

The Unrest in India.

Dr. J. C. R. Ewing, now in this country on furlough, makes the following valuable comments on the political ferment in India: "No nation ever assumed a task more stupendous than that in which Great Britain is engaged in India. The student of modern India with its complex conditions does not wonder at the occurrence of grave crises, which call for the most judicious effort on the part of the ruling power. In recent years sentiments of antagonism between the Hindus and Mohammedans have been increasingly manifest. A few weeks ago in Calcutta, an English judge of the District Court rendered a decision adverse to certain Mohammedans who claimed a piece of ground on which a mosque had been erected. Appeal was taken to the High Court, where the finding of the lower court was sustained, and orders given for the removal of the building and the making over of the land to the Hindu claimants. Great crowds of Mohammedans assembled, resisted the police, and for a time held the ground. They, knowing that the soldiery were under strict orders not to fire upon them without orders from the government at Simla, were able to defy the authorities for several days, and in the meantime the city seemed to be in their hands. Finally, when severe measures were authorized and applied they fled like a flock of frightened sheep, and the trouble was over. The demonstration cannot be regarded as a manifestation of disloyalty to Britain. It was in part due to a stirring-up by interested parties of the long-standing animosity ever existing between the two great sections of the people. The leading and the best spirits upon both sides deplore the affair as deeply as did our leading and best American citizens the great riots of recent times in Pittsburgh and in Chicago."

British Rule in India Secure.

Dr. Ewing has this to say of the strong hold Great Britain retains on the people of India:

"Local disturbances in India have led some people to anticipate a revival of the terrible days of the mutiny of 1857. Several reasons may be suggested why such fears need not be entertained.

1. The people are an intelligent people. They are not unacquainted with history. They recognize the incalculable benefits which have accrued to them through the existence of the present rule. They do not want to be left to themselves; for they can easily foresee the inevitable deadly conflict between the rival faiths which would immediately ensue. They do not ask for Russia's rule, for they are students of modern history.

2. The vast majority of the educated classes are either in the employ of the government and drawing comfortable salaries, or are in receipt of liberal pensions to which years of service have entitled them. The voice and influence of all these is for law and order under the present government.

3. Many of the leading people are in the habit of investing their savings in government loans, as the safest of all investments. Millions of money owned by Indians would be swept away by a revolution. The people know this, and they love their money. Self-interest alone, in the absence of any other force, is for the present at least a guarantee that no serious attempt to overturn the British rule in India need be anticipated. Remembering the conditions under which India came into the hands of England, recalling the awful days of the Sepoy rebellion, it is astonishing to mark the degree to which the government has grown to be a government 'for the people,' and to observe how that it becomes more and more year by year a government 'by the people,' as rapidly offices of honor and responsibility are being thrown upon the natives of the country."

The Northfield Appeal.

Instead of the proposed appeal for a special missionary fund, the Northfield Conference issued a strong address to the pastors and churches of our land urging instant and sufficient relief to the Boards of Foreign Missions whose depleted treasuries are oc-

casioneing such sad repressions to the enterprise. We quote a part of the address:

It is our solemn persuasion that God is loudly calling our beloved pastors and teachers to be more faithful in leadership and instruction as to missions, and our church members to be more conscientious and earnest in coöperation, both by praying and giving, and that the best forward step we can now take in the present exigency is to reinforce in every way the existing agencies instituted by the churches for carrying on this great work.

We reiterate our confidence in the various denominational Boards to whose conduct the enterprise of missions has been intrusted. . . . But one fact confronts us which demands most prayerful and candid consideration, namely, the present great uprising of the student volunteers and their solemn appeal to the Church so to multiply prayer and gifts as not to prevent them, as candidates, from going forth to their chosen fields. This is an entirely unprecedented crisis in the work of missions, when laborers, competent and consecrated, offer beyond the utmost provision of the Church for their being sent forth. We know of few questions more important than this: How shall the Church of God be led to see and do her duty with reference to making available this large additional force which the Lord has manifestly raised up in this very crisis of missions to enable this people to meet the exigency of a world's destitution?

Shadows in Syria.

The past summer has been one of anxiety and no little sorrow in the mission circle at Beirut and Zahleh. The prolonged sickness of Mr. William Jessup for a long time hung over the mission circle like a pall. The last reports indicated his progress toward full recovery. The death of Mr. and Mrs. Jessup's infant during the father's illness, so ill that he could not be told of his loss, brought acute sorrow to all hearts. The journey to Beirut and the burial there under such peculiarly trying circumstances is pathetically described by Dr. Henry Jessup. The strain of such incidents in mission life is something that cannot well be understood, except by those who have had some similar experience. We are, however, sure that all who learn the facts will give their tenderest sympathy to those who have been the sufferers.

Affairs in Persia.

The outlook for Persia is gloomy. The Shah undoubtedly has good intentions, and wants to rule his people well. But he is handicapped on every side. The Mullahs show plainly that they do not intend to surrender the advantage they gained over the late Shah in the matter of the tobacco

monopoly, and whenever his orders are distasteful to them they treat them with open contempt. He has no army to enforce his mandates, nor subordinates to whom he can intrust any reform, and no money besides, so that he must perforce adopt the *laissez faire* policy which marked the last years of his predecessor's reign, and try and stave off the break-up as long as possible.

FRESH FACTS.

The arrival of Dr. Bennett at Batanga sent joy into all the mission stations; especially to the missionaries at Elatte, where he is to reside.

The Boys' School at Teheran closed a prosperous year on June 8. Of its 134 enrolled pupils, 70 were Moslems, 50 Armenians, 13 Jews and 1 Zoroastrian.

The church in Furrukhabad has made a large step in advance toward self-support this year, subscribing 600 Rs. toward meeting its expenses, which means very much in this year of famine when every man feels an extraordinary strain.

Dr. Lucas, just arrived from India, reports a better outlook for the famine-stricken provinces because of copious rains which had lately fallen. These are needed for the suitable preparation of the soil for the October seed sowing which will come to harvest in the early spring.

Mr. Whittemore writes of the Whang Hai Doh section of the Pyeng Yang field: "Last October there were reported from that province eight churches, or better, congregations. To-day, there are at least twenty-three; more than all those connected with the whole station last year."

The feeling among the Moslems of Hamadan is said to be one of increasing hostility to the Jews. They have had a slight taste of plunder, and are hungry for more, understanding as they do the powerlessness of England to prevent the atrocities in Turkey. The Mullahs should have due credit for their restraining influence here during the last Moharrem, for there was a very

strong pressure from the mob to loot the Jews and the Armenians as well.

The mail carriers between Efulen and Elatte were recently robbed by Bulu men. The letters were returned, but some small things were stolen. Mr. Kerr writes that on demanding restitution of these people they replied, "You missionaries won't fight. No cloth or other goods are given us by you as friends, and we don't want your friendship without goods. You missionaries are afraid to fight, and the governor is afraid too. We will keep what we have taken." As physical force is the only thing these Bulu people fear, there is little prospect of recovering the lost property.

Ninety-nine days of itinerating on horseback, covering 1350 miles through the Southern Mountains of Mexico, fifty-six places visited, and services held for preaching the gospel, is the report made by Mr. Campbell and Mr. Johnson, of their recent spring and summer work. A kindly reception from the people and an eager interest to hear the gospel is what they report. In one place, a woman with her baby came over forty miles on horseback to be present, and to make her public confession of faith. Some believers had come over two or three days' journey to be present at the celebration of the Lord's Supper.

MR. SPEER ON THE PERSIAN MISSIONS.

Those who observe the older assignment of topics for the Monthly Concert, as well as other readers, will find very timely and interesting these following statements with which Mr. Speer introduces his report on the Persia Missions, the October topic.

"We crossed the Aras river into Persia September 18, and we passed the frontier of Turkey as we left Persia on February 11. Of the five months, between a fortnight and a few days were spent in Oroomiah, a week each in Tabriz and Teheran, and two months in Hamadan. The rest of the time was spent in travel, which is very slow in Persia, our average number of miles per day being less than the number per hour of a slow Western passenger train. The unduly long stay in Hamadan was due to an attack of typhoid fever. The disarrange-

ment of our plans necessitated by it seemed at first intelligible only as a discipline of God for past shortcomings, but, however much this aspect of it needs still to be kept in mind, I can see now with some clearness the divine purpose of our detention in Hamadan. It enabled me to study at more leisure the Mohammedan missionary problem, to digest and verify much that I had learned, to enter into missionary life in its daily routine, and to test personally that generous and self-forgetful kindness of the missionaries which makes them the best loved and most trusted people in Persia.

"At the outset, I would express the greatest satisfaction with the mission enterprise in Persia, as we saw it, with its spirit, its methods, its results. Of the character of the missionaries, their ability, their remarkable knowledge of the language, the country and the people, their devotion, their practical wisdom, their unity, their brotherliness, something will be said. Enough can never be said, until he whom they serve says to them: 'Well done, good and faithful servants.' They are carrying on a great and delicate work with a tact, a zeal, a sound, broad judgment, which are beyond praise. They are sharper critics of their work than this report can be. Whatever it says, some, often many, of them are saying. Their welcome to us was like a welcome home. We knew before of the grounds for the Board's love of them and for its confidence in their two missions. That love and confidence are not misplaced. Every day spent with the Persia missionaries deepened our participation in it. A far longer report than this could be written if its object were to present the praiseworthy and commendatory features of the great work they have established, and are carrying on. But they do not desire human praise of themselves or of their service for God.

"The Persian missions, though among the oldest of our missions, were not connected with our Board until the time of the Reunion, when, with the mission in Syria, the Persia work was transferred to us by the American Board. There was at that time, however, only one Persia Mission, and its only station was Oroomiah. There were 700 communicants and 960 pupils in schools. Last year in Oroomiah the numbers of communicants and pupils were just three times what they were in 1871. Almost

all the work at Oroomiah, therefore, and all the other work in Persia are results of our own efforts, and not an inheritance. The early work was begun as a work for Nestorians and was called the 'Nestorian Mission.' The other stations, Teheran in 1872, Tabriz in 1873, Hamadan in 1880, were established with sole initial reference to Armenians, Jews and Musselmans. Mosul was occupied in 1890 as a base for work among the mountain Nestorians, numbering 75,000 and living in Turkey, the Persian Nestorians not exceeding 25,000. In 1892 the American Board's work in Mosul was transferred to us. In none of our other stations has the work taken hold or developed as it has among the Nestorians, who are a religious people of simple characteristics, uncontaminated by the worldly influences which make all efforts to reach the Armenians and the Jews so painful. In Teheran there is one organized Armenian church, one in Tabriz and one in Hamadan, where there is also a small Jewish church. In the Oroomiah field, however, in contrast with the four churches of our other stations, and a very few outstation churches, there are 111 meeting places, twenty-five organized churches, thirty-eight ordained preachers, twenty-five of whom are settled pastors, with twenty-six unordained preachers and evangelists."

OUR SIXTIETH ANNIVERSARY.

WILLIAM RANKIN, ESQ.

The sixtieth anniversary of Victoria's reign has been a jubilee of rejoicing throughout the British Empire. Ascending the throne of Great Britain as queen, she has become an empress on whose dominion the sun never sets.

The sixtieth annual report of the Board of Foreign Missions exhibits an agency of the Presbyterian Church contemporary with this royal reign whose jubilate may appropriately be the words of the inspired psalmist: "Walk about Zion . . . go round about her. Tell the towers thereof, mark ye well her bulwarks, consider her palaces, that ye may tell it to the generations following."

In October, 1837, the Board was organized by authority of the General Assembly, and received under its care twenty-five missionaries then in service, who, with as

many more, deceased or retired, had been under the care of the Synod of Pittsburg. For a longer or shorter period during four years they had been laboring in Africa and India, and among some of our Indian tribes. Two thousand devoted men and women have been their successors in the fields named and among other nations and peoples. The entire expense to the Church of the work thus inaugurated and carried forward has been twenty-two and seven-tenths millions of dollars, about the cost of the capitol building of the State of New York. The result has been the moral elevation of the communities where these laborers have gone and the gathering into the Christian Church a multitude whom no man can number. The present enrollment of thirty-three thousand converts in unevangelized lands is one of the clustering fruits from our Board's planting.

The progress of the work in its successive stages may profitably be set forth at length, but the necessity of brevity must limit details. This review is therefore compressed into the results of the six decades following 1837, including a summary of that and the preceding years when under synodical control, exhibiting:

1. The number of American missionaries at the close of each decade.
2. Benevolent receipts, including bequests, for the same period.
3. New fields occupied during the several decades.

NO. OF MIS- SIONARIES. RECEIPTS.			MISSION FIELDS ENTERED.
1837.....	25	\$50,376	Liberia, India, North American Indians.
1847.....	93	592,990	Siam, China.
1857.....	201	1,146,470	Corisco, Chinese in U. S.
1867.....	153	1,745,496	Laos, Japan, Central and South America.
1877.....	303	4,071,355	Syria, Persia, Gaboon.
1887.....	541	6,167,567	Mexico, Korea, Guatemala.
1897.....	708	8,930,493	

\$22,704,747, of which total sum nearly three millions are bequests and legacies.

In the third decade the diminished number of missionaries is caused by the civil war in the breaking up of missions to the southwest Indian tribes, and in the fourth the increase is the result mainly of the Reunion. Three years ago the Indian missions were all transferred to the Home Board, and the large numbers of laborers

last reported (708) are to peoples beyond the borders of the United States, save the few to the Chinese and Japanese on the Pacific coast.

Besides the receipts as given, large sums were formerly appropriated by government as grants in aid of Indian schools which are now withheld.

It must be further noted, that the growth of the work has led to divisions and subdivisions of the fields named, into a constantly increasing number of missions and stations within their several boundaries. This growth also implies not only the multiplying of converts and churches, but also of native pastors and teachers in accordance with apostolic instruction: "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men who shall be able to teach others also."

The most gratifying fact in this exhibit is the increasing number of men and women of our own kindred, who are consecrated to this self-denying service, knowing that the latter are specially cared for by organizations of their own sex. The blessed ministry of woman for woman.

The depressing fact is the financial weakness of the Board as shown in its latest annual reports. Yet the basis of supplies is ample and enlarging. The Church at home has nearly touched its million enrolled disciples with abundant wealth to meet all the requirements of her agencies in the field and accepted candidates for it.

We rejoice with British subjects on the prolonged reign and life of their revered queen and empress. Through all her wide dominion her banner has been the symbol of protection for Protestant Christian missions. Under it our Board has found security for its agents on many occasions of threatened violence. As a branch of the Church of our Lord and Saviour Jesus Christ, we raise our Jubilee song that among those sixty years its standard has been borne so widely and successfully in regions of moral darkness. And when these years shall have been doubled, may the poet's vision be realized:

"The dwellers in the vales and on the hills
Shout to each other, and the mountain tops
From distant mountains catch the flying joy,
Till, nation after nation taught the strain,
Earth rolls the rapturous hosanna round."

A SIAMESE BUDDHIST.

Our missionaries in the Laos field write of the Siamese commissioner at their northern station, who is a fine specimen of what is called "young Siam," a Buddhist by birth and association, but now almost persuaded to enroll himself with the people of Christ. He has enjoyed fine opportunities for education in Paris, and is much traveled. His friendliness towards the missionaries and the Christian faith had been apparent from the first, but during Dr. McGilvary's recent visit, he opened his heart to him, telling him that he was fully convinced of the superior claims of Christ over Buddha, and his desire to make an open confession of faith in the Lord Jesus. The one thing which stands in the way of his so doing is his second wife. His own conscience seems to be clear as to the wrong of his present relations, but he has not yet taken the decisive step that Christian morality demands. He certainly is very near the kingdom.

DEATH OF MISS CULBERTSON.

At Avon Springs, N. Y., July 31, 1897, Miss Margaret Culbertson, of San Francisco, Cal., while en route to her childhood home, passed to rest.

Margaret Culbertson was born and grew to womanhood in East Groveland, western New York. In 1878 she became connected with the Chinese Home in San Francisco, Cal., under the auspices of the Woman's Occidental Board of Foreign Missions, and from that time until her death she stood a unique figure in that noble work.

The large family of Chinese women and children at the Home, from which she was carried only a few days before her death, mourn as for a mother, and in the Christian homes in Chinatown and other cities of this State there are many saddened hearts.

Miss Culbertson was "mamma" to the family in the Home, and also to the girls who have married and passed out to found Christian households of their own.

By Chinese men she was esteemed and revered as probably no other woman has ever been on this coast. The following is the opinion of one laundryman, but stands for the whole of the Chinese population of our city. When disease had first fastened its talons on the heretofore robust frame, he

anxiously inquired for the admired missionary. He was told that she would soon be home, very much improved in health, when he exclaimed: "Oh! that good; I so glad. If Miss Culbertson go away nobody can help our girls. All good Chinaman say, Miss Culbertson she our good lady, no lady like her before, no lady after now like her. China people love her, she no 'fraid; no care, sick, tired, when some man come, say, 'Come, help,' she come, she all same mother for China girls. I tell you, you no forget, if Miss Culbertson sick, you give plenty help, no let her go away. Her mouth no lie. What she say all right; no can find two Miss Culbertsons."

In God's wisdom this wise worker has been called home, and it is not alone the Chinese who mourn her loss, but humanity at large.

"Still is the chamber and its rest is sweet.
Close the dull eye that greets the dawn no more—
The house is built, the hearse is at the door."

MISSIONARY CALENDAR.

DEPARTURES.

July 31—From New York, returning to the Laos Mission, Rev. Robert Irwin.

August 5—From San Francisco, returning to the West Japan Mission, Miss Kate Shaw; returning to East Shantung Mission, Rev. and Mrs. Hunter Corbett; returning to the Peking Mission, Rev. and Mrs. John Wherry; returning to the Korea Mission, Miss Susan A. Doty.

August 11—From New York, returning to the Lodiana Mission, Rev. and Mrs. U. S. G. Jones; to join the Western India Mission, Miss E. A. Foster.

August 14—From Tacoma, returning to the West Shantung Mission, Rev. and Mrs. J. A. Fitch.

August 18—From New York, to join the Gaboon and Corisco Mission, Dr. and Mrs. C. F. Friend.

August 25—From New York, returning to the Gaboon and Corisco Mission, Mr. E. A. Ford.

ARRIVALS.

July 20—At Vancouver, from the Central China Mission, Miss Annie R. Morton.

July 21—At Vancouver, from the Central China Mission, Mrs. W. J. Drummond and child.

July 28—At New York, from the Gaboon and Corisco Mission, Rev. and Mrs. H. E. Schnatz.

July—From the Eastern Japan Mission, Miss A. K. Davis.

August 11—At Vancouver, from the Central China Mission, Rev. and Mrs. J. A. Silsby.

August 20—At New York, from the Brazil Mission, Miss E. R. Williamson.

August 21—At New York, from the Furrukhabad Mission, Rev. J. J. Lucas.

August 23—At New York, from the Lodiana Mission, Miss Margaret C. Davis.

RESIGNATIONS.

From the Lodiana Mission, Miss C. C. Giddings.

DEATHS.

July 15, 1897, at Rajaburee, Siam, Rev. F. I. Lyman, of the Siam Mission.

Concert of Prayer For Church Work Abroad.

October—MEDICAL MISSIONS.

- (a) Diseases in heathen lands.
- (b) Native remedies and doctors.
- (c) The medical missionary and his work.
- (d) Hospitals and dispensaries.
- (e) Medical itinerating tours.
- (f) Doors opened by medical missions.

Mal. 4 : 2 ; Matt. 4 : 23 ; Luke 9 : 6 ; Acts 4 : 29, 30.

"Medical Missions." John Lowe. F. H. Revell, New York. \$1.50.

"John Kenneth Mackenzie." Mrs. Bryson. F. H. Revell, New York. \$1.50.

"Report of the Centenary Conference on the Protestant Missions of the World," held in London, 1888. 2 vols. (This may be purchased from the Foreign Missions Library, 156 Fifth Avenue, New York, for \$1.50 postpaid.)

"The Cross and the Dragon." B. C. Henry. Randolph, New York. \$1.00. chap. 14, "Medical Work."

Board's Pamphlet. "Medical Mission Work in India" W. J. Wanless. 10 cents each; \$1.00 per dozen; \$7.50 per hundred.

"Medical Arm of the Missionary Service." American Board of Commissioners for Foreign Missions, 1 Somerset street, Boston, Mass.

"Murdered Millions." Dr. G. D. Doukontt, with introduction by Dr. T. L. Cuyler. Office of *Medical Mission Record*, 118 E. 45th St., New York City. 15 cents.

Leaflets.

"What our Missionary Doctors do." Women's Foreign Mission Society, 1334 Chestnut street, Philadelphia, Pa. 2 cents each; 15 cents a dozen.

"Medical Missions." J. G. Kerr, M.D., LL.D. Presbyterian Board of Publication, 1334 Chestnut street, Philadelphia, Pa.

PICTURES FROM OUR MEDICAL WORK.

CANTON.

The great hospital at Canton is in full swing under the superintendence of our eminent physicians, Drs. Kerr and Swan, with Dr. Mary Niles in charge of the female department. Dr. Chestnut has rendered valuable assistance. Running parallel all the time with the large stream of healing mercies dispensed at this great institution is the evangelistic work done for the patients. Those in the hospital are gathered in the chapel for morning and evening prayers, as circumstances allow, while to the waiting patients outside, the Gospel is faithfully preached in turn. Six of the women admitted into the church this year received their first instruction in these hospital wards and in Mrs. Kerr's school, and

five others are candidates for baptism. And here is an incident almost without a parallel in the record of missions. One of the scholars in Mrs. Kerr's school was a granddaughter of a woman who came to the hospital for treatment in 1836; she became a Christian, and from that time until her death last year, has never been known to worship idols. During all these fifty-nine years she never met a Christian, nor did she receive further instruction. Her granddaughter has also become a Christian.

SHANTUNG.

The report of the Chinanfoo Hospital gives some glimpses into the simplicity of plans and methods with which this great healing art is carried on in China. Note is made that the plan and architecture of the McIlvaine Hospital is entirely in Chinese style, and that means, among other things, ample accommodations for a number of friends and relatives who throng in with the patients, provision for whom is really necessary, especially in serious cases. Many of the patients, chronic sufferers, who doubtless have spent their substance on native physicians for many years, have made frequent journeys of forty or fifty miles, and sometimes have come as far as four or five days' journey. Such are the clannish instincts of the Chinese, that not infrequently one man's coming to the hospital and receiving a benefit will bring a crowd from his neighborhood. One man, during the last year, from a village sixty miles away, was operated on for a cataract, and attracted some thirty or forty people from his region.

NODOA.

The picture of hospital work at Nodoo thus far developed is rather a gloomy one. Says Dr. Vanderberg: "The present structure with mud walls and flat roof is a most favorable place for germs on account of its open sides. It hardly offers shelter enough for horses. In bad weather people cannot keep warm, so that not a few coming to the foreign doctor into this hospital get worse instead of better when the bad weather prevails: Its roof leaks, its walls get very soft during the rainy season; so when wet weather threatens I suspend serious operations. Then, too, it is dark." Still another most unfavorable condition for

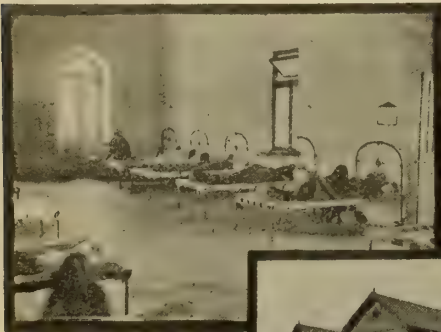
successful hospital work is the fact that in such a building the doctor cannot have thorough control over his patients. He finds his typhoid patients in the worse stages eating cucumbers, melons, bananas and pineapples. The dysentery patients resort to candied melons as a medicine of their own on top of the doctor's prescription; and for indigestion their favorite remedy and the least harmful of any is powdered deer horn and tigers' teeth! No wonder the doctor appeals for a hospital with doors and windows which he can make secure, though the building can be a small one at the best. There, as elsewhere, the doctor finds the sick and suffering most ready to listen to the comforting words of our Lord Jesus.

PERSIA.

Here is a little picture from the Westminster Hospital at Oroomiah. It is from the pen of our greatly beloved Dr. Cochran:

Rassool was a young Moslem from a little village near Sain Kullah. Two years ago, while passing

through that village, a man came running out leading a little boy ten years old. Before I knew what they were about, both were on their knees and hands, kissing the earth over which my horse had trodden. As they arose, I recognized the boy as one upon whom I had operated a few years before. The father told me that the boy's mother had gone off with another man who could support her better than he could, and that he had married another wife, who had, however, brought with her an invalid son who was only a burden to him, and whom I must cure. Last winter, the man appeared one day with his step-son, whom he left at the hospital, and returned to his distant home. When he left, he confidentially remarked, that since the boy was not likely to be of much use if he lived, he hoped he would find him dead and buried when next he came. He also remarked, that in losing his step-son he was likely to lose his second wife as well, for if she did not have him to care for, she could get a wealthier man to marry her. "But I don't care," he added, "she has a bad tongue and often reviles me, and once she beat me. Let her go if she likes." The boy Rassool was very seriously sick, and did die in a couple of weeks. We got some of our Moslem neighbors to bury him. But before he became unconscious, he heard a good deal about One whose name, he declared, he had not even heard before. The last day that he was able to speak he said "I am glad



Interior of Hospital at Miraj.
An Ting Hospital, Peking.

Hospital at Miraj, Western India.

Hospital at Wei Hien, China.
Lepor Asylum, Ambala, India

to die here ; it is a beautiful place, and I have heard wonderful things."

INDIA.

From Dr. Wanless, of Miraj, we have a story showing how the hospital work reaches even the highest and proudest classes of the Hindu race and winning their favorable regard for the Christian faith and its divine Head.

"Among those thus treated in the hospital was a prominent native official from an adjoining town, who had previously been known to scoff at our teaching, at the same time despising our medical work. He had sought the advice of two English surgeons and several native physicians, but without relief. He heard of cases like his own having been cured, and, after arranging his business, came into the hospital for surgical treatment. During the two days he was being prepared for operation, he attended our services, and while walking about the hospital learned the Scripture text on the marble tablet in the hallway. The operation was successfully performed, and the next morning when I saw him for the first time after recovering from the chloroform, he greeted me with the words of the text he had learned by heart: 'Inasmuch as ye have done it unto one of these the least, my brethren, ye have done it unto me.' While with us the Brahmin read some Christian pamphlets, was taught at his bedside and attended our services. He left us with a confessedly changed view of the Christian religion, and gave us half a month's salary in appreciation of our medical services."

MEDICAL MISSIONARY WORK.

MRS. ISABELLA BIRD BISHOP.

[From address before Edinburgh Medical Missionary Society, June, 1897.]

I have now traveled for more than seven years in Asia, and as a traveler entirely unconnected with missions except by sympathy and interest. As a traveler I desire to bear the very strongest testimony that can be borne to the blessing of medical missions wherever they are carried on as I think they ought to be. They gradually put an end to the barbarities of so-called



Door Patients at Miraj Hospital waiting for Treatment.

healing practiced by the people themselves. Barbarous and brutal they often are, and ignorant where they are not barbarous, and, gradually as Western surgery becomes known, these cruel modes of treatment show a tendency, as in Moukden itself, to disappear. The medical students trained in these hospitals go out to the cities of China practicing Western surgery, and very faithfully carrying with them the knowledge of that which is infinitely blessed in healing the body. And I think we ought never to forget that the healing of the body is a most important thing, that our Lord himself continually healed the body where he seemed, humanly speaking, powerless to heal the soul. Therefore, the healing of the body by efficient and thoroughly trained doctors is a most important thing. But then I think one must also never forget, and I trust none in this audience ever will forget, that the motive for the medical mission is higher still, that it is the healing of the soul as well as of the body; and perhaps one may say, of all the agencies now in use in the world in heathen countries it is the most efficient in bringing those people who are sitting in darkness and in the shadow of death to know that the Day Spring from on high has visited them, and to guide their feet into the way of peace.

If I were to travel ten years longer, I certainly should make missionary stations a point of interest in my travels. I have never seen one medical missionary station, conducted after the right fashion, which has not been a centre of blessing and of

most happy work for those engaged in it, and I would only corroborate what has been said of the great claims of the world. There are certainly parts of the world, and many parts, where the medical missionary is almost essential as a pioneer. He is a missionary and his work is missionary work, but it is often pioneer work, and the only effectual way of pioneering in Korea, and in some parts of China—on the western frontier of China, where I was traveling last year. I should say that in those regions a single medical missionary might do more than twenty *evangelistic* missionaries working alone at the present time, and that there is room, I was going to say, for fifty medical missionaries where there is but one now, and not only room for them, but a claim for them.

THE MEDICAL MISSIONARY ON THE FIELD.

B. C. ATTERBURY, M.D., PEKING.

It is often said that Christianity nowhere becomes more Christlike than when caring for those whose physical condition requires sympathy and aid. Preaching the gospel of the kingdom is necessary, teaching the ignorant is important, but Christ in sending forth his disciples lays also equal stress on healing the sick.

It is very interesting to note the rapid growth of the interest of the Church in this branch of its work, both at home and abroad. In the home land connected with many chapels, there is now the dispensary, while no mission station in foreign countries is considered complete without its medical staff and hospital.

Statistics are a cold way of illustrating the results of this form of missionary work, still the nearly 400,000 visits paid by patients to the clinics in China alone show how much the skill of the doctor is appreciated by the natives. And why should it not be so? For the aches and pains of humanity are the same the world over, and the incompetency of their own physicians will drive even the most prejudiced to the foreigner for his help.

To be really successful, however, this branch of missionary work must have at its head just the right sort of man. Having a double office, that of healer and evangelist, he must be well equipped pro-

fessionally for his duties, and filled with the spirit of Christ—if so, his work will be a success from *every* point of view.

But it is of the duties of a medical missionary, after arriving at his field of labor, that I wish especially to speak.

The first and foremost thing to be attacked is the language, since a fair knowledge of at least the colloquial is a *sine qua non* for efficient work. This is especially true at inland stations, where English-speaking natives, to act as assistants, cannot be found. Even at the ports it is difficult to see how ability to speak with the natives is less important for the doctor than for his clerical colleague. Without this ability he cannot expect to have much personal contact with his patients or influence over them. The many details also of work, overlooking servants, students, helpers, all can be so much better done if one's ideas can be clearly expressed. So self-evident is this point that it would be needless to mention it, were it not a fact that want of familiarity with the language and consequent dissatisfaction have caused several promising men to withdraw from the mission field. But to be acquired, the first few months must be given to its study, for when medical work is once commenced, but little time for anything requiring systematic effort will be found.

Therefore, just as other missionaries have a year or more for study free from all care, so must also the doctor demand *his* time and not allow eagerness to commence practice or the plea to see just a few cases divert him from his purpose.

After the language comes the choice of methods of carrying on work. These are but two—itinerating in the country, or being permanently located at one fixed centre. Each has its peculiar advantages.

A fixed locality permits the building of a hospital where patients can be received. The reputation of the doctor soon spreads, and the sick, even from long distances, are glad to seek him. While inmates in the wards they become acquainted with Christianity, and when discharged, carry their favorable impressions with the books given them to their distant homes.

Country work, on the other hand, means going out to the people instead of their coming to the doctor. Regular stations can be visited in turn at fixed dates, notice

of which beforehand is freely advertised. A day or so is spent at each point, the missionary returning to his home when the circuit is completed. Such a plan hardly permits of performing severe surgical operations or carrying out systematic treatment. Hence country work professionally is not as satisfactory as regular hospital practice. Still it presents the finest possible opportunity for real missionary labor. The doctor's circuit soon becomes known, and at each stopping place he finds his patients awaiting him. Pleasing acquaintances in the villages passed through are made. These soon regard the foreigner as a friend, and anticipate with pleasure his visits. This itinerating, conscientiously carried on, seems to be the highest ideal to which any doctor can aspire. Accompanied by his assistants, he goes out as Christ did, to *seek* the lost, and, like the Master, combines preaching the gospel with healing the sick. I well know, however, the advantages of a fixed locality, and do not attempt to decide in favor of either plan; I wish merely to point out that very effective service can be done, even if the doctor has not from the very beginning fine hospital buildings at his command. A passing thought in connection with this is—that when the medical man finds himself thrown on his own resources, away from others with whom he can consult, how supremely thankful he is for all the practical experience he may have had at home, and how foolish it seems that in the eagerness to commence work he should be satisfied with anything short of a most complete course of study.

EDUCATION OF MEDICAL STUDENTS.

The education of medical students soon presents itself to the new arrival as a question to be seriously considered. It is one on which there is a great variety of opinion. None doubt the advisability of the doctor early choosing one or more bright Christian young men, and training them to be his future assistants. The point of debate is, how much time and money should he spend over those who desire to study medicine confessedly with the purpose after graduation of practicing for their own pecuniary benefit. The hope that such students will directly or indirectly be of much use to the church seems to be an illusory one, those who fulfill this expectation to any degree at all, commensurate with

the time and money they have cost, being few indeed. Foreign trained doctors are not in such demand, at least in North China, that these young men can afford to defy public opinion and take a strong position in favor of Christianity. Drugs are dear, and the money received from patients small in amount. This necessitates the many wrong practices which native doctors resort to to increase their incomes. Thus, no matter how good the intentions are at the start, the native soon finds he must swim with the tide and do many things which in time destroy all his previous desires to be a Christian. Hence it is the part of wisdom for one wishing to use time and energy in direct missionary work, to be rather cautious in undertaking to train a number of medical students with the hope that, when in practice for themselves, they will be of use to the cause of Christ.

HABITS TO BE CULTIVATED.

The cultivation of habits of promptness and observation are among other suggestions that might be made. Both these points need attention from the very start, since in these Oriental countries where is stagnation of mind and body, foreigners have to guard against degenerating influences. It soon becomes so easy to let "things slide along," and be a few minutes late about all the work of the day. Of course with the varied duties we have, it is impossible to do everything just on the minute, still the Chinese habit of always being late need not be acquired. Everything moves so much more smoothly if the doctor brings with him to China his Occidental habits of promptness.

The last thought to be suggested is one which is expressed with great hesitancy, since I suppose we are all conscious of being far below our own Christian ideas. From the very start the missionary physician must keep steadily in view the two phases of his work. He must seek to guide his patients spiritually, as well as to heal them physically. To do this, their affections must be won. A study of the life of Christ shows how this can be done. Mark his sympathy and real love for those who sought his aid; it is so easy to perform our daily duties in a perfunctory way, without putting into them our real heart. No one is quicker than these poor coolies in discerning a foreigner's feelings. Alike with the animals he so much resembles, he

responds to *real* sympathy, but less than that, confirms his impressions that as with the so-called "good men," of his own country, we foreigners also are merely seeking merit for ourselves. He acknowledges that we will gain our reward, but beyond this is slow to believe that we have any personal interest in it. This love, if present in the doctor's heart, will manifest itself in many ways. It cannot be hid. The "light hand" when examining patients or dressing their wounds, paying attention to the various "winds" which are agitating their several organs, carefully feeling the pulse—little details of no importance as helps to diagnosis, but without a consideration of which no Chinaman thinks justice has been done to his case—these all reveal the sympathy which kindles responsive regard and confidence. Besides this, personally telling our patients of Christ, sitting by them as they painfully try to make out the characters in the Catechism, are other ways of showing that our object is not to achieve merit, for self, but to save their souls.

"Who is sufficient for these things?" comes to the lips of us all. There are so many irritating things which constantly arise to try the patience of the missionary physician, that I often agree with the answer of the man who was asked "If it was possible for a mule-driver to be a Christian?" He responded that a mule-driver could become a Christian, but he must first give up driving a mule. So I often feel that it is possible to be a good man, but I must first give up medical work. The natives are so stupid and mistake so constantly the directions given to them, thwart so often the doctor's best efforts by their foolish superstitions, that the patience of a Job is necessary in dealing with them. Besides this, there come temptations to advance one's interests in a worldly point of view, thus sacrificing time and energy which ought to be spent in direct missionary work. It is so easy also to look upon our profession from merely a humanitarian point of view, leaving the spiritual part of it to others. To avoid these pitfalls, and accomplish the greatest amount of good, what text is more suitable for one to take from the very beginning of his career than Christ's own words: "For without me ye can do nothing."

MEDICAL MISSIONARY WORK IN PERSIA.

ROBERT E. SPEER.

[Extract from Mr. Speer's Report on his visit to Persia.]

The medical missionary work appeals powerfully to the imagination. The educational work strongly affects it. To hear the children in the girls' school sing in accented English, "Lord, ve come; Lord, ve come, in our childhood's early morning," or Moslem boys just learning to read the Gospel of John, say with the strong emphasis on the last word, which characterizes the first attempt to read, "In the beginning was the word, and the word was *God*," makes a deep impression on the hearer, if he be at all sensible to impression. But the medical work has even profounder power of appeal. The majesty of the medical missionary's knowledge and skill in contrast with the surrounding utter helplessness and ignorance, the purely disinterested character of his motives, not more so than those of other missionaries, but more in relief because of their contrast with the other sources of supposed help open to the sufferer, the popularity of the work and the thought drawn by it to the doctor's door, the constant pathetic appeal to him—all these bring out with vivid clearness the picture of him who went about doing good and healing the sicknesses of the people.

The influence of our medical missionaries in Persia is wonderful. We entered the country with Dr. Cochran, and at once came in contact with it. In each village where we stopped, the people brought their sick and laid them at the door. The early morning clinics, the people gathering before we had been able to eat, usually delayed our starting on the necessary day's journey. Along the road men would come running from the fields to seek aid. Moslem women came as freely as Moslem men or the Nestorians. Many who had been healed came to bless their healer, and one poor man kissed his feet and lay down in the road beside his horse as we rode into Oroomiah. Almost as long as we were in the great province of Azerbaijan we were known as the "hakim sahibs," the foreign doctor's people, and it constituted a protec-

tion and passport. I cannot take space to detail the evidence of the reputation and influence of the medical missionaries, demonstrated with dramatic clearness in Dr. Cochran's part in the scenes of the Kurdish invasion, but receiving daily fresh demonstration in each station. The actions of the new Shah in insisting on Dr. Vanne-man's bringing the royal family from Tabriz to their new home in the capital, and in thrice inviting Dr. Holmes to become again his personal physician; the mere opening of the hospital under Dr. Wishard at Teheran, and his present position, with the friendship and support of the Amin-i-Dowleh, the president of the late Shah's council and the present governor of civilization, may be the most prominent indications of the place the medical missionary holds, but scarcely a day passes without adding evidence as significant. As the trusted friends of governors and princes, as arbitrators of acknowledged justices, as the sure source of help to the suffering, as men in whose hands are the very keys of power for missionary use, the medical missionaries in Persia occupy a position than which I know of scarcely any more glorious, more capable of glorious use for Christ. In Persia, where the very presence of the missionaries, regarded in the light of its ultimate bearing on the faith of Islam, is a complete anomaly, the spirit of God has manifestly guided the Board in maintaining a well-equipped medical work, whose best equipment, moreover, has been the type of men represented by all of our present medical missionary force. The medical work is one more pledge of the continuance and enlargement of our work. It holds the favor of officials and people alike, and could be counted upon probably to turn the edge of a greater degree of opposition than has yet been met.

The medical work is the only department of our enterprise that has as yet gained any extensive influence over Musslemans. Our schools and evangelistic work have thus far reached mainly, the former more exclusively than the latter, the non-Mussleman peoples. The majority of those whom the medical work touches are Moslems, and yet I do not remember to have heard of more than two or three cases of Moslem conversion and confession due to the medical work, and I believe this to be due to the difficulty of

following up the work and putting to direct missionary use the opening it supplies.

The medical missionaries are pressed to the utmost by the demands upon them, new cases claiming attention the moment the old can be left. It seems to me that there is possibility of relief, just as in the case of the educational work, in some limitation of scope and quantity, and an intensification of direct missionary influence within the diminished sphere, for while the incidental and indirect influences are of great value and may be allowed in Moslem lands an exceptional importance, the direct aim must be the predominating one, and the work be regarded as most successful when it most contributes to direct evangelization.

Dr. Wishard gave in one of our conferences at Teheran this admirable statement of the objects of our medical work: (1) the conversion of patients; (2) the dissipation of prejudice; (3) the care of the health and lives of the missionaries; (4) the representation of the true Christian spirit before the people; (5) the interesting of people, especially those capable of giving and exercising influence in the work; (6) supplying a seal between mission work and the authorities.

We have two hospitals in Persia, one at Oroomiah with the Howard Annex for women, and one at Teheran in which women are not taken. Mr. Whipple's generous gift of his house in Tabriz will lead to the development of a hospital for women there. The establishment of a hospital makes the doctor's work much more satisfactory to him, secures the proper care of patients, making his surgical work much more effective, keeps the patients under the influence of the gospel, and is a manifest and striking evidence of Christianity and its spirit. It is attempted to have a personal spiritual dealing with each inmate, and there is regular preaching of a simple and adapted character. But a hospital considerably increases the expense of the medical work, lays heavy burdens on the missionary, and increases his local responsibilities, and the difficulty of itinerating work, while, on the other hand, those who have been cared for in the hospitals and have gone back to distant homes become the firm friends of the missions and the nucleus of sympathy and work.

MEDICAL MISSIONARY ITINERATING.

MARY EDDY, M. D.

[The following extracts from Dr. Mary Eddy's journal letters are graphic pictures of the difficulties under which medical itinerating in Syria is carried on, with the wonderful opportunities it affords for preaching of the Great Physician of souls.]

From Râs Baalbek.—I wish you could pay me a visit in my temporary home here. Six months ago I promised to return and remain some weeks here. I borrowed an experienced, sagacious Bible woman from the Sidon field, and, with my assistant and cook, we arrived about three weeks since at Râs. We hired a house of four rooms with a portico in front the whole length, and here we have been besieged by patients. Rarely do I dare to go out of my room while daylight lasts, unless to go off on my mare for a short ride, as the crowds of patients waiting outside press around me, each urging their special plea for immediate attention. During this time I have performed over forty operations on the eye alone, and have seen about five hundred new patients. Yesterday I removed a tumor, the operation lasting one hour and forty-five minutes. How my staid professors in New York would stand aghast at the boldness with which I undertake operations under unfavorable conditions! No aseptic surroundings, no clean hospital ward to put them in afterward; but with God's blessing and the fresh, pure country air and the utmost care and cleanliness during the operation, we obtain most excellent results. My assistant, and now my Bible woman also, can be depended on in any emergency, and repay with untiring fidelity in the service of the patients the slight amount of attention I have been enabled to devote to training them. The robber Metawaly clan of Beit Dendesh, who occupy the forests west of us, are utterly lawless, regarding neither the rights of God nor man. Their neighbors, the Metawely, are little better as regards religion, but do not steal except to supply their necessities. No one dares travel in any direction in this whole region alone unarmed.

Mohammed Esâ, the chief of this Dendsha clan, is a most intrepid devastator. Lately he has had smallpox, and when I was here last time he came for medicine to

remove the scars. A few hours after I arrived he and about ten of his followers burst into the teacher's house to pay their respects. One's soul recoils from meeting such men of blood, whose records are those of violence and cruelty, but our safety in these parts depends entirely upon their good will, and I constantly say to my helpers and to myself, "These, too, must be won to Christ." How can they believe on him of whom they have not heard? Yesterday a delegation came from a neighboring village headed by two young men dressed in Damascus silk and heavily armed. They came from a Moslem prince to ask me to go to visit a patient in their village.

Last Sunday in the tiny school room, seventy-six were inside (forty-seven adults) and many more outside. At our evening gatherings we fill every room we occupy, the little organ being a great attraction. This is a splendid centre for work. I have had patients from seventeen villages; in only one of these have we ever had a school. Not one has returned without having the Gospel message extended to them; to some we have given a little Testament as a parting gift after days spent with us. Yesterday I took the teacher here and visited two of the neighboring villages.

Nubatiyeh.—I came here to this new place a week ago. The school had been depleted from sixty to six about a month ago, but had regained its pristine vigor at the intimation of my coming. The teacher had hired two large rooms for the medical work in the village below; the two rooms for us to live in are at the very end of the houses, so I can have a little rest between whiles. When I first went to open my medicines, I found the floor of the lower rooms liquid mud, the water had become banked up in the field behind and oozed through the mud walls. I had brought a glass window with me from Sidon, so a carpenter put it in, a woman came and sprinkled enough dry earth on the floor so she could rub the floor down smooth with a flat stone. I started two braziers going, but it is still so damp that I cannot put down a mat and have to wear my overshoes constantly. Yesterday when it began to rain the water came through the roof in streams, the owner rushed up on the roof, the heavy stone roller soon packed the moist

earth down so that the water ran off the edges, and I could resume my work below. This morning we had about fifty eye patients, besides every variety of skin diseases. Many paralyzed ones carried from outside villages have begun to come. I am sorry I can give them only one week more as I am due in Bussa the week after Christmas. Day before yesterday, for the first time in the three years I have been here, a police officer came and asked to see my permit and credentials. The place was crowded with patients. I couldn't spare much time for conversation, so I sent the teacher down with my card. The most profuse apologies came back for the intrusion, and permission to call and beg my pardon was asked.

Beirut.—I reached home late last Saturday evening, after nearly six weeks' absence. Of the first part of the tour, our camp at Casarea Philippi and our day at Dan, I think I wrote you. We had a hard time pulling up stakes there. Rarely is it possible to combine so much of delight in people and surroundings with such abundant opportunities for work. We had a two days' journey before us to Dibble, our next location. Such a road! Down one dark, deep valley, where we were nearly suffocated by charcoal fires, at the bottom of the defile, an armed man was lying in wait, but our caravan was too well manned for him. Just beyond we had a long, very steep hill to climb, so steep it was wicked to ride up, so in the intense, breathless, stifling heat, I clambered over the stones and soil, burning hot to my tread; ten minutes seemed an hour, the half hour's climb like a week of work condensed. Dibble itself, at first, was to our sight a little, dreary village—no single feature to attract and hold the gaze, either in itself or its surroundings, but we knew those low mud walls enclosed two hundred brave souls who had braved ridicule and persecution, and had steadfastly turned their faces toward the light. Our tents were soon up on the threshing floors, and inclosed in like a Soudanese Zariba with thorns, leaving the front porch of my large tent for the principal entrance. Here the people flocked in swarms from all the countryside—one day I had over two hundred waiting for treatment. During the time I was there, I treated five hundred and twenty-five cases in the clinic. The people of Dibble

were themselves much interested in their many guests, and though desperately poor themselves, kept many of the newcomers several days that they might benefit by continued treatment. Two leprosy cases came, one far advanced in the dread disease and having lost part of her lower limbs.

AN EVENTFUL JOURNEY.

The journey from Dibble home was very eventful. We took down the tents in a gale. I expected the tent would blow away, and the tent poles snap as soon as the ropes were loosened. The violence of the wind was appalling, and I feared for our lives from the swaying beams and poles. I had ten hours on horse back facing the fearful gale of hot sirocco wind, most of the time alternating with dashes of rain, for which I was totally unprepared. However, the hot blasts which followed directly reminded me of the huge drying-room air at our hospital in New York, and served the purpose equally well. When I reached Acre my horse and servant and I were glad to see the white canvas top of the wagon which was to take me three hours further to the foot of Carmel. The Kishon, fearfully swollen, however, rolled between. At first the driver proposed to have me ferried over, and he would cross the flood alone in the carriage. The hot air swung around and became a strong, piercing, salt-laden, cold west wind. After an hour and a half we stood where the yellow, sullen river rolled into the blue waters of the blue sea. Down the bank plunged horses, carriages and missionary. Straight out to sea we drove on the bar formed by the current. When we appeared to be well on our way toward the Golden Gates of the West, the vehicle swung violently around and plunged over the wheel's rim into the full force of the current. Over stones, into holes, on to ridges, into ditches, we plunged, rode, swayed and creaked, at last with one supreme effort, landing on dry land once more. We had been out at sea about twelve minutes. On reaching Haifa, I found the Austrian had left the evening before, so I had one day in which to visit the hospital and several of our teachers and their families, leaving at five Saturday morning. What I cannot describe to you are our great gatherings on the threshing floors every evening for instruction of our new-found brethren and sisters.

OUR FOREIGN MISSION MEDICAL WORK.

HOSPITALS AND DISPENSARIES.

MISSIONS AND STATIONS.		MEN PHYSICIANS.	WOMEN PHYSICIANS.	TOTAL OF PATIENTS 1896-97.	APPROPRIATED BY BOARD—1897-98.
<i>Africa—Gaboos and Corisco.</i>				7,000	\$300
Batanga	Mary Laffin Hospital.....	1			
Efulen	Dispensary	1			
<i>South America—Brazil.</i>	Dispensary	1		400	
<i>China—Canton.</i>				57,206	1,630
Canton	Hospital and Dispensaries.....	2	2		
Lien Chow	Hospital and Dispensary	1	1		
“	Women's Hospital				
Outstations	Five Dispensaries.....				
Medical Boat	Dispensary Work.....				
San Ning.....	Dispensary.....				
Kang Hau.....	Dispensaries				
<i>Central China—Hangchow.</i>	Dispensary				514
Nanking	Dispensaries				
Ningpo	Dispensary				
<i>Peking—Peking</i>	An Ting Hospital and Dispensary.....	3	1	27,339	1,734
Peking	Women's Hospital.....				
Paotingfu	Dispensaries				
Outstations	Three Dispensaries				
<i>Shantung—Tungchow</i>	Hospital and Dispensary	6	4	59,845	3,402
Chinanfu	Hospital and Dispensary				
“	Women's Hospital				
Wei Hien	Mateer Memorial Hospital and Dispen- sary.....				
Ichowfu	Hospital and Dispensary				
Chining Chow	McIlvaine Hospital and Dispensary....				
“	Women's Hospital				
<i>Hainan—Kiungchow</i>	Hospital and Dispensary	1		4,476	785
Nodoa	Hospital and Dispensary	1			
Loklah	Dispensary				
<i>India—Furrukhabad</i>			1	8,107	1,468
Allahabad	Seward Hospital and Dispensary				
“	Leper Asylum.....				
Mainpurie	Dispensary.....				
<i>Lodiana—Ambala</i>	Hospital and Dispensary	5	5	24,993	4,313
“	Leper Asylum.....				
Ferozepore	Men's Hospital and Dispensary				
“	Women's Hospital and Dispensary				
Lodiana	Jagraon, Medical Itinerating Work				
Kodoli	Dispensary.....				
Lahore	Two Dispensaries				
Sabathu	Two Dispensaries				
“	Leper Asylum.....				
Saharanpur	Dispensary.....				
<i>Western India—Miraj.</i>	Presbyterian Hospital	1		3,947	2,782
Miraj	Children's Hospital				
“	Two Dispensaries				
Panhala	Dispensary.....				
<i>Korea—Seoul</i>	Royal Korea Hospital and Dispensary (in charge of Dr. Avison, Missionary of the Presbyterian Board).....	2	2	10,308	4,794
“	Two Dispensaries				
Pyeng Yang	Dispensary.....	1			
Fusan	Dispensary.....	1			

MISSIONS AND STATIONS.		MEN PHYSICIANS.	WOMEN PHYSICIANS.	TOTAL OF PATIENTS 1896-97.	APPROPRIATED BY BOARD—1897-98.
<i>Persia</i> —Hamadan	Dispensary for Men	1	1	30,300	\$5,317
Hamadan	Dispensary for Women				
Oroomiah	Westminister Hospital and Dispensaries.	1	1		
“	Howard Annex for Women				
Tabriz	Two Dispensaries	1	1		
Teheran	Feuy Hospital and Dispensary	1	1		
<i>Siam</i> —Bangkok	Dispensary	1		2,755	725
Petchaburee	Hospital and Dispensary	1			
Ratburee	Hospital and Dispensary	1			
<i>Laos</i> —Chieng Mai		1		6,120	2,227
Lakawn	Van Santvoord Hospital and Dispensary.	1			
Praa	Dispensary	1			
Nan	Dispensary	1			
Chieng Hai	Dispensary	1	1		
<i>Syria</i> —Beirut				11,629	513
Mt. Lebanon	Itinerating Dispensary		1		
Tripoli	Hospital and Dispensary		1		
<i>Mosul</i>	Dispensary				
Totals				254,425	\$30,554

Letters.

HAINAN MISSION.

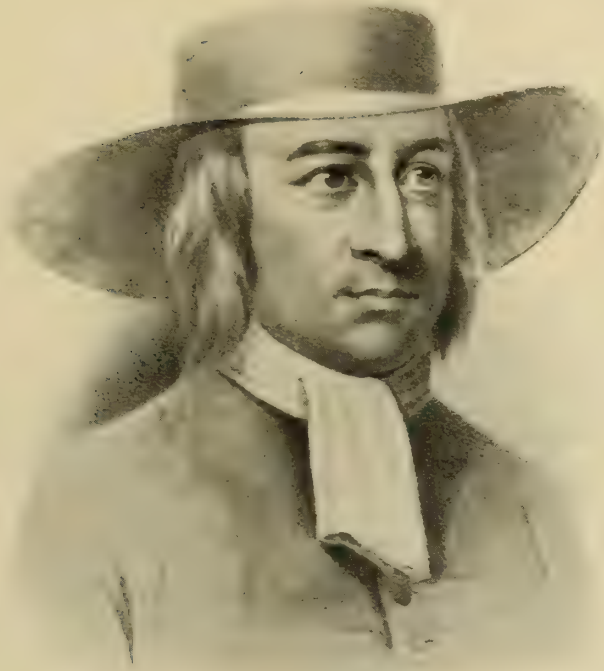
REV. J. C. MELROSE, *Nodaa*:—We are pleading at the throne of God for a greater manifestation of the Holy Spirit's power. He is all powerful to open the hearts of the people who are verily depicted by Ezekiel's description of the "Valley of dry bones." How thankful we are that you remember us, and are praying as we are for the manifestation of the Holy Spirit.

When Mr. Leverett wrote two months ago, he mentioned our crowded audiences, and said that it may be that the increase in attendance was due to the holiday season. I have just looked over my diary since that date. Every Sunday shows a house crowded to its utmost capacity, and several Sundays, in fact nearly every one, men and even women have gone away because there was no room either to sit or stand in the chapel. It grieves us to see people obliged to go away. We have two sermons each Sunday, the one following the other with but a hymn between. One is preached in Hainanese by myself and one by the Hakka preacher. The same audience sits patiently and attentively through both sermons, though on hard benches without backs and in a room so crowded that there is no possibility of comfort. We two preachers have prayers together each Sunday morning. We have constantly prayed for two things: first, the presence of the Holy Spirit, and, second, that many might come to hear the word of God and thus come under the influence of the Holy Spirit. We now are praying that we may have more room, that those who come so far and faithfully may have a more comfortable place to sit and

listen to God's word. The Holy Spirit is also calling out those that are to be saved. At our last communion, April 25, two more school-boys asked for baptism, but that we might try their hearts the more and better instruct them in the essential doctrines we did not receive them, but placed them under special instruction. Three children, two of them girls—the Chinese are loath to baptize their daughters—were baptized, and one member who had been under reprimand for over a year came and penitently confessed his sins before the church, and asked all the Christians to pray for the pardon of his sins and the strengthening of his faith that he might walk worthy of the high calling in Christ Jesus. The next day or two, four members of one family asked to be instructed in the way of life, that they might be baptized and received into the church. There are also two young men in school now who are here for the express purpose of studying the Christian doctrine. Also two or three other scholars that have expressed their desire to be Christians. The women's mid-day prayer meeting, held once a week, has been regularly attended by all the Christian women of the compound, and as many others as could be gathered in. There have been in attendance between thirty and forty women and girls on several occasions.

Considering the circumstances of the Christians some of them being very poor, they are doing well towards self-support. During the last fiscal year, they have given about \$30, averaging about one dollar a member, besides giving considerable towards the support of their children in the school. Our hope is that with an increase in membership they will in a few years be able to have their own chapel and pastor in their own village.

EDUCATION.



George Fox.

A HIRELING MINISTRY.

George Fox, whose portrait we put at the head of this article, made his public appearance in England, about the middle of the seventeenth century, as a reformer, calling men to repentance, warning them of "the wrath to come," and bearing testimony against what he conceived to be the flagrant errors and follies of the times in which he lived. In our opinion this testimony was of sufficient importance to deserve the most careful consideration. It is true that he held views with regard to the operations of the Holy Spirit, and as to the completeness and sufficiency of the Scriptures, which seem to us mistaken and dangerous. He claimed for himself in distinct terms a knowledge of divine truth independently of the Scriptures, getting it in the same manner and from the same source as the

sacred writers did themselves. These things, he says, "I saw in the light of the Lord Jesus Christ, and by his immediate Spirit and power, as did the holy men of God by whom the Holy Scriptures were written." This notion filled him with an extraordinary confidence and courage in all his undertakings, gave him an air of authority, inclined and enabled him to speak even of future events like a veritable prophet, while at times he laid hands on the sick for their recovery.

It is true that he seems to us to have taken an extreme view as to the possibility of sinlessness in this life, and to have been at fault in his way of describing the views of others. "I stood," he says, "for purity, righteousness and perfection." "They pleaded for imperfection and to sin as long as they lived." But the need was extreme for the setting up of a higher standard of

living, and for directing men to the necessity of union with Christ by the Spirit. The profession of religion made by the vain and the careless was continually discredited by the evil lives they led, and it was necessary to call emphatic attention to the Scripture which declares, "Whosoever is born of God doth not commit sin."

It is true that his views with regard to a light within given to every man born into the world were thought to be peculiar; but his "inner light," as he describes it, bears a close resemblance to what the Reformed theology sets forth under the name of "common grace," and to the phenomenon of conscience.

It is true that he held in little esteem the outward and visible signs of the sacraments of Baptism and the Lord's Supper, the use of which he regarded as optional and temporary; but he held with a zeal exceeding that of his opponents to the absolute necessity of the spiritual things which were signified.

He was a man whose word could be trusted implicitly. His sincerity, his reverence for God, and his humility, which the deference of his followers left unspoiled, were conspicuous. He was "civil beyond all forms of breeding in behavior." He drew his inspiration from much study of the Scriptures and ardent prayers. His walk was constant with God. The testimony of such a man deserves to be carefully considered.

THE TRAINING OF THE SCHOOLS.

"The Lord opened unto me," wrote Fox, "that being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ. But such, he adds, "was the common belief of the people." It was his conviction that the ministers of that day were generally destitute of a divine call, and were of the people's "own making but not of Christ's." He could not see the fruit of the Spirit in their teachings and in their lives, and he was sure that "none can be ministers of Christ Jesus but in the eternal Spirit which was before the Scriptures were given forth." He was probably unduly severe in his judgment of the state of the clergy in his day. He treated with unmerited contempt, as we are persuaded, the learning of the schools. But *he was undoubtedly entirely*

right in his main contention. The learning of the schools is "not enough to fit and qualify men to be ministers of Christ." There must be the call of God. There must be the anointing of the Holy Ghost. We are insisting strenuously upon a college-bred ministry in our day; but we may be sure that time and expense will be wasted unless laid out upon men of God's own selection and unless the learning acquired be sanctified by an unction from the Holy One. There is no reason apparent why God should be displeased when we use our best efforts to bring the natural gifts with which he has endowed us to the highest state of efficiency for use in his service. But the moment the young minister begins to think himself too cultured for the humblest service amongst the humblest of men; the moment his preaching begins to be characterized by intellectual rather than by spiritual power, *he has good reason to doubt his vocation.* Let our young candidates heed the admonition of George Fox upon this subject as of a man sent by God.

ARRAIGNMENT OF THE PRIESTS.

Fox bore testimony against the title of "priest," commonly borne by ministers of the Church of England, as unwarranted in the New Testament. He insisted that Christ had ended the Levitical priesthood, and that the Christian ministry had no right to claim for themselves either the functions or the emoluments of the Old Testament priests. It will be generally agreed among us that the title is unscriptural, and that its retention in the Book of Common Prayer was such a serious error as to warrant the emphatic protest which Fox so persistently uttered. He was chiefly concerned, however, about the demand made upon the people for the emoluments, known as tithes, and which under the Old Testament were paid to the priesthood. If anything can justify the harshness of language he used in his denunciation of the priests it must be found in the character which many of them had acquired for a mercenary spirit and a self-indulgent, evil manner of life, together with a heartless zeal in the use of the law for the collection of their dues. "The black, earthly spirit of the priests wounded my life." "Many are made almost beggars by these oppressing priests; their cattle and corn being taken away from them, and

they cast into prison. Others are sued at law by the priests, and have treble damage taken from them; yet such priests are cried up to be ministers of the gospel." "Which of your ministers dare say that they are truly godly?" "You are the men that live in pleasures, pride, and wantonness, in fullness of bread, and abundance of idleness: see if this be not the sin of Sodom?"

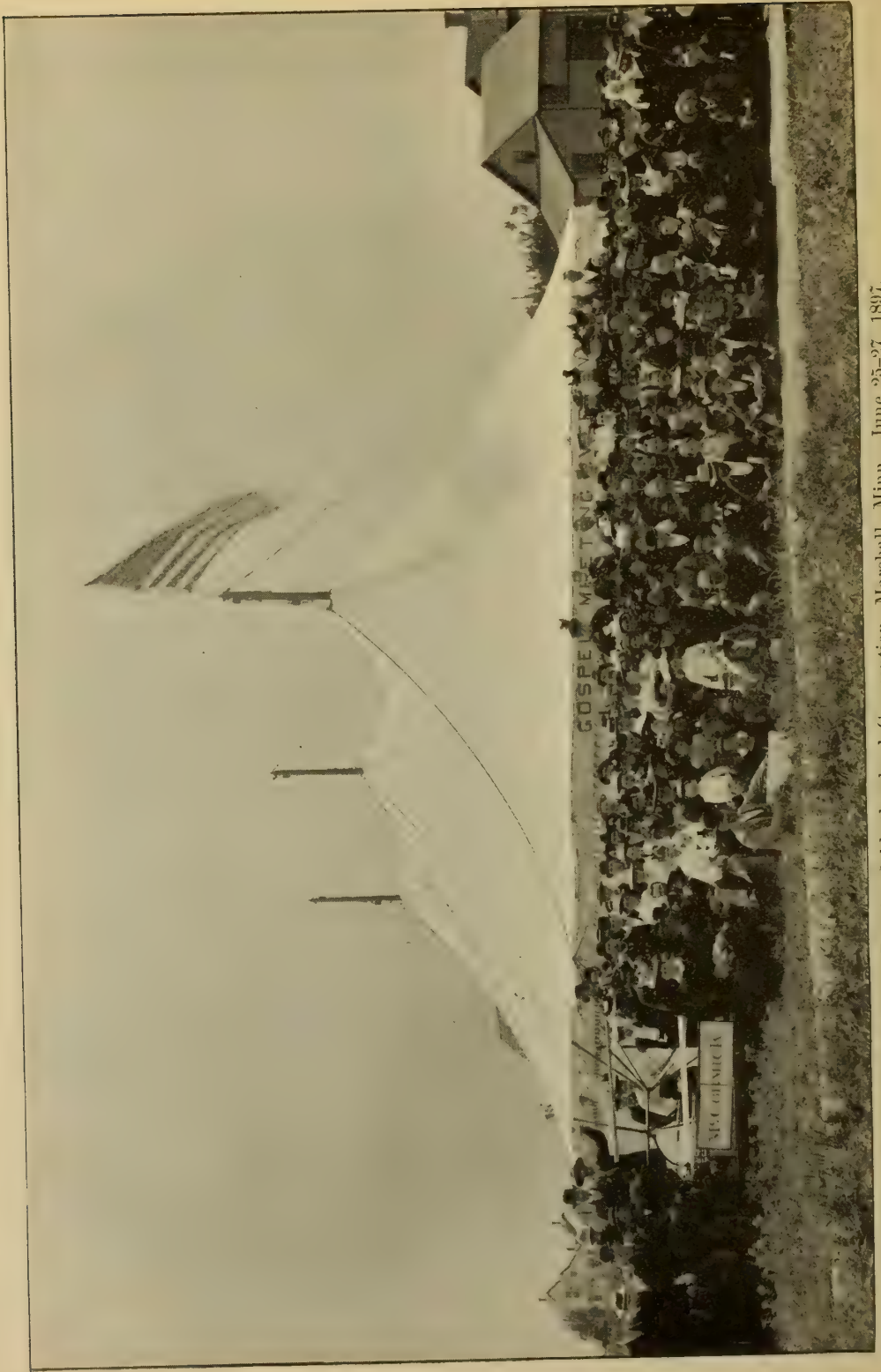
"Such bishops and teachers as theirs that would go no farther than a great benefice I did not own; for they were not like the apostles. Christ said to his ministers, Go ye into all nations, and preach the gospel. . . . Do ye think they will go into all nations to preach? or will go any farther than a great fat benefice?"

Fox laid great stress upon what our Lord said in giving his charge to his disciples, "Freely ye have received; freely give." He could not believe that a mercenary spirit was consistent with the calling of a true minister. He knew that God had required that the everlasting gospel should be preached to every creature under heaven, and to that work he had devoted himself and all his powers and possessions. He was in no mood to recognize as ministers of Christ those who seemed more intent upon the gathering of tithes and the maintenance of their rectories in good repair than upon self-sacrificing exertions to fulfill the pressing commandment of the Master whose commission to evangelize the world they professed to have received. England, Scotland, Wales, Ireland, Holland, the Negroes of the West Indies, the Indians of America, could all bear witness to his own indefatigable zeal in making Christ known as the only Saviour of men. Under the influence of his spirit, in 1661, "several Friends were moved to go beyond the sea to publish truth in foreign countries . . . towards China, and Prester John's country; but no masters of ships would carry them. With much ado they got a warrant from the king; but the East India Company found ways to avoid it." Two of them got to Alexandria, "intending to go by the caravans from thence." "But they had not been long there before the English consul banished them."

We record with thankfulness to God the

immense improvement that has taken place in the moral tone of the ministry. The drunkenness, idleness, selfishness, and cruel rapacity, to say nothing of deceit and hypocrisy, with which Fox charged the clergy of his day, certainly do not characterize them now as a class. Nevertheless we believe that there is great need to-day to emphasize, in their general features, the teachings of George Fox with regard to the gospel ministry. *It is not by the appointment and by the training of men, but by the call of God, and by the instruction of the Holy Ghost. It is not a priesthood, but a service, rendered to perishing men in the name of the divine Redeemer. It is not a means of livelihood.* The words of the apostle, "We seek not yours, but you," must express the spirit of every genuine minister. *It must be characterized by missionary zeal, and must ever recognize the fact that the glorious gospel of the blessed God has been committed to its trust that that gospel may be given, not for a consideration, but freely, and to ALL MANKIND.* It is the duty of the people, lovingly, zealously, abundantly, voluntarily, to provide for the temporal wants of their ministers; but it is the duty of ministers to be like the apostles in their care to keep themselves free from the least suspicion of mercenary motives; to be like John Calvin, whose superiority to such considerations excited the astonishment and admiration of the pope; to be like George Fox and his coadjutors, who not only preached "without money and without price," but took patiently "the spoiling of their goods" as part of the price they paid for the privilege they enjoyed of publishing the gospel of the grace of God.

These are truths for the times. Our candidates should ponder them, and try themselves by them. There will be no loss to the ministry by the elimination of those who are of a contrary spirit. In our opinion, there is nothing of such pressing importance just now as the awakening in the breasts of all ministers of the gospel of a *spirit raised above all suspicion of mercenary motives*, and which feels pressed to put forth every exertion to fulfill the commission received to give the gospel of the grace of God *without delay to all nations.*



Presbyterian District Sabbath-school Convention, Marshall, Minn., June 25-27, 1897.

PUBLICATION AND SABBATH-SCHOOL WORK.

BREVITIES.

This is the era of denominational Sabbath-school work.

This work by God's blessing organizes three Sabbath-schools every working day of the year.

The great need of our Sabbath-schools is enough of God's Spirit to thrust their workers forth to gather in the neglected.

When it comes to actual effort every church must do its Sabbath-school work in its own way and through its own agencies.

The banner Sabbath-school in offerings to this work is a new school at Devon, Pa., which sent us a Children's Day contribution of over \$100—more than a dollar for each member.

We regret to say that, up to September 1, our receipts this year from April 1 amount to only \$58,548, as against \$60,838 for the corresponding months of last year, a falling off of \$2290. This is indeed discouraging in view of the fact that the receipts of these months last year were a serious falling off from those of 1895. Will not our pastors and sessions come to our relief?

THE TWENTIETH-CENTURY MOVEMENT.

REV. JAMES A. WORDEN, D.D.

"The world is very evil;
The times are waxing late;
Be sober and keep vigil;
The Judge is at the gate."

—Bernard of Cluny.

As the new century is about to dawn, all thoughtful Christians ask: In what spirit shall we enter its new light? With what offerings shall we come before the Lord?

How shall Christians best signalize their transition into the twentieth century? Of the plans proposed, that is best which most honors Christ, and accomplishes most for the salvation of men. For Sabbath-school workers Providence answers the question, pointing to the millions of children and youth in our country yet unreached by Christian agencies and yet ignorant of Jesus Christ. The awful fact confronts us in the closing years of the nineteenth century that our Sabbath-schools have not reached one-

half of the youth of the United States. Can there be doubt or hesitation as to the meaning of this fact?

How can we celebrate the dawn of the twentieth century more appropriately than by obeying the command of the Lord Jesus (Luke 14: 21, 23): "Go out quickly into the streets and lanes of the city and bring in hither the poor and the maimed and the halt and the blind," and "Go out into the highways and hedges and compel them to come in."

Can we of the Presbyterian Church, so exalted in gospel privileges, render unto the Lord, in this turn of the century, a more acceptable offering than to bring to him a half-million of new Sabbath-school scholars? Would not this be more grateful to the Saviour of men than magnificent conventions, than costliest gifts of money, than elaborate musical display, than "gems of the mountain or gold of the mine?"

IS IT PRACTICABLE?

We have substantially four winters before we enter the portals of the new era, or from October 1, 1897, to April 1, 1901. This practically gives us four working seasons. We have now about one million Sabbath-school members in the Presbyterian Church. The proposition is to make a combined effort to bring in five hundred thousand new members, which means that every Sabbath-school shall endeavor to add fifty per cent. to its membership before the date named.

Is this feasible?

There are five classes of persons from which the half-million of fresh recruits for our Bible schools may be obtained.

1. Young children for the primary classes, from five to ten years of age. How many of these can be secured? Probably one hundred thousand. This would only average a net increase of fifteen new primary scholars to be won by each Presbyterian Sabbath-school within the next four years.

2. Children for the intermediate department, of age from ten to fifteen years. Probably one hundred thousand of these may be won for the church school, or an

average gain of only fifteen intermediates for each Presbyterian school within four years.

3. Young people from fifteen to twenty-one years of age. There are in all our congregations and church fields many young men and young women who once attended Sabbath-school, and who have graduated from it. It may be that fifty thousand of these could be induced to return to the Sabbath-school. This would mean that each one of our schools in four seasons should gain only eight young people. Surely this does not seem impracticable.

4. Adults, or those over twenty-one years of age, composed of Church members and attendants at church, and adherents and friends of the church. There are probably from one to two hundred thousand of such within our Presbyterian congregations, who, by vigorous and practical efforts, might be enrolled into properly organized adult departments of our Sabbath-schools.

5. Those of all ages, within our church fields, who are unable for any reason to attend Sabbath-school. Included in this class are young mothers, the shut-in, the aged and infirm, and many others. For these there can be organized in all our Sabbath-schools Home Departments. Probably one hundred and fifty thousand persons within the bounds of the Presbyterian Church in this country, within the next four years may be enrolled in this branch of the Sabbath-school.

It is believed that these calculations and figures are moderate, and that, as a consequence, from these five classes, it is feasible before April 1, 1901, for Presbyterian Sabbath-school workers to gather in the desired five hundred thousand.

There is only one condition and class of facts which would render this impracticable. This is a persistence in our present indifference and want of strenuous efforts to reach, with the gospel of Jesus Christ, those whom it is our first duty to bring to him, namely, the neglected heathen at our doors, those within our parishes who are unevangelized, and many of whom imagine themselves uncared for by Christians.

There are multitudes of intelligent Christian persons in the Presbyterian Church, well fitted for Christian labor, who are practically doing nothing in the Bible school, which should embrace all ages—children

and adult. Why should not these be stimulated to put forth earnest endeavors to prepare an offering for the Lord at the opening of the twentieth century? The verse which we have placed in the forefront of this statement composed by Bernard of Cluny, at the beginning of the twelfth century, well describes this present age. All the powers of evil are abroad and active. The condition of the world of science, of art, of trade, of discovery, is a prolonged call of the God of providence to his people to exhibit an earnestness of devotion at least equal to that displayed by men in business, in education, in science, and in politics.

HOW THIS TWENTIETH-CENTURY MOVEMENT MAY BE MADE SUCCESSFUL.

As the design of this movement is purely the glory of Christ and the salvation of souls, in order that it may succeed, the Church itself must be quickened and revived by the fresh presence and manifested power of the Holy Spirit. As this blessing comes only in answer to prayer, the first great means to be used in the accomplishment of the purpose is the union of all Sabbath-school workers in daily supplication for larger measures of the Holy Spirit. This agreement in prayer may be kept each morning.

Success in this enterprise is impossible without the intelligent and heartfelt sympathy and coöperation of the pastors, sessions, superintendents, officers, teachers and scholars of our Presbyterian Sabbath-schools. The movement must be taken up through the persuasion and power of the Holy Spirit by our workers in general. There are "giant" difficulties in the way, and much hard work lies between this and the accomplishment of our great purpose, and without the united heart and help of God's ministers and people success is impossible. But with the Spirit of God and with a Spirit-filled Church, we can say with Caleb (Num. 13:30): "Let us go up at once and possess it; for we are well able to overcome it."

DIVISION OF LABOR.

For the first and second classes of scholars, those between the ages of five and ten, and ten and fifteen years, the Church field might be subdivided, and a Committee of Canvassers may be organized and trained thoroughly to work each district.

To reach the young people between the ages of fifteen and twenty-one, no better agents could be found than the members of our Young People's Societies. No work more appropriate for these can be imagined than that of searching out and judiciously winning persons of their own age to become members of the Sabbath-school. There are about two hundred thousand Christian Endeavorers in the Presbyterian Church. It would not be attempting the impossible for these to try to bring within the next four years one hundred thousand young people into the Sabbath-schools. Multitudes of these might be brought in as associate members of their own societies, and thus a complete coöperation between the Sabbath-school and the Young People's Society effected.

Then as for the adults. In view of the vast numbers of our Church members and adherents who are not now members of the Sabbath-school, and who, as a rule, do not regularly and systematically study the word of God, the words uttered by one of our eminent Sabbath-school superintendents may well be seriously and prayerfully pondered: "What do you say to a general, united, enthusiastic, *immediate* uprising throughout our great Church, not only for the upbuilding of Sunday-schools for the young, but for Bible classes for adults, until every man, woman and child shall have an inviting place and needed helps to study the great Book of God?"

There is no difficulty in establishing and conducting Home Departments. There are few of our Presbyterian Sabbath-schools which may not within the next four years organize and carry on these new branches of the work.

This twentieth-century movement will be welcomed by many Christian workers whose hearts have long been pained by the conviction that the Sabbath-school has to-day lost, to a great extent, the fervor and loving enthusiasm for winning neglected youth which characterized its early days. Not a few feel that the efforts of the modern Sabbath-school world have been devoted almost exclusively to the improvement of pedagogic methods and the furnishing of better external facilities, to the practical ignoring of its great missionary purpose.

The first, the all-important object of the Sabbath-school, without which it has no

right to exist, is to save the youth of the Church and the country. Our great need to-day is a mighty impulse of the Holy Spirit to thrust out the laborers to gather in the unreached children and youth. Woe will be unto us should we permit our schools to become merely pleasant meeting places for the well-to-do, the well-dressed, the well-instructed, heedless of the exceeding bitter cry of the "Young children that faint for hunger in the top of every street" (Lam. 2:19).

Let the Sabbath-school have or not have ample and well-arranged buildings, but let it bring in the children.

Let the Sabbath-school be in crowded city, elegant suburb, pleasant town, village, or in the country, but let it bring in the children.

Let the Sabbath-school be or not be furnished with trained teachers, and equipped with charts, blackboards, maps, library, and all educational appliances, but let it bring in the children.

Let it be criticised as behind the times or praised as up-to-date, but let it bring in the children.

Let it have or not have normal class and graded system, but let it bring in the children.

Let it have its membership of thousands, its membership of hundreds, or only of scores, but let it bring in and keep in the children.

Let it have or fail to have the finest music, a competent choir or chorister, but let it not fail to bring the children into its fold, and into the arms of Jesus Christ.

If it fail in this the Judge who "is at the gate" will say, "Inasmuch as ye did it not to one of the least (the youngest and the poorest) of these, ye did it not to me."

No one will think of accusing Presbyterians of entering upon the twentieth-century movement from motives of sectarian propagandism. When this great Church shall enter upon this labor nothing will prove to it a greater encouragement and source of strength and joy than to hear that other denominations of Christians have been "provoked to love and good works" and are doing their part in the winning of the unreached millions of youth in these United States.

COLLEGES AND ACADEMIES.

A CRITICAL SITUATION.

Our annual report dwells upon the critical situation of Presbyterian educational work in the New West.

The criticalness of the situation is not caused by the present financial stringency, but is due to causes in operation since early in this century.

The Congregational Education Society was organized in 1816. For eighty years, under different names, it has been doing these three things: It has planted Congregational colleges and academies throughout the West; it has secured money for their nurture and endowment; by distribution of literature, by appeals of secretaries, and by annual sermons in Congregational churches, it has educated Congregational ministers and people to believe in the work as they believe in Home Missions, and to give to it regularly. The belief of two generations thus instructed is now inherited and ingrained, and their giving to it is a habit which cannot be broken. Other great denominations have not been idle.

And what was our Church doing meantime? Nothing. It never touched this business in any effective way until this College Board was organized by the General Assembly of 1883.

What are the results of our Church's policy of inaction? Notice three great denominations in comparison with our own.

In 1883 in the New West—by which I mean Wisconsin and the region west of the Mississippi—the following colleges, still existing, had been founded: The Baptists, who are not accustomed to boast of peculiar culture, had ten colleges; the Congregational Church, much smaller than our own, had ten; the Methodist Church, which we have not regarded as superior to ours in loyalty to classical and higher learning, had nineteen.

Now let the great Presbyterian Church enter the field; the Church of which President Patton said in Pittsburg, that its creed requires high intellectuality on the part of its ministers and members, and that it is characteristically a college-building and a

college-endowing Church; let this historic Church, with its supreme loyalty to the word of God, and to higher learning based upon that word, with its educated ministry, its cultured communicants, and its enormous wealth, enter the field. How many colleges had we in the New West in 1883? Five—half as many as the Baptists, half as many as the Congregationalists, and about one-fourth as many as the Methodists.

In view of these and similar facts, the Assembly of 1883 established the College Board.

Since then the following additional colleges, still in existence, have been established in the New West: Baptist, 5; Congregational, 7; Methodist, 14; Presbyterian, 18. The following colleges are now in existence in the New West: Baptist, 15; Congregational, 17; Methodist, 33; Presbyterian, 23.

Has our noble Church, rising to the sense of its opportunity and duty, fully accomplished its share of the educational work necessary to save the western part of our continent to the kingdom of Christ? We have now nearly enough Presbyterian colleges in the West; but the situation is nevertheless critical. It comes about in this way. Referring now, for brevity, to but one other denomination, the one most closely allied to ours, the Congregational Educational Society has trained its churches and secured endowments for its institutions during two generations of Presbyterian inactivity. Results:

First, Congregational schools and colleges in the West have now for the most part good buildings and equipment and fair endowment; and the same thing is true of other great denominations; while of our colleges only three have any endowment, and the other twenty have neither sufficient buildings nor equipment. We have yet to accomplish that work of equipping and endowing which Congregationalists have been doing gradually for two generations.

In the second place, the training which the Congregational churches have had for eighty years, and which they still have, and the habit of liberal giving to this work

which has become their second nature, secure to their Education Society annually two or three times what our College Board receives. And while they have but eight colleges requiring both aid for current expenses and additional endowment, we have twenty colleges which need aid for current expenses and large sums for endowment. Our smaller income must be divided among more institutions. The Congregational Educational Society gave its aided colleges an average of \$4000 each last year; our Board could give ours an average of only \$860 each. Owing to their long training, Congregational churches and givers extend hearty welcome to solicitors from Western institutions and expect to assist in endowing them; Presbyterian churches and givers, untrained in this business for two generations, are mostly unwilling to admit representatives of Western institutions to their pulpits or their pocketbooks.

In the third place, there is another bit of history which you have a right to know. From the division of our Church in 1837, down to its reunion in 1870, one branch of our denomination engaged in college building largely through the Congregational society. Their money helped to build up thirty or forty institutions. Only one of these became Presbyterian at the reunion; the others are Congregational. And many Presbyterians whose grandparents and parents gave to those institutions now naturally send their gifts in the same direction; so that those ministers and members of our churches who were best trained in giving to this work now give largely to Congregational institutions.

In the fourth place, the silence and inactivity of our Church in this business, the lack of literature about it in the pews and of sermons about it in the pulpit, have produced another result, lamentable but natural. Western men observe with admiring wonder the facility with which, without experience, observation, or special study of the question, some Eastern brethren reach clear conclusions about a certain great problem that has heavily taxed our poorer mental resources. We have earnestly brought to bear upon this subject the little brains that God has given us, and after years of study are profoundly convinced that the future of our Redeemer's kingdom in the West depends largely upon the

quantity and the quality of the Christian educational work done there, and that the future of our own honored and beloved Church in the West depends largely upon the share it shall have in that work. Some of our brethren in the East, having crossed the continent in a palace car, having shot an antelope in the Rockies or a grizzly in the Coast range, having preached in Denver and addressed a synod in Oregon, or even without having been west of Chicago, are perfectly convinced and unhesitatingly affirm, and live up to their conviction and affirmation, that State universities and high schools are sufficient for the West, and the little sectarian college is both a superfluity and an impertinence. Would it be unpardonable to suggest that some of our Eastern brethren should ask themselves regarding their knowledge of our work the question a little girl asked her mother? Coming home from her second week in kindergarten, feeling that she had absorbed wondrous amounts of knowledge, and that there might be even more, she said: "Mamma, do you think I know as much now as I don't know?" Will you be so very kind as to look at the matter a few minutes through our eyes as our eyes have seen it these fourteen years in twenty Presbyterian colleges and as many academies?

In a Western State or Territory, the State university and its allied high schools are doing much scientific and normal work, some literary and a little classical. In favorable cases, the president and half of the professors are Christians, the other half something else. No Bible is read, no prayer offered officially. The Christian professors, overworked, do what they can in Sunday-schools. There are Young Men's and Young Women's Christian Associations. Boys and girls, released from home restraints, at the age when doubts come and feelings of freedom stir the young blood in boarding houses, their attentions and powers fully absorbed in study of material things, may keep their ethics; but what about their spirituality? The Presbyterians of the Commonwealth find that the State university sends annually from one to three per centum of its graduates into the ministry of all denominations, while of the lads going to the university looking towards the ministry, few, and these commonly those whose homes are in the university town, do not change

their minds and graduate into something else. Starving for ministers, and for ministers raised there, our churches get perhaps one every two or three years from their State university; and young people, once warm and active in the home church, often return from the university with a liberalized creed and no perceptible spirituality, Presbyterianism, or church usefulness beside paying rentals for pews which they occupy once a Sunday once in a while.

After years of prayer and conference, perhaps after some disastrous failures, the Presbyterians, encouraged by the formation of this Board, start a college, land is given, and money to put up a building. The college is opened and fills at once. This Board is appealed to for \$3000 a year, the very least that will answer. The Board is able to give just \$1000. Who pays the other \$2000? The president and teachers accept half-pay year after year; trustees and local friends put their hands into their pockets; home missionaries give a tenth of their salaries; all looking to this Board to do something decent soon. Years pass. The buildings need repairs—furnaces, paint, plaster; the library and apparatus, scanty at first, are now dilapidated; more buildings are needed. There is no money for any of these things. The Baptist university two hundred miles north, the Congregational and Methodist colleges two hundred miles east, the Roman Catholic schools every-

where, are endowed, and getting money from the East. Our institutions and their synods besiege the Board to let them go East. Some selected solicitors are sent; some get enough to pay their expenses, some do not, and some get more, but none get much.

Now the criticalness of the situation is in this fact: Our teachers, our trustees, and our local friends are getting discouraged. They know they alone cannot endow their colleges. There is some wealth in the Newer West, but few holders of it who care about spiritual education. Desire for spiritual education is always in inverse ratio to the need of it. Demand is created only by the supply. Just as we send foreign missionaries to create a demand for the gospel among those who do not want the gospel, so the fact that wealth in the New West does not care for Christian education is the reason why we must supply it. Supply it, and you will create the demand. Trustees of colleges say to us: "We have a Christian college; we exalt the classics; we do good work—witness our graduates and their rank in theological seminaries; we make every student study the Bible; we love them and lead them, every one of them, into the kingdom, and most of them into consecration to our Lord and his work; and the Church lets us starve, rot, crumble, beg and get nothing. Let us die in peace!"

Shall we let them die?

—The highest possible end of educational training is the formation of character, and the highest possible outcome of such training is a Christ-like man. Hence we set before our students Jesus Christ as at once the Saviour of sinners and the all-perfect model of human character.—*Report of Duff College, Calcutta.*

—In the Ninety-fifth Annual Report of the Board of Home Missions the following paragraph may be found: There is scarcely a college in the land which cannot trace its origin to home missions. The pioneer preachers of our Church established in different places both academies and colleges, to conserve the results of their mission labor. "Our colleges," says Ex-President Chapin of Beloit, "stand as fortresses to maintain the ascendancy of the truth. In them recruits are trained for service on the field. They are living fountains in which science and religion—kindred elements—are blended according to their mutual affinity to pour forth into the forming civilization healthful streams of intelligent and refined culture. On those who went out to take possession of the country in the name of the Lord, there was laid a necessity to provide for Christian education." The Home

Board has recently laid the foundation of Henry Kendall College in the Indian Territory, and Sheldon Jackson College in Salt Lake City, Utah. In time these will be transferred to the fostering care of the Board of Aid for Colleges.

—Sixty per cent. of the brainiest Americans who have risen to prominence and success are graduates of colleges whose names are scarcely known outside of their own States. During the past ten years the majority of the new and best methods of learning have emanated from the smaller colleges and have been adopted later by the larger ones. The most direct teaching, and necessarily the teaching most productive of good results, is being done in the smaller American colleges. Some of the finest educators we have are attached to the faculties of the smaller institutions of learning. Young girls or young men who are being educated at one of the smaller colleges need never feel that the fact of the college being a small one places them at a disadvantage in comparison with the friend or companion who has been sent to a larger and better-known college.—*Ladies' Home Journal*, August.

CHURCH ERECTION.

FINANCIAL STATEMENT OF THE BOARD OF THE CHURCH ERECTION FUND.

APRIL 11 TO AUGUST 31, 1897.

RECEIPTS.

GENERAL FUND:

Contributions	\$14,828 47
An increase of \$936.88 over same period last year.	
Miscellaneous	12,109 69
	<u>\$26,938 16</u>
LOAN FUND.....	11,793 50
MANSE FUND	3,700 49
	<u> </u>
Total.....	<u>\$42,432 15</u>

POSITION OF GENERAL FUND, AUGUST 31.

Appropriations made since April 11, net	\$31,310 00
Balance available April 11.....	\$370 39
Net receipts applicable to appropriations	18,870 80
	<u> </u>
	19,241 19
Deficiency	<u>\$12,068 81</u>

ADAM CAMPBELL, *Treasurer*,
156 Fifth Avenue, New York City.

WHAT ONE CHURCH OFFICER CAN DO.

The following letter from a church in Ohio was indeed refreshing. It not only shows what one church officer can do when he is interested, but it also illustrates how easily the revenue needed for all the Boards might be raised. Read the simple statement:

"Some weeks ago I sent to you for some literature concerning your Board, which you kindly forwarded to me. I used the same in our congregation, and at the request of our pastor I made a short three minutes' talk before the taking up of the collection. The financial result was \$52. Last year we only had \$9.75. Our session proposes to pursue this plan for the following year with all of our Church Boards. We hope thus to stimulate our church into better giving."

How simple and easy this seems, and yet how rich the results!

Such statements as the above confirm us in the belief often expressed that the reason above all others why the supplies for our benevolent work are inadequate is simply that congregations are not informed of the nature of the work of the Church nor of its needs. Doubtless very many of our congregations are so informed and are doing about all that, in view of other pressing interests, can be expected of them, but however large the number of such congregations it is safe to say that it does not in-

clude one-quarter of the great multitude of more than seven thousand that make up the Church of which we are members. One such man as he who wrote the above letter in each church would lift all the Boards out of debt in one year, and ensure that henceforth they would not be crippled for want of full supplies.

APPRECIATIVE WORDS.

The following, written from a small and young Western town, not only shows an appreciation of what the Board did in that particular case, but is an endorsement of the wisdom of our General Assembly in its plan for the practical working of the Board.

"We feel that we owe everything to your Board, since we would not have ventured upon such an investment had we not felt sure of receiving your aid. If this is a sample of what you are doing, as it is, doubtless, then you should have the hearty support of every citizen, no matter of what creed or denomination. It will be my purpose to see that this grant shall prove only a loan to be repaid by us without interest."

"TECHNICALITIES."

The following sentence in a letter from an esteemed brother represents a not uncommon conception of certain of what are termed "The Board's Rules:"

"One or two members of presbytery seem to think you and your Board will adhere to the iron-clad rule of granting nothing without a deed in *fee simple*. . . . To have our progress blocked just at this stage might prove disastrous. We trust therefore that you will consider the welfare of the church of more importance than a technicality of the Board's laws."

The matter of what are thus termed "technicalities" would assume a very different aspect if it were remembered that the Board makes no "iron-clad rules." The only rules that are binding upon it are the explicit conditions laid down by the General Assembly in its charter, and which, whatever might be the personal judgment of the Board in any particular case, it has no right nor power to set aside.

The requirement referred to above that a

church in order to receive aid shall have a deed *in fee simple* to its property is based upon the fact that unless it does so hold its property it can give no valid mortgage; and if it cannot give a mortgage, then it cannot, in case of abandonment of the work, secure the return to the Board of the money of the Church at large that has been advanced.

Thus this rule is no mere "technicality," but vitally necessary to the right use of the funds contributed to the Board.

ORGAN WANTED.

The church at San Leandro, Cal., is desirous of procuring a small second-hand pipe organ. Any church having such an instrument to dispose of at a moderate price should communicate with the Rev. Barton W. Perry, of San Leandro.

FREEDMEN.

AGENT FOR THE FREEDMEN'S BOARD.

The General Assembly heartily commended the action of the Board in appointing Rev. W. H. Weaver, D.D., of Baltimore, as financial agent for Biddle University. To aid the university is equivalent to aiding the work of the Freedmen's Board, as the expenses of the institution are met out of funds contributed to the work. The amount spent annually by the Board in the matter of professors' salaries at Biddle University is about \$11,000. If Dr. Weaver could succeed in interesting the Presbyterian public to the extent of assuming the burden of professors' salaries at Biddle, the Freedmen's Board, being relieved to that amount, could maintain the schools as recommended by the General Assembly, and at the same time make the proposed reduction in its embarrassing debt. Dr. Weaver is appointed especially as agent for Biddle, but represents also the work in its entirety, and will esteem it a privilege to be invited to speak at conventions, missionary congresses, presbyteries, synods, and other gatherings where the benevolent work of the Presbyterian Church comes under consideration.

A CHURCH BUILDING AN INSPIRATION.

In his delightful sketches of "The World's Fair" in the *Cosmopolitan*, Sir Walter Besant tells us that he did not examine an exhibit. He came to the exposition for other inspiration. As a boy he had been compelled to see in a systematic manner all the exhibits of the International Fair in London—to his utter weariness and disgust. He was willing to come from England to the World's Fair merely to see its exterior beauty. He carried with him richest inspiration. So the church has a mission in the community apart from what goes on in it. It teaches even the men who will not join the worshipers who enter it. There is a sense in which the work of Church Extension is the supreme work of the Church in our age. There is a sense in which the building is a more potent exponent of the church than the man who preaches in it. The building is here to stay; the man is not. The building is to become the inheritance of generations. It is to tell whether the fathers had large faith in God and high respect for themselves, or whether they were niggardly and little. "If any man provide not for his own, especially for those of his own household, he hath denied the faith."—*Business in Christianity*.

Dr. Weaver has already spoken in a number of churches in New Jersey and eastern New York, where marked impression for good has been made, and where interest has been awakened in the matter of missions among the Negroes of the South.

Early in the fall, Rev. David R. Breed, D.D., of the First Church, Pittsburg, Pa., will have completed his collection of lantern slides made from photographs taken by him last May during his trip through the South, representing various phases of the work under the Board's care. Dr. Breed is a member of the Freedmen's Board, and is intensely interested in the work. His personal observation of the workings of many of our schools has served to intensify his interest in them, and he believes that all the Board needs to do in order to obtain the necessary funds for the proper maintenance of the work is to fairly lay its needs and its claims upon the heart of the great Presbyterian Church; and he feels confident that the collection of pictures he is preparing will go far toward the accomplishment of this desired object.

REDUCING SALARIES.

Notwithstanding the small pittance granted by the Freedmen's Board to many

of the ministers in charge of churches under its care, a further reduction has been made this year in many cases. Some of the churches have been aided to the same amount for a number of years past, and the desire of the Assembly was that every effort should be toward gradually leading up the churches to a basis of self-support. The reduction in the minister's allowance was not made with the purpose of having him get less, but with the hope that the churches under his care would raise the difference, and at least make his salary the same as the year before. To aid in bringing this about, a circular letter accompanied each commission this year, begging the churches to make up the difference in order that the minister might suffer no loss and the church itself be brought that much nearer to a condition of self-support. The resolution of the Assembly was incorporated in the letter, in order that the mind of the Assembly might be fully known to these churches that it has fostered for so many years. That the matter may be more fully emphasized by reiteration and repetition, the Assembly's action is herewith appended:

"That the Assembly urge upon the churches under the Freedmen's Board the duty and necessity of self-denying effort to lighten the burdens of the Board, and at the earliest practical moment to assume their pastor's support."

ACCEPTING THE REDUCTION.

It has been gratifying to note with what a kindly spirit many of the brethren have accepted the reduction of the amount promised them by our Board, notwithstanding the inconvenience to which they have been subjected, and notwithstanding the likelihood that in some cases at least the deficiency may not be made up by the churches under their care. A sample letter will suffice:

"I regret the cut in salary just at this time, because I wanted to go home for a week or two of recreation about September 1. I need a little rest, but I shall not be able to go now unless I could get some extra help, which is not probable. I can get a trip between here and ——— free, then from there to ——— and return a ticket could be bought within \$10. For that small amount

I could get my few days' vacation, but as my salary will be less, I cannot afford my trip. I do not write in the spirit of complaint at all, but I want to give you an idea of how close we live. I need a suit of clothes now, but I cannot see where I can spare the money to get it. I hope that more prosperous times may come, and that the Board may soon be free from debt, and able to push the work into new fields. Presbyterianism is best for my race, I am sure. The more I learn of my people, the more I am convinced that our Church is best adapted to their needs. My work here is difficult in some respects. I work faithfully, and do my best earnestly and conscientiously, but sometimes I feel discouraged because I cannot see more results of my working. Perhaps the reaping time may not be far away."

CONTINUING THE SCHOOLS.

About the first of February of this year it seemed to the Board quite likely that it would be compelled for lack of funds to close up absolutely a number of our important schools. To prevent disappointment, word was sent to all the principals that this might be done. At the close of the fiscal year the Board's debt was found to be over \$50,000; and in the report to the General Assembly advice was sought as to what should be done. It was agreed that at least \$20,000 should be paid on the existing debt during the coming year, and it was found that this could not be done unless some of the schools were closed, or the income of the Board increased to the extent of at least \$11,000. The Standing Committee was unanimous in agreeing that the last thing to be done would be the closing of the schools, and therefore recommended that an effort be made to maintain the work, and appeal to the churches for the needed increase. The Assembly adopted the committee's report, and the resolution bearing on the subject is as follows:

"That permission be given by the Assembly to the Board of Freedmen to appeal to the churches for an increase of \$11,000 over the contributions of last year, that the necessity for further retrenchment may be removed, the present work maintained, and that they may be enabled in accordance with their expressed desire to reduce their

present indebtedness to the extent of \$20,000."

In accordance with this action of the General Assembly, the School Committee recommended to the Board the following action, which was adopted:

"That the principals of the boarding schools be informed that we will endeavor, if possible, to aid them on the same basis as to time and teachers' salaries as last year; but that we cannot do more; and that we cannot be responsible for any other expenses that may be incurred."

This is the plan on which the Board proposes to start out with the schools the first of October. The continuance of the plan will depend upon the obtaining of the proposed increase of \$11,000 to the Board's income. This will be about nine per cent. advance on last year's contributions.

If the third resolution adopted by the General Assembly could be carried out, there would be not the slightest difficulty in obtaining the needed increase. This resolution reads as follows:

"That the presbyteries be requested to urge upon delinquent churches the duty of contributing to the Freedmen's cause; that pastors and stated supplies earnestly present its pressing needs and present peril."

KIND DEEDS GRATEFULLY REMEMBERED.

A unique and interesting entertainment was given at Russell Grove School, a mission under the care of our Board for Freedmen, at Amelia, Va., on Thursday night, June 10.

The chief feature of the occasion was the unveiling of a life-size crayon portrait of Mrs. S. J. Neil, and a brief history of her work among the colored people of Amelia county, where she came in 1866, as a widowed bride, her husband having given his life in the cause of freedom but a few months before. Mrs. Neil had but one predecessor in this field—Miss Russell, in whose honor the church and school have been named.

Mrs. Neil taught for many years at Russell Grove, and, when others were found who were willing to take up the work, she moved her forces into a new and, what seemed to her, more needy field at Jetersville, where she is still spending her strength

among the same people for whom her husband gave his life now more than thirty years ago.

Among those present on this happy occasion were Mrs. S. J. Neil (who whispered in the writer's ear that she did not know where to hide her face), Judge F. R. Farrar and Judge Coleman, tried and true friends to Mrs. Neil when mission work was looked upon with less favor than it now is; Rev. and Mrs. G. C. Campbell, of Ingleside Seminary, and a large audience of Amelia people, both white and colored.

Russell Grove Church and school are under the care of a most efficient and earnest man, Rev. Robert Bagnall, Jr., who is ably assisted in his work by his genial and gifted wife, who has won many friends among all classes. Mr. Bagnall had the programme in charge, and called upon Mr. Campbell to make the opening prayer. The programme throughout was pleasing and was enthusiastically received by the large audience.

Judge Farrar was in one of his happiest moods, and had his listeners alternately laughing and crying at his witticisms and pathetic stories of war-times. The judge is a strong advocate of the doctrine of "good-will among men" of all classes and races.

A number of Ingleside students were present, and three of the class of '97 sang a trio which was heartily applauded.

After the exercises refreshments were served and over twenty dollars raised to be used to help paint the mission buildings, which need it badly.

Cabinet-sized photos of Mrs. Neil were sold at twenty-five cents each, Mr. Bagnall expressing the wish that one might be placed in the home of every colored family in Amelia county.

If any of our friends who are particularly interested in Mrs. Neil's life-work among the colored people of Virginia would like a photo of this self-denying lady, such may be obtained of Rev. Robert Bagnall, Amelia C. H., Va.

This expression of affectionate and grateful acknowledgment of Mrs. Neil's life and services, while she is still with us to personally witness it, cannot fail to cheer her heart and also to encourage our Board for Freedmen in their efforts to help carry out our Master's last command.

L. K. C.

HOME MISSIONS.

NOTES.

The synodical appointments of the secretaries are as follows: Dr. Roberts is to visit the Synods of Montana, Washington, Oregon, California, Missouri and Indian Territory; Dr. McMillan is to visit the Synods of New York, New Jersey, Pennsylvania, Tennessee, Michigan, Wisconsin and Kansas. The synods which it is impracticable for the secretaries to reach will be visited by other representatives of the Board.

The theological training school for the young men of the Nez Perce tribe of Indians at Mt. Idaho has been closed ever since the death of that wonderful woman, Miss Sue McBeth, who was the principal instructor. It was no easy task to find a suitable successor. At last the Board has succeeded, and its choice has fallen upon the Rev. Lowrie W. Sibbet, for some time pastor of the Church of Lewiston, Ida. He is a graduate of Princeton Seminary of the class of 1892.

A glimpse of a consecrated home missionary on the frontier enduring hardness as a good soldier of the cross is given in one of his letters from which we quote:

"Your letter of 11th inst. enclosing check has been very gratefully received. You cannot realize how thankful I am. During the summer, at spare times, I have worked in brickyard, moulding brick, at \$2 per day, and have earned enough brick with which to build me a house to live in. There is not an unoccupied house in the town or in the country round about, so I'll have to continue to live in a tent until I can build my house, which I hope can be done by Christmas, if I can receive my monthly salary promptly."

Mr. N. E. Phillips, of Rockport, Tex., now nearing his ninetieth year, went to the present site of Chicago when there were no

buildings but Old Fort Dearborn and a few log cabins occupied by Indian traders. Mr. Phillips built the first house other than the Fort ever occupied by a white man. When it was completed it was used as a hotel. It is said that "Long John Wentworth" was the first guest of this four-roomed hostelry. Mark Beaubien was the owner and proprietor. Mr. Phillips served in the Blackhawk war, and was afterwards lured to Texas by brighter prospects than those of the log village in the swamp by the Michigan sea. There was no Chicago then. It was only Fort Dearborn. A city of nearly 2,000,000 population has grown up within the mature life of a man.

THE ANCIENT CITY OF SANTA FE.

The city of Santa Fé, N. M., was founded by the Spaniards in 1598, under the name of Santa Fé, on the site of Tigeux or Tigua, one of the celebrated "Seven Cities" at the founding of the Aztec Confederacy, in 1426. Its streets, museums and private collections of curios absolutely teem with relics and records of a stirring history, and include famous pictures of saint or shrine, painted on elk and puma skins, sabre thrusts where they had been used as banners during the march of Coronado in 1541, others with arrow holes from attacks by Indians on the line of march up the valley of the Rio Grande. There are quaint maps in Latin and French, showing three cities of note on the continent, and giving California as an island of the Pacific.

The palace has become the home of the choicest collection of Mexican and Spanish pictures in the Southwest, and in its historical rooms are priceless treasures of record or relic. Around it, too, lingers much of the romance of the city. For 300 years it has been the home of its rulers, seventy-six Mexican and Spanish and seventeen Amer-

ican governors having held sway within its walls. In its early days it lay under the shadow of the dread inquisition, and within its walls, in later times, "Ben Hur" first saw the light under the pen of General Lew Wallace.

From its windows could be heard the ring of steel and the din of warriors in the plaza when Onate set up his camp in 1662, and when the Pueblo Indians conquered the city in 1680, burning the archives and sacred vessels, while twelve years later, in 1692, the same plaza witnessed the triumphal entry of Diego de Vargas, after his vow and the victory which followed it, which again placed the city under Spanish rule. Here General Kearney elevated the Stars and Stripes in 1846, and here, also, surrounded by living memories and fond regrets, amid beautiful foliage, is a monument to the soldiers who fell at duty's call at Valverde and Apache Canyon.

In Santa Fé are the military headquarters for New Mexico, it being also the oldest military establishment in America, created by the Spaniards in 1602, and in almost continuous occupation ever since. Here, too, is the oldest house in the United States, in which Coronado is said to have lodged in 1540, and, perhaps, even more interesting here is the oldest church, San Miguel, built about 1543, partially destroyed in 1680, wholly restored in 1710, the restorers leaving intact all that was possible of the old roof, hewn by Indians under the guidance of the fathers.

In this church is the great bell, almost solid, cast in 1356, and having an inscription in Spanish round it as a band, the letters and figures being still well raised in the solid casting. This bell was brought over from Spain and hung in the tower, but finally, being thought too heavy for the tower, it was removed to a substantial timber support in the entrance to the church. In the cathedral and other churches are remarkable reredoses, paintings and vestments, many of them of considerable antiquity, all inviting the visitor to linger in this home of the past.

But the city is also a city of the present, and a very pleasant present it is. An equable climate and delightful sunshine hover over streets in which the houses have enough of the sanctity of age to infuse a restful spirit in the air. Fruitful orchards

and fertile lands lie round about the city, which is at once a monument to the spirit of the past and the activity, beauty and progress of the present day.

PRESBYTERIANISM IN NEW ENGLAND.

PROF. JOHN MOORE, BOSTON.

Presbyterianism, though introduced into New England in the early part of the last century, never became strong as a denomination. Congregationalism was the prevailing system, the doctrines and worship being substantially the same, but with a different form of government. Several of the leading divines here were in direct and fraternal communication with Presbyterian ministers in Scotland and Ireland. Among them were Cotton Mather and Jonathan Edwards. The former wrote to Principal Stirling of Glasgow, expressing the hope that, "as great numbers are like to come to us from the north of Ireland, the bond between the Churches of Scotland and New England will every day grow stronger and stronger." This was in 1713, and five years after he wrote: "We are comforted with great numbers of the oppressed brethren coming from the north of Ireland. The glorious providence of God in the removal of so many of a desirable character from the north of Ireland hath doubtless very great intentions in it."

The immigration of Presbyterians to this country was mostly from the north of Ireland. They were largely of Scotch descent, and in the Revolution of 1688 had performed a very efficient part at the siege of Derry. That Macaulay speaks of as the most important event of its class in the annals of British history. That seemed to be the pivot on which the struggle between absolute despotism and liberty turned. After the Revolution the Presbyterians were unjustly and oppressively treated, and great numbers of them immigrated to the American wilderness, where they might enjoy greater religious liberty and a larger scope for the exercise of their skill and industry. Great numbers settled in Pennsylvania and New York. Froude states that not less than 30,000 left Ulster for this country in the short period of two years.

The first organized company of these people that came to New England arrived

in 1718. The colony consisted of 125 families, conveyed in five vessels. A few years since I visited the large parish near Colrairie, where I preached on Sabbath, from which the greater part of the company came. Rev. Mr. McGregor, who had been pastor, headed the colony. He had been at the siege of Derry, and fired the first gun from the cathedral announcing the arrival of ships in the Foyle with food for the relief of the starving people. At the time of their departure for America he preached a sermon in which he gave the following reasons for their removal: To avoid oppressive and cruel bondage; to shun persecution; to withdraw from the company of idolators; to have an opportunity of worshipping God according to the dictates of conscience and his inspired word. We are here reminded of the Plymouth Pilgrims, when they embarked on the ocean to seek a home in the Western wilderness, whose main motive was religious freedom.

STRANGERS IN A STRANGE LAND.

These people arrived in Boston and found themselves strangers in a strange land. They had no clearly defined course marked out. They divided and went in companies in different directions. Some went to Maine, some to Worcester, and others remained in Boston. Those who went to Worcester found an intense prejudice against them because they were Irish. So strong was the feeling that when they had a Presbyterian house of worship partly erected, a number of the citizens joined in the night and tore it down. Those who went to Maine, spent the winter in Portland, the season being unusually severe. They were destitute of food and other necessities for subsistence and comfort. The call for help was kindly responded to and relief was furnished for "the poor immigrants." In the spring they concluded to seek a milder climate, and a locality more generally favorable for their purpose. Mr. McKeen, the grandfather of the first president of Bowdoin College, was sent out to explore for a desirable section of country in which to settle. These, with others who reunited with the company, decided to settle at Nutfield, N. H., afterwards named Londonderry.

These people made their religious duties a matter of primary importance. Mr. McGregor was engaged as their pastor. In

1723 the number of members at the communion was 160, and at the next in the spring there were 230 present. Their first pastor seems to have been a man of superior powers and of deep spiritual earnestness. The attachment between him and his people was very strong. Some years ago I had the privilege of visiting his grave. His immediate successor in the pastorate was Rev. Matthew Clark, who had taken part in the siege of Derry. He bore a wound which never fully healed. There came after that a succession of able ministers as pastors of that church, the mother of all the Presbyterian churches in New England.

CHURCH ORGANIZED IN BOSTON.

Those of the colony from Ireland that remained in Boston, with others that came out afterwards, organized a church, known as the Presbyterian Church of Long Lane, this having been changed afterwards to Federal Street. The pastor of that church for many years was Rev. John Morehead. He was a man whose influence was not confined to his own congregation, but was largely felt and recognized in the place generally. Combined with a strong intellect and generous heart, he had in a prominent degree the Irish impulsiveness. Rev. Mr. McGregor, of Londonderry, used to sometimes remark to him: "Brother Morehead, you have double the grace of common Christians, but not half enough for yourself." Mr. Morehead was followed by Rev. Robert Annan from Scotland. He preached till 1786, when Presbyterian worship was abandoned, and the Congregational form of government was adopted.

Rev. Dr. Belknap was called from New Hampshire to the pastorate. He was a superior preacher, evangelical, and was eminent as a historian. Following him came Dr. Channing, who was settled in the early part of this century. Gradually the church ran into Unitarianism, Channing himself becoming the chief leader in that movement in this country. The church property in the course of time became very valuable for business purposes, and several years since it was sold for a large sum, and the society moved to Alington street, and there built a very fine edifice, which stands on the corner of that street and Boylston.

In 1746 Rev. Jonathan Parsons settled over the Federal Street Church in Newburyport. In September of the same year he

united with the Presbytery of Boston. This presbytery held regular meetings till 1754. After that time there is no record of any meetings till 1770. There were at one time three presbyteries in New England formed into one synod, which held its first meeting in Londonderry in September, 1776. The organization continued for five years, when it was dissolved. After the Revolution the surviving churches were united in one presbytery, bearing the name of Londonderry. Whitefield and Mr. Parsons, of Newburyport, were very warm friends. The former probably preached more times in the Federal Street Church than in any other in this country. The ashes of both repose in the same crypt under this church.

Rev. John Murray followed Mr. Parsons, who came from Ireland. He labored twelve years with remarkable success. He was the most eloquent preacher in New England in his time whom some compared to Whitefield. Some writer has made the remark that Murray rekindled from the ashes of Whitefield the fire of Whitefield. His history contains material for one of the most interesting chapters in clerical biography.

INTEREST IN EDUCATION.

The early Presbyterians in New England were not only very religious, but intelligent, and interested in the cause of education. Before the colony of 1718 left home they sent out the Rev. Mr. Boyd to prepare the way for them as far as possible. They sent with him an address to Governor Shute, signed by over 300 persons. All signed their names individually, except thirteen, who affixed their marks. Several of their descendants have been prominent in promoting popular and classical education.

At the present time there is one presbytery in New England. The number of churches is considerably larger than formerly. There has been a large immigration of people from Scotland, Ireland and especially the British provinces. Many of these were brought up under Presbyterian influence, and they need to be looked after to prevent them from becoming indifferent and wandering away from all positive Christian association. There is great responsibility involved here. Very much might be done in this direction, if the proper methods and energetic work were more fully introduced than they have been.

Concert of Prayer For Church Work at Home.

JANUARY	The New West.
FEBRUARY	The Indians.
MARCH	Alaska.
APRIL	The Cities.
MAY	The Mormons.
JUNE	Our Missionaries.
JULY	Results of the Year.
AUGUST	The Foreigners.
SEPTEMBER	The Outlook.
OCTOBER	The Treasury
NOVEMBER	Romanists and Mexicans.
DECEMBER	The South.

THE TREASURY.

From the time when the Levites' portion was first set apart for the support of the priests who served as the ministers of worship, down to the present time, the treasury has been an indispensable department of the Lord's house, and regular and systematic giving for the maintenance of worship has been required of the people of God.

The Lord had use for the tithes even when the Church had no great schemes for the evangelization of the world. The gifts were required and rendered, not in view of the expenses to be incurred, but as a recognized and enforced principle of acceptable worship. Instead of running behind and incurring debt in the old times, it taxed the wisdom even of a Solomon to devise means of using the silver and gold which had accumulated from tithes and offerings. In the present utilitarian age men give under the impulse and pressure of the demand, and so money can never accumulate in the Lord's treasury.

Even in the earlier centuries of the Christian era so firmly was the principle of giving as an act of worship embedded in the life of the Church that costly churches and cathedrals were erected for want of a better use of the abundance of resources at the command of the Church. Even through the ages when the Church was sinking into corruption this much of the ancient spirit and law of worship was retained, and the lack of a better and more productive use of the gifts and consecrated services led to the erection of shrines and cathedrals of untold costliness. These monuments of the Church's worship of the Lord through offerings are still the pride and glory of the

cities of Europe. It is reserved for this enlightened and favored age, when a wiser and more productive use of money is possible, to withhold more than is meet, to fall so far below the divinely prescribed standard of worshipful giving that the cause of God languishes, the people of God have not even tabernacles to worship in, nor ministers to lead their worship, nay, the very house of God has become debtor to Gentiles.

The Board has been compelled to report debt eight years in succession. This debt rose in five years to the enormous sum of \$365,000, but it has fallen in two years to \$147,000. More than half the debt reported to the Assembly of 1896 was paid before the Assembly of 1897 met. May we not in this current year, when times are improving all over the country, wipe out the remainder of the debt and begin again the onward movement for which the neglected places have been long waiting?

Our treasurer presents an interesting statement on another page.* It is encouraging to note that the receipts for the vacation month of August were more than \$27,000—an increase of more than \$11,000 over the receipts of the corresponding month of last year. The receipts for the first four months of the present year, to August 1, fell below those of last year more than \$12,000, but for the five months ending September 1 the falling off was only \$972. When we come to analyze the treasurer's statement we find that the gains for these five months were from the Woman's Board, \$837; from churches, Sabbath-schools and Young People's Societies, \$129; and from legacies, \$3977. While the loss which overcame these gains was \$5916 in receipts from individuals, etc. Nearly all the gain was in the one item of legacies. We cannot count on such proportionately large receipts from this source for the remainder of the year, for legacies are more uncertain and variable than any other part of the Board's income.

On the other hand, it must be borne in mind that the large churches have been closed, pastors and people away on vacation, and collections for benevolent causes generally suspended the greater part of this period. The receipts from living sources are not a criterion for the remaining months of the year. The deep interest in missions

which seems to pervade the Church at the present time should bring increasing gifts into the treasury.

We need not speak of the great demands that are pressing upon the Board. Everywhere we are invited by glorious possibilities, but we are compelled to shut our eyes and turn our backs upon the scene. On every hand the harvest is neglected because the laborers are few and the laborers in the harvest field are few because they are not sent, and they are not sent because the treasury of the Board is empty.

Important changes have taken place on many parts of the Home Mission field since the series of topics for the Monthly Missionary Concert was prepared. It has been thought wise, therefore, to revise them so as to adjust them to present conditions, and also to make them somewhat more comprehensive. These topics are intended for use in churches, women's societies, and Young People's Societies. The change will go into effect January, 1898. THE CHURCH AT HOME AND ABROAD and the *Home Mission Monthly* will have full notes on the topics each month.

HOME MISSION TOPICS FOR 1898.

January—OUR COUNTRY.

- (a) The church in the development of our country.
- (b) The importance of Home Mission work in our land and its relation to the evangelization of the world.
- (c) Presbyterian work—and the work of other denominations on parallel lines.

February—THE INDIANS.

- (a) Our work among them.
- (b) Changing conditions.
- (c) Duty of the Church.
- (d) Work of the Government.

March—THE BOARD OF HOME MISSIONS.

- (a) Its administration.
- (b) Its relation to presbyteries, synods and the General Assembly.
- (c) Its missionaries, pastors, stated supplies, synodical missionaries, pastors-at-large and evangelists.

April—THE SOUTH AND THE FREEDMEN.

- (a) Resources.
- (b) Perils.
- (c) Encouragements.

*See "RECEIPTS."

May—WOMAN'S WORK.

- (a) Woman's Board of Home Missions and its administration.
- (b) Importance of the school work among the exceptional peoples.
- (c) Peculiar functions of missionary teachers.
- (d) Evangelists.

June—THE NEW WEST AND ALASKA.

- (a) Extent and resources.
- (b) Social and religious conditions.
- (c) Opportunities.

July—RESULTS OF THE YEAR.

- (a) Financial outcome.
- (b) General record.
- (c) Spiritual aspects.

August—THE FOREIGNERS.

- (a) In communities.
- (b) Mining districts.
- (c) The cities.
- (d) Perils of immigration.

September—FORECAST AND RALLY.

- (a) Conditions on the field.
- (b) The Church in its relation to missions.
- (c) Plans and methods.

October—THE MORMONS.

- (a) Their peculiar doctrines.
- (b) Their method and zeal in propagating them.
- (c) Their unpatriotic attitude toward the Government of the United States.
- (d) Our responsibility.

November—ROMANISTS AND MEXICANS IN THE UNITED STATES.

- (a) Romanism and citizenship.
- (b) Roman power in America.
- (c) Influence of mission work in the development of the Southwest.

December—THE OLDER STATES AND MOUNTAIN-EERS.

- (a) Influence of environment.
- (b) Neglected neighbors.
- (c) Characteristics.

THE KLONDYKE MISSIONARIES.

Much concern has been expressed for the missionaries recently sent to the Klondyke region. It may relieve the apprehension of the good friends to learn that Mr. Young spent ten years as missionary in Alaska, and is thoroughly acquainted with the southeastern coast, the mountains that stand as sentinels along the coast, the passes, the streams and the safest ways of reaching the interior. Besides his personal knowledge and experience as an Alaskan mountain climber, he has hosts of friends among the natives. The whole Stickine tribe will receive him joyfully and render him any assistance in their power.

Dr. George A. McEwen, the physician who accompanies Mr. Young, is a young man of Scotch birth and education, a graduate of Princeton Seminary, and of a St. Louis medical college, where he spent four years in special preparation for the work of a medical missionary. He is a licentiate of St. Louis Presbytery, and has experience as a preacher and as a medical practitioner. He is not a stranger to hardship, but enters upon his mission with a good knowledge of the perils and privations before him and in the consecrated spirit of a true missionary.

These missionaries are not going by the overcrowded Chilcoot Pass from Dyea, but by way of Ft. Wrangel, up the river to the headwaters of the Yukon—a shorter and safer route—and one known to Mr. Young much of the most difficult part of the way. This is the new route lately recommended by the government surveyors.

These missionaries are abundantly provided with all needful things for a year. Their purpose in hastening to the field is to take advantage of the long winter when the multitudes will have much enforced leisure and when the conditions will be favorable for religious work. If great hardship and privation are experienced by the multitude the greater will be the need for the ministrations of missionaries.

Mrs. Young and her two daughters remain in Wooster, Ohio, where Mr. Young has been for several years the beloved pastor of the Westminster Church.

Mrs. McEwen resides in Farmington, Mo., where Dr. McEwen has been practicing medicine. The Church should remember with sympathy and prayer these devoted servants of the Master and their families.

KLONDYKE CLIMATE.

Many persons will be grateful for information respecting the Klondyke climate. The latitude of this region is the same as that of the Great Bear Lake and the Hudson Bay Company's settlement, the southern part of Iceland, the central regions of Norway and Sweden, Archangel and the famous mining regions of Russia. The *World Herald*, of Fairhaven, Washington, furnished the following statements:

The contingent of the Northwest mounted police which left for the Yukon in 1895 was sup-

plied by the Meteorological Service with accurate thermometers, and during the following winter observations were made by Sergeant Hayne, who each day read and set the self-registering instruments at 9 A.M. Apparently the thermometer first touched zero on November 10, and the last zero recorded in the spring was on April 29. Between December 19 and February 6 it never rose above zero. The lowest actual reading,—65, occurred on January 27, and on twenty-four days during the winter the temperature was below —50 degrees. On March 12 it first rose above the freezing point, but no continuous mild weather occurred until May 4, after which date temperature during the balance of the month frequently reached 60 degrees and over.

The Yukon river froze upon October 28, and broke up on May 17. Forty Mile creek broke up on May 11. Few reliable observations have hitherto been taken in this interesting region, but some years ago observations taken at Fort Yukon showed an average January temperature of 27 degrees below zero; February, —36; March, —11; April, 13 above zero; May, 41; June, 53.5; July, 66; August, 39; September, 39; October, 22; November, —11; December, —18. These figures indicate a very cold winter, followed by a short spring, beginning in May, and then a decidedly warm summer from June until the beginning of September, when a short-lived autumn soon changes to winter again. We have not at present any reliable data relative to the snowfall and rainfall of the country.

Robert Krook, the Swedish Klondyke miner, says that Eskimo dogs will pull two hundred pounds each on a sled, so that six dogs will draw a year's supplies for one man. He, however, puts in the proviso that the sleds should not have iron runners, because the snow sticks to the iron and increases the friction so much that the dogs cannot haul more than one hundred pounds apiece. With brass runners this drawback is obviated. Mules and burros are often used between Dyea and Lake Linderman to pack supplies over the summit of Chilcoot pass. Where sleds cannot be used, the Eskimo dogs will carry fifty pounds apiece in saddle bags slung across their backs pannier fashion.

These statements for 1895–6 are in keeping with those of Chief Moore of the Government Weather Bureau, at Washington, D. C., for 1888–9. Mr. Moore says:

The climate of the coast and that of the interior of Alaska are unlike in many respects, and the differences are intensified in this as perhaps in few other countries by exceptional physical conditions. The mean winter temperature of Sitka is 62.5, but little less than that of Washington, D. C.

The rainfall of temperate Alaska is notorious the world over, not only as regards the quantity that falls, but also as to the manner of its falling, viz., in long and incessant rains and drizzles. Clouds and fog naturally abound, there being on an average but sixty-six clear days in the year. North of the Aleutian Islands the coast climate becomes rigorous in winter, but in summer the difference is much less marked.

In the Klondyke region in midwinter the sun rises from 9.30 to 10 A.M., and sets from 1 to 2 P.M., the total length of daylight being about four hours. Remembering that the sun rises but a few degrees above the horizon, and that it is wholly obscured on a great many days, the character of the winter months may be easily imagined.

The mean temperature of the Klondyke region for the months October, 1888, to April, 1889, both inclusive, are as follows: October, 33 degrees; November, 8; December, 11 degrees below zero; March, 6 above; April, 20 above. The daily mean temperature fell and remained below freezing point (32 degrees) from November 4, 1889, to April 20, 1889, thus giving 168 days as the closed season of 1889–90, assuming that outdoor operations are controlled by temperature only. The lowest temperatures registered during the winter were: 32 degrees below zero in November, 47 below in December, 59 below in January, 55 below in February, 45 below in March, and 26 below in April. The greatest continuous cold was in February, 1890, when the daily mean for five consecutive days was 47 degrees below zero.

EDUCATION OF INDIANS.

[From a paper read at a popular meeting for Home Missions, at a session of the Presbytery of Omaha with the Black Bird Hills Church (Indian), by Prof. D. D. MacArthur, Superintendent of Government Schools at Omaha Indian Agency.]

Mr. Moderator and Brethren:—When my esteemed friend and your co-laborer and missionary, the Rev. W. A. Galt, asked me if I would not consent to make a few remarks upon impressions that I have received during my term of work here concerning the influences for good upon this tribe resulting from the Presbyterian work, done in years gone by at "The Old Mission School," I replied that I would be only too glad to say to all who might be in attendance at your meeting, that I considered that the evidences were ample in warranting me in saying that the fruits of that "Old Mission School" were grand; and that the consecrated labors of those pioneer workers would be always recognized as an important factor in Indian civilization by the All-wise, though perhaps they might be lost sight of by weak and feeble minds. In the superficial psychological study that I have made during the past two years among this people, I have noticed a marked difference in the manners, in the thought, in the intelligence, in the industry, of the men and women who received training in the "Old Presbyterian Mission School," where I have contrasted them with others not so

trained. With all due respect to the good work of many non-reservation schools, I must say that pupils educated at home under natural conditions, and their accustomed environment, do to a more marked degree give evidence of real advancement and growth, than do students trained under entirely different circumstances and then returned to fight the battles of life on the old camping ground. The former grow or develop according to natural laws, under natural conditions. We are not so sure about the growth in character of the latter. The polish or refinement in many cases is superficial.

It might be deepened if the boy or the girl did not return to the reservation, but, returning as the majority do, the polish is soon lost, and very frequently leaves strong evidences of contact with vice and moral depravity in various forms, with a disposition not to work at any occupation that will soil the hands and necessitate the wearing of old clothes—then follows the fall that comes after pride and a haughty spirit, oftentimes with a sudden and awful crash.

There is a saying that "What comes easy goes easy." This is true in other than money matters. Jonah's gourd grew in a night and it perished in a night. The tree that shoots up quickly with soft, loose fibre is killed by the severity of the winter frosts or is broken by the tempest's rage, while the scrawny oak of the Western hills, that with slow but steady progress penetrates deep into the soil and closely and firmly knits its fibres together, stands unaffected by the winter's cold or the storms that beat around it in their fury.

Some marvel because the Indians are not further advanced after a quarter or half a century of work among them for their elevation, but when you consider what education means, what civilization signifies, what character is worth, is it a thing to be wondered at that the Indians are not further advanced than you find them to-day? The price of these things is above rubies.

Were it possible to obtain education, civilization and character easily and quickly, they probably could be lost as readily as they were won. Herein is the difficulty, and here is also the hidden treasure. What a clear enunciation Jesus made of the character of God! What a mighty impetus the Son of Man gave to pure and undefiled

religion! Twenty centuries have swept swiftly by, men have risen and fallen, worked, prayed and struggled to have developed in them and their fellows those qualities that were manifest in him, and yet when viewed from the heights our progress has been but a little way. Nevertheless we have made no inconsiderable progress, and when we view our present condition, in contrast with these souls, the Indians too are advancing.

The advancement is slow but sure, the growth strong, firm and healthful: it is going to stand! The tenacity with which the red man clings to his customs and traditions indicates such strength of will that, when won to civilization by honest dealing, education, kindness that is loving, and the hope of better things given him at the cross of Jesus, this true *American* brother of ours will take his place among civilized peoples with a swifter step than did our pagan fathers. To some, educational work among the Indians would be most discouraging. In this, as in other matters, the stronger the man's faith, the more he can do and the easier do it. To many Christians the work among the Indians now done by your missionaries would be altogether disheartening. It gives me great pleasure to say that your missionaries to the Omahas (Rev. W. A. Galt and wife) are God's undiscouraged ones. He is doing a great work in his talks to the pupils of our school which has been in practice for the past two years on Tuesday evenings.

The devotional services conducted by Mr. Galt and his most estimable wife are well attended by our boys and girls, who listen with close attention to picture sermons, hymns and prayer. Mr. Galt's methods are wise and successful in Indian work; his love for them is bearing fruit. His happy faculty of interesting the young people is truly winning their hearts, and I am sure his work in the mission school has rendered me much assistance in my work in the Indian school service.

In conclusion, let me say that I am glad you are with us. This session of Omaha Presbytery on this missionary ground cannot but comfort and strengthen the hearts of your missionaries. I am sure it is an inspiration to the teachers of the Indian school service. Your coming, I trust, will be helpful to you. I trust that you will not forget

us in prayers, and all outlets of your influence flow toward us—remember these Indians, the missionaries, teachers, and all concerned in this work, begun with such heroic faith over forty years ago by your fathers in the Church, led by Father Hamilton, and passed in succession to you, his successors as a Church, and by the government's teachers in the Indian school service.

Letters.

NEBRASKA.

REV. CHARLES H. BROUILLETTE, *Kenesaw*:—During the quarter just ended we have held meetings at both of my points with much encouragement and success. Over fifty conversions resulted and the church at Kenesaw received such quickening and uplifting as it had never before enjoyed. Nineteen thus far have united with the Kenesaw congregation and several more will unite soon. Many have united with other churches.

Our work has taken new impetus and we hope for much good to be done through our church.

The church at Kenesaw has decided to purchase a parsonage which will help to make the work here more permanent.

REV. JACOB RATZ, *Plattsmouth*:—Every Saturday I give catechetical teaching to the young people who desire to become members of the church. I have at present six under such training. During the summer months we had school every day for the children, teaching them the first letters of Christianity, which I am doing yet till the public school begins.

Ashton:—We are having a good spiritual awakening this summer. Eleven candidates were received into the church last Sabbath.

NEVADA.

REV. J. M. DONALDSON, *Elko*:—During the month of May we have had special evangelistic services. Twenty-seven joined the church and some signed cards promising to lead a Christian life. We are about to build a new church at Wells, Nevada, to cost about \$1200. The population of Wells is about 300 with a tributary valley. We are the only denomination working in the place and as we have no suitable place of worship it was decided to build.

NEW MEXICO.

REV. JOHN M. WHITLOCK, *Taos*:—I have preached 53 sermons this quarter, and attended to 10 prayer meetings, traveled 508 miles, made 116 visits, baptized 6 infants and 1 adult, married 8 couples who were Roman Catholics, and 2 couples who were Presbyterians. The field is in a very fair condition. My evangelists find all doors open to them and to myself in all the country towns. I have received 7 members by letter and 1

by profession and have dismissed 12 by letter to Colorado.

ALASKA.

WILLIAM A. KELLY, *Sitka*:—I arrived at Sitka April 6 and took charge of your Industrial Training School the same day. I was just in good time to begin the spring work and never spent three busier months in my life. Axes, hammers, saws, shovels, mattocks, hoes and rakes, and the forge kept up a din of noise from early morn to night, in order that the school premises and buildings might be more presentable, healthful and comfortable. Much waste material found in different places in-door and out has been utilized and all economy used commensurate with the size, condition, progress and development of the school. Everybody has shown a willingness to "lend a hand." The spirit of the entire corps of teachers is a source of gratification.

The day school closed the last of May and I immediately sent fourteen boys, with Mr. Gamble in charge, for a raft of wood. What with getting wood, draining, ditching and digging stumps the work is quite heavy. Besides we have been subduing a little of mother earth to make her—not bloom and blossom as the rose—but to take root as onions, radishes, ruta-bagas and turnips, or to head as rhubarb, lettuce and cabbage, and thus I have been teaching a number of our boys and girls how to garden. They are willing workers, but must have careful, intelligent oversight. Hunting and fishing are about the only things these natives are capable of doing successfully alone.

Unfortunately, Mr. Gamble got his leg badly fractured in the logging camp, which will lay him up for six months. I was obliged to ask Mr. Beck, our carpenter, to take Mr. Gamble's place in the logging camp, although he is very much needed at home to push forward the carpentry work. The getting of fuel is the most serious question here. To lessen the labor of the wood-getting I purchase wood for my office and for the teachers' kitchen. Since May 1 the teachers are supplying their own fuel. For the teachers to pay for their fuel and also pay the salary of a woman for their kitchen makes their expenses a little burdensome.

I kept four of the apprentice carpenter boys at home and with one of them as foreman, we are doing considerable work, leaving the finer work and finishing touches for Mr. Beck. One of the boys is in charge of the boiler and engines at the laundry. Much painting and papering is being done by three of the boys under Mr. Forbes' direction. Frank Judson, a former pupil, is now foreman in our shoeshop and is doing satisfactory work. We expect to make most of the shoes for the entire school. The small boys do the sweeping and scrubbing of the boys' building and carry in the teachers' wood; thus are taught the gospel of daily industry. The girls are busy with household duties. Moral and religious training enters largely into the daily work of the school. We aim to educate the head, the heart, the hand.

A. E. AUSTIN, *Sitka*:—We have kept along the even tenor of our way; even the Monk Anatole has done nothing especially to stir us up, although he labors unceasingly by all the "dark ways"

known to that denomination to entice our people away from us. I do not doctor the natives any more as it would seriously interfere with Dr. Wilbur's work in the hospital, which he is trying to make partially self-sustaining at least. The priest visits our people when sick and gives them medicine without charge and tries to draw them away from us in this way. Their Russian friends taunt them, and tell them that I do not care for them because I do not doctor them as formerly. Then, too, if we discipline any of our members he stands ready to receive them into the Russian Church. You can easily understand the detrimental influence of these things upon our people. He has nearly emptied our public school here of its native scholars. These things are our "thorn in the flesh."

We are sincerely gratified over the appointment of Mr. Brady as Governor. He can help us somewhat as he will have a restraining influence over the officials who have most to do with the natives, should they be disposed to ignore their rights as they are prone to do. None of the officials have put in an appearance yet; we are anxiously hoping that they may prove to be good men.

Among the many things that comfort us of late none caused us so much rejoicing as the fact of having Mrs. Bahst unite with our church at our last communion, July 4. She was born here and baptized in the Russian Church. She is one of the few respectable Russians; has a large family of bright, intelligent children who attend our Sunday-school. We trust others will follow her example. Mr. Gamble is slowly recovering in the hospital.

CALIFORNIA.

REV. CHARLES M. FISHER, *Los Angeles*:—The work in this field is more encouraging than ever in the past six years. The church having reached a low point on account of the fluctuations of city growth, has, we believe, begun substantial movement toward stability and strength. Since my return to this field last November we have received an accession of twenty-seven members and there are marks of improvement all along the line. At our last communion we received nine new members. Our Sabbath-school and C. E. Society are now in a very flourishing condition and the missionary work of the church is showing marked signs of growth. The completion of a new line of electric cars just back of the church is the precursor, we believe, of new developments in many ways.

REV. A. MOSS MERWIN, *Pasadena*:—It is impossible for your missionary to cultivate properly this wide field alone. A Mexican helper is sadly needed and it is to be hoped that means to support such a one may be obtained within the bounds of this presbytery.

INDIAN TERRITORY.

REV. E. HAMILTON, *Chickasha*:—I have many calls for preaching away from my regular appointments and several times have responded, but the condition of our treasury prevents branching out and my own work takes all my time. People who

live in open violation of the laws of decency are yet desirous of having their friends receive Christian burial. A short time ago a man engaged in running a joint and dance-house was shot through the heart. I was requested to officiate at his funeral, which our undertaker here characterized "as the most lonesome funeral he ever attended." It was held in a private house in Chickasha, three of the women from the dance-house being the only mourners. It was an opportunity of preaching to the outcast and I spoke on the necessity of preparation for the judgment. The three women wept through the whole service and who knows but the seed may yet become fruitful in hearts that the world usually looks upon as beyond redemption.

MONTANA.

REV. EDWIN J. LINDSEY, *Poplar*:—I returned yesterday from a 160 mile drive visiting among the people. I found many of the school children at home and glad to see me. I also went beyond the reservation limits visiting among the few whites. I found another place where in the near future I hope we may establish a preaching station. As I went I distributed cards, Sunday-school papers, magazines, etc. It is very interesting and sometimes very sad to see how sin and ignorance rankle among the people. At one house I found a young man was raised in London and led the choir of a prominent church. But he wanted adventure and has finally become a "cow-boy," married a "half-breed" Indian girl and lives in obscurity and poverty. He now doubts if there is any such thing as religion. But I think my visit and talk did him good. The next house, five miles away, contained a family of father and mother and twelve children, some of whom, however, have wandered away from home. The father is from New York State, but he and his wife have spent many a hard winter in North Dakota and Montana. A large family have grown up around them in the densest ignorance. All the boys and girls alike can ride a "bucking broncho" or "take a hand at poker" or "swear like a trooper," but they scarcely know who Jesus was or any of the story of his love. A neighbor happened to read to them a religious story in which the name of Jesus occurred. They said, "Who was that Jesus?" He then told them that Jesus was God's Son and that he was killed, etc. "Gosh!" they said, "Who did that? Is he living yet?" Their nearest school is twelve miles away. They are too poor to go away to school, hence not one of them can read, or perhaps two of them can read in the second reader. I asked the father how they got along. "Oh," he said, "we get enough to eat, such as it is."

The Romanists are now working vigorously here. They have built at Oswego and are building here now just as near the Government school as possible.

OKLAHOMA.

REV. JOHN MORDY, *Guthrie*:—During the past three months ending July 31 I have tried to preach three times every Sabbath and twice during the week. The heat has been so intense that it is difficult to accomplish anything. The small buildings

are so hot that when the people come out to church it is almost impossible to remain inside the building long enough for service.

Over all this district of country the people are about half white and half colored, and it is difficult for those not on the ground to realize how ruinous it is to both people. The whites will not go to school with the blacks, and so a district which can afford only six months school in a year must have three months white school and then three months colored, and our legislators have made it illegal to send a child to a school other than the one to which it belongs. So neither party can have more than three months, with a teacher so poor that he would not make an apology in a more enlightened district. The result is that it is no uncommon experience for the school to become so unruly that the teacher is scarcely able to continue his three months. There are cases in which the teacher has had to quit in the middle of a week on account of a rebellion in the school. Young people who graduate from such a school are very hard citizens to manage in church and Sunday-school. They will not bear restraints, and when restraint becomes necessary they leave.

When the neighborhood is divided into white and colored and then subdivided into various denominations, each section is so small that you cannot make a church out of it. I think much good might be done by the missionary opening a school for the whites when the colored people have the public teacher and then taking the colored children when the whites are in the public school and spending most of the time on the Bible and Shorter Catechism. I do not see any hope of giving them even a moderate knowledge of the Bible in any other way. The painful thing about it is that whites and blacks can unite for evil. Children who would be horrified at going to school with Negroes can play ball and go riding with Negroes on the Sabbath-day.

It is very hard to work in the heat and still harder to get the people out. I have done a very large amount of house-to-house visitation, scattered a good deal of literature and trust that the seed sown in weakness may be raised in power.

OREGON.

REV. ROBERT ENNIS, *Jacksonville*:—The quarter has been one of unusual hard work and many unexpected calls on my strength. Much has been accomplished on my field in service for Christ.

I have preached twice at Eagle Point, seventeen miles distant, going there on horseback. Found our little organization there of six members much discouraged, having been without preaching for a year and without a Sabbath-school. I succeeded in gathering together a school-house full of people to hear the gospel and in getting a Sabbath-school going.

I was called to go eight miles into the mountains and preach at the funeral of a young man who had been smitten with fever and died very suddenly. The people of the settlement, a majority of whom are boasted infidels, seem to be very much awakened. I was also called to Medford, five miles distant, to preach a funeral sermon; and also to Phoenix, ten miles distant, for a similar service.

SOUTH DAKOTA.

REV. A. F. JOHNSON, *Pine Ridge*:—Every Sabbath evening we have had a preaching service in English at the church in the agency. Unusual interest seems to have been taken in these services, judging from the numbers that came. During the week and on Sabbath mornings I have been at the Indian churches away out on the reservation, visiting the sick and endeavoring on every occasion that presented itself to proclaim the name of Christ and the principles of his kingdom.

We have driven over a thousand miles in our carriage and had forty-nine services. We have also been working on a log building at our new station at Corn Creek, said to be forty-five or fifty miles from the agency. We have had no funds outside of the Indian collections, so we had to do all we could in manual labor. With the thermometer at 106 degrees it was rather trying some days. We made good progress and found the Indians even more zealous in pushing the work than we expected. We found serious interference with receiving help on account of their being called away by the Government to follow the spring "round-up" of cattle branding. Also protracted absence on account of Fourth of July celebrations. Then follows hay-making. I do not plan to be there at work when they are absent.

We were much encouraged by a full meeting of the local Y. M. C. A. convention of this Pine Ridge Ogallala (Presbyterian) at Short Bull's Camp. It lasted for three days and a deep interest was manifested.

This new work at Corn Creek is not nearly so encouraging as at Short Bull's, but there are a few people there who are very anxious to have religious worship and we cannot think of neglecting them even if there is little prospect of getting a crowd. It is a nucleus for better times; if not we have the two or three in his name as "an earnest of the Spirit."

My home work has always been sadly hindered for want of a study—a room all to myself. I need this very much and have done a great deal of hard manual labor trying to fix up one, during the quarter, and at the same time to reduce the cost of it as much as possible. I hope to have it finished soon and by its comfort and convenience to do much better work for the Board and for "His Kingdom" which they represent.

EVANGELIST HENRY T. SELWYN (Sioux Indian), *Greenwood*:—During the quarter two have united by profession with Yankton Agency church, and two with Heyata church. Also two by letter with Heyata church and two with Cedar church.

REV. JOSEPH ROGERS (Sioux Indian), *Lower Brule*:—This is my report for quarter ending July 31, 1897:

I have preached 27 times this quarter, and led 12 prayer meetings. The people attend meetings well. The largest attendance has been 60 and the average Sabbath morning service is 33.

I supply two churches: White River and Red Hills. But there is not a meeting-house on my field, so we have meetings here and there in private houses or in the shade wherever we can. We

hope to have a church built for White River church this fall.

My wife and I had a very sad affliction for us this quarter. My oldest son, who was attending the Santee Normal School, took sick, and I went to take care of him, but he died and a great many hopes were buried with him. But we have one hope left, because he gave himself to Christ before he was sick and so we believe he is with Christ.

WASHINGTON.

REV. THOMAS J. WEEKS, *Tacoma*:—We have traveled together—my wife, daughter, son and myself—in open boat, on mission visits, to the cabins and homes of the people. At one place the poor man of the house proposed to sleep on the bare floor to accommodate us. Visiting a new district last week, we found families without the ordinary necessities of life, but so happy to welcome us, they saying that no religious service had ever been held there, and yet they had not forgotten the religious instructions of their childhood, entering fervently with us in praise and prayer, listening attentively when reading the word. At one point I met with a sad experience; a man with pronounced skeptical views living with wife and six children in an old cabin, the children unwashed, uncombed, shoeless and ragged. I had a long and earnest talk with the man, sharing with him my lunch—I carry this along sometimes. After eating he became quite friendly, saying he would like to attend our mission services, but did not like to go in his “jumper” and patched overalls. Then he said, “I’m going fishing next week and should I catch some fish will share with you.” These little experiences are the bright side of our missionary life—there are too many dark.

Last week a wife and mother of seven children died, cursing with her latest breath, her husband and children around her bedside seemingly unconcerned. The father, a very ignorant, self-righteous man with whom I had frequently conversed, was wickedly defiant now that his wife was taken away, insomuch that the second day after the death he gathered together four of his infidel friends who dug a grave and buried the body without any religious ceremony, passing me by with a self-satisfied smile, apparently feeling gratified that they had ignored the form of a Christian burial.

APPOINTMENTS.

A. J. Ross, Covelo,	Cal.
T. M. Boyd, Tamales Valley Ford, Bodega and Bloomfield,	“
J. P. Stoops, Monrovia 1st,	“
J. E. Anderson, Concord 1st and Walnut Creek,	“
J. Hunter, Golden Gate 1st,	“
F. J. Akers, So. Berkeley,	“
J. E. Stuchell, Gilroy,	“
C. A. Munn, Belmont Ave. of Fresno,	“
J. Thompson, Assistant Missionary Nevada Missions,	Nev.
W. R. Scott, France Mem’l of Rawlins,	Wyo.
F. Moore, Fossil Creek and Bellevue,	Colo.
A. D. F. Randolph, Brush and station,	“
W. G. Keiry, 1st of Holyoke,	“

G. S. Darley, Georgetown 1st,	Colo.
G. M. Goodale, Fountain of Pueblo,	“
E. H. Lyle, 2d of Colorado Springs and station,	“
A. W. Mackay, Hastings,	“
D. G. Monfort, Antonito and Bowen,	“
M. D. J. Sanchez, La Luz, San Rafael and stations,	“
H. R. Schermerhorn, Mena 1st,	Ark.
A. Cardle, El Reno 1st,	O. T.
A. T. Huber, Edmond, Herron and Bethesda,	“
F. F. Dobson, Claremore 1st,	I. T.
B. J. Woods, Spring Hill, Big Lick and Lenox,	“
W. A. Pinkerton, Gravity 1st,	Ia.
F. Heilert, Arcadia, German,	“
A. E. Kiser, Hamburg 1st,	“
D. D. Buchanan, Algona,	“
D. W. MacMillan, Colfax 1st,	“
H. S. Beach, West Point and Dover,	“
C. L. McLeod, Allerton 1st and Lineville,	“
A. M. Tanner, Vail and station,	“
L. Colyn, Laurel 1st and Mariposa,	“
C. R. Hamilton, Manchester 1st,	“
D. O. Sutherland, Cascade 1st and Preston,	“
E. G. Beyer, Hazleton, Otterville and Stanley,	“
J. A. Hahn, Bethel,	“
B. C. Swank, Deep River,	“
H. G. Fonken, Eldora, Owasa and Pt. Pleasant,	“
F. C. Everitt, Troy,	Kans.
L. R. Smith, Oakland and Bethel,	“
W. W. Camine, 1st of Lakin,	“
E. A. Bess, Ashland and Coldwater,	“
S. R. Shull, Fort Scott 2d and Glendale,	“
E. J. Nugent, La Cygne,	“
E. E. Hench, Hoxie and Grainfield,	“
J. Baay, Smith Centre, Crystal Plains and station,	“
J. Welsh, White Lily, Lone Star and station,	“
B. F. McMillan, Glasco 1st,	“
F. E. Thompson, Mankato and Providence,	“
W. H. Course, Miltonvale, Aurora and Pleasant View,	“
A. C. Frick, Carlton, Dillon, Union and Mt. Pleasant,	“
H. C. Bradbury, Sylvan Grove, Bashan, Harmony, Elkhorn and stations,	“
G. E. Moore, Salyersville and stations,	Ky.
G. C. Overstreet, Penn Run and Hodgenville,	“
R. Sidebotham, Filion 1st and Lincoln,	Mich.
G. Ransom, 1st of Muir,	“
E. Wilson, 1st of Tustin,	“
J. W. Holt, Lakefield, McMillan, Seney and Germfask,	“
W. S. Douds, Lake City 1st, Bethany of McBain,	“
B. Hunter, Taymouth 1st,	“
A. S. Kay, Tawas 1st,	“
D. J. Mitterling, Coleman 1st, Wise and McDonald,	“
S. A. Jamieson, Pastor-at-Large,	Minn.
D. D. McKay, Brainerd 1st and Long Lake,	“
H. A. Leaty, Willow River 1st,	“
G. E. Johnson, Heron Lake 1st,	“
W. F. Finch, Beaver Creek 1st and stations,	“
H. M. Pressly, Marshall 1st,	“

M. R. Myers, Currie 1st, Shetek, Holley and Sarah,	Minn.	F. J. Hibbard, Tower City and Buffalo,	N.D.
T. V. Kelly, Browns Valley 1st and Bethel,	"	S. Harris, Rugby 1st and Moffetts,	"
J. Copeland, Kasson 1st,	"	R. J. Creswell, Towner and stations,	"
G. Pringle, Chester and Pleasant Valley,	"	C. A. Williams, Bethel of Towner,	"
W. G. Palmer, Hope of Pratt, Havana and Bixby,	"	T. Johnson, Elm Grove and McLeods stations,	"
J. F. Watkins, Tipton, Warsaw and Sunnyside,	Mo.	D. Finlayson, Cummings station,	"
A. E. Vanorden, Centre View,	"	S. Andrews, St. Thomas and Glasston,	"
L. Keeler, Laclede 1st and Centre,	"	W. W. McRae, Drayton 1st, Allan and Morrison,	"
A. W. McGlothlan, Stanberry 1st,	"	J. F. Landsborough, Elkwood 1st, Canes and Ellerton,	"
W. A. Jackson, Windsor Harbor of Kimmswick and Sulphur Springs,	"	D. Matheson, Edinburgh, 1st Silvester and Soper,	"
J. A. Annin, Rolla 1st, Cuba and Elk Prairie,	"	C. W. Courtright, Oakland 1st and Yoncalla,	Oreg.
W. H. Roberts, Zion Welsh of Great Falls and station,	Mont.	G. Gillespie, Marshfield, 1st,	"
C. H. Grube, Boulder 1st, Basin and Wickes,	"	J. E. Day, Aurora, Butteville and Newberg,	Pa.
J. H. Vanden Hook, Manhattan 2d,	"	W. C. MacBeth, Duncansville,	S. D.
W. F. Ringland, Pastor-at-Large,	Neb.	W. M. Blackburn, Pierre,	"
Jas. Macnab, Stamford,	"	L. T. Iobe, Miller and St. Lawrence,	"
R. H. Houseman, Marquette 1st,	"	H. T. Selwyn, Yankton Agency Indian,	"
J. A. Bardill, German of Buffalo Grove, Salem and station,	"	J. Lynd, Indian of Mayasan,	"
J. C. Giffen, Wakefield 1st,	"	C. E. Sharp, Harmony of Hurley and Norway,	"
D. M. McIntosh, Hartington 1st and St. James,	"	W. J. Thompson, Sioux Falls,	"
F. D. Haner, Atkinson 1st, Stuart and Cleveland,	"	A. Gertsch, 1st German of Emery,	"
J. Vallier, Ambler Place of Omaha,	"	H. M. Hosack, White Lake,	"
E. Jackson, Pima Indians (Helper),	Ariz.	A. M. Penland, Beech and Pleasant Grove,	N.C.
C. Schurz, Pima Indians (Helper),	"	J. J. Loux, Jearoldstown,	Tenn.
M. Matthieson, Spanish of Socorro and stations,	N. M.	J. Henry, Chattanooga, Park Place,	"
L. P. Davidson, S. Framingham 1st,	Mass.	J. B. Creswell, Erin of Bearden and Mt. Zion,	"
G. S. Allan, Carlisle 1st,	N. Y.	J. L. Robertson, Galveston, 4th,	Tex.
W. J. Gregory, Nichols 1st,	"	A. E. Kron, Westminster of Houston,	"
A. F. Pape, Nyack German,	"	J. Anderson, St. Joe 1st and vicinity,	"
F. C. Suits, Whitelaw and Oneida Lake,	"	E. H. Hudson, Wichita Falls 1st and Henrietta,	"
G. A. Godduhn, German of Jeffersonville and station,	"	T. J. Hedges, Terrell 1st,	"
N. B. Knapp, Oneida Valley,	"	J. H. Peters, Sipe Springs, Burkett and station,	"
A. D. King, Hempstead of Spring Valley,	"	T. P. Howard, Bellevue,	Id.
M. Gaffney, Manlius,	"	E. N. Murphy, Boise 2d and Bethany,	"
S. C. Garlick, Junius and Marango,	"	J. W. Knott, Soda Springs and station,	"
H. H. Lipes, Hastings and Parish,	"	J. McClain, Salt Lake City 3d,	Utah.
M. Miller, Zion German of N. Y. City,	"	E. M. Knox, Haines Memorial of Kaysville,	"
J. C. Van Doren, Heuvelton,	"	A. C. Todd, Springfield 1st,	"
F. E. Walton, Hartshorn of Hornellsville,	"	S. H. Young, Klondyke Mission,	Alas.
H. W. Jones, Constantia and West Monroe,	"	G. A. McEwen, M.D., Medical Missionary, Klondyke,	"
G. Nicholls, 1st of Camillus,	"	W. W. Warne, Chilcat Mission,	"
J. L. Jewell, Janesville,	"	R. Arkley, South Bend 1st,	Wash.
D. L. Roberts, Martinsburg 1st and Glendale,	"	F. B. Teter, Hoquiam and Ocota,	"
T. C. Henderson, Forestport, Alder Creek and White Lake,	"	M. M. Marshall, Wilbur 1st, Cortland and Union Valley,	"
R. H. Wallace, Old Forge and stations,	"	H. Elwell, Castle Rock and Toledo,	"
S. Nelson, South Trenton and Northwood,	"	C. Gunn, Spokane, Sherman St. Mission,	"
F. R. Shepherd, Pleasantville,	"	Wm. Parker, Waitsburg 1st and stations,	"
J. H. Baldwin, Baldwin,	N.D.	J. H. Hope, Johnson 1st and stations,	"
N. C. Shirey, Ellendale,	"	J. A. Hodges, Nez Perce City 1st,	Id.
S. G. Tyndall, Hunter 1st,	"	H. H. Owen, Ellsworth, Hager and Hartland,	Wis.
J. S. Corkey, Courtenay and Glenfield,	"	A. L. Harvey, Maiden Rock 1st and Rock Elm,	"
W. C. Whisnand, Galesburg 1st and Broadlawn,	"	C. A. Adams, Bryn Mawr, Cottage Grove and Pierceville,	"



Dr. PAULINE ROOT,
Madura, India.

Dr. JULIA BISSELL,
Ahmednagar, India.

Dr. KATE C. WOODHULL,
Foochow, China.

Dr. GRACE KIMBALL,
Van, Turkey.

Dr. MARY A. HOLBROOK,
Kobe, Japan.

MEDICAL MISSIONARIES—WOMAN'S BOARD OF MISSIONS.

(Congregational—Auxiliary to A. B. C. F. M.)

From "Christian Missions and Social Progress." Copyright, 1897, by Fleming H. Revell Company

Young People's Christian Endeavor.

Dr. Worden has a message for the young people on page 293.

* * *

"Loving God," said Horace Bushnell, "is but letting God love us."

* * *

Sixteen million pupils are now enrolled in the schools and colleges of the United States

* * *

Emerson called men of character the conscience of the community to which they belong.

* * *

A new suggestion from Indiana is a "curfew committee," whose duty it shall be to ring off socials, receptions, committee meetings, etc., at ten o'clock.

* * *

Something new in the line of a Christian Endeavor entertainment is noticed in our advertising columns. It may be just what some social committee is looking for.

* * *

We cannot commend too highly the Christian Training Course; it is just exactly what our young people need for a course of study from October to June, says the *Michigan Presbyterian*.

* * *

When Mr. Gladstone was asked to utter in a phonograph some sentence to be repeated fifty years hence, he spoke these words: "I owe my health and vigor through a long and busy life to the Sabbath day with its blessed surcease of toil."

* * *

The Rev. J. M. Donaldson, of Elko, Nev., writes the *Herald and Presbyterian* that there are young people in the eastern part of that State, sixteen and seventeen years of age, who have never seen a minister of the gospel or heard a sermon.

* * *

Christian Frederic Schwartz, "whose life was one continued effort to imitate the example of his blessed Master," left the dying testimony, that the work of the missionary is the most honorable and blessed service in which any human being can be employed in this world.

* * *

More than half the pupils in the Amanzimtote Seminary, Zululand, as reported in the *Missionary Herald*, go on Sunday mornings in little bands all over the hills to take the gospel to their heathen

friends. Some of them start at four o'clock in the morning, returning at 7.30 P. M., walking thirty miles or more.

* * *

Mr. Spurgeon was once invited to preach for a week in a large building in London where Mr. Moody had been holding meetings. "Here is a chance," he was told, "to reach ten thousand people every night." He replied, "I have no ambition to preach to ten thousand people, but to do the will of God."

* * *

In some societies two members of the Information Committee are appointed each month to gather interesting items, and then five minutes at each meeting are devoted to telling about the work of young people throughout the world. The Information Committee may always find helpful material in our "Presbyterian Endeavorer" column.

* * *

Just before the fourth of July, Gen. Draper, the Ambassador of the United States to the Italian Government, announced in the newspapers of Rome that since the anniversary occurred on Sunday he and Mrs. Draper would be at home on Monday, July 5, to receive any of their fellow-countrymen who might honor them with a call.

* * *

Those who take up the Christian Training Course and make a special study this month of Medical Missions will be glad to see on the opposite page the faces of five noble missionary physicians. This is one of about seventy full-page illustrations in a new book by Dr. Dennis. A rich treat is in store for those who are so fortunate as to secure a copy of this delightful volume.

* * *

The Ninety-fifth Annual Report of the Board of Home Missions refers to the secular or commercial value of Home Missions which even intelligent people scarcely, if ever, think of. The planting of a Christian church in a new community increases the value of real estate, advances the price of railway bonds, and confirms the faith of creditors in the ability of its merchants to pay their debts.

* * *

The *Missionary Herald*, referring to the fact that there are now over 50,000 Christian Endeavor societies, with a total membership of 3,000,000,

says: The spirit and methods of the Christian Endeavor society are such as have made it already a potent factor in advanced work in all lands, and we have no doubt as to the continuance and growth of the organization so long as it keeps well to the front, as it now does, the missionary idea.

* * *

This is the practical manner in which a young people's society in Fall River, Mass., helps the Sunday-school. The Sunday-school committee has obtained a list of twenty people who have agreed to teach a class once a month if necessary. Each week printed postal cards inform five of these that they may be called upon to teach a class the following Sunday. These five names are then handed to the superintendent, who selects from the list as many substitute teachers as he needs.

* * *

Said the Board of Foreign Missions in its Sixtieth Annual Report: "The work of the various young people's societies has developed increasing efficiency, and is recognized as one of the most promising indications that the Spirit of God rests upon the youth of the Church, and that in his own infinite wisdom he is making preparations for the maintenance of the great cause of the world's redemption when the fathers and mothers of the Church shall have been called to their rest."

* * *

Regular attendance at church is an inspiration to the preacher. It gives him an opportunity to educate the Christian mind and conscience, to develop his thought from week to week, to present the truth which he has discovered is needed. A pastor who writes thus in the *Golden Rule* counsels young people to remember that an effort to be present at church with the same regularity observed in business or school will be rewarded in a stronger and more rounded Christian character.

* * *

"What is a Presbytery?" was the question answered in a meeting of a Minnesota Christian Endeavor Society, held a few months ago. The programme included a description of the presbytery (recently formed) in which the church was located, an outline history of the churches (when established, number of members, strong points, needs, etc.), with map of the region. Letters were also read from the pastors of home mission churches in the presbytery, giving an account of their work, and reminiscences of the local church were given by the pastor.

* * *

The narrative presented at the last meeting of the Synod of Baltimore said of the young people's societies: "In these organizations we observe

sources of power which seem to mark a new era in the history of our Church. Never in all her history has the Church had so abundantly the sympathy, the prayers, and the practical coöperation of the young. These societies are literally societies of Christian *Endeavor*. And they are *Presbyterian* societies. Our young people understand Presbyterianism better than formerly. They are unquestionably loyal to our Church along all her lines of life, polity and effort."

* * *

The Rev. Peyton Hoge, of the Southern Presbyterian Church, gives three reasons for the study of the English Bible in theological seminaries:

"1. To gain a grasp of the plan of revelation as a whole, the progress of its development, and the relation of the parts to the whole. 2. To store the mind with the treasures of Scripture narrative and experience. 3. To gain such a familiarity with the book that we can always find just what we want, either for pulpit or pastoral work. He is a poor apothecary who has the medicine we need in his shop but cannot lay his hand on it." All Christian young people may well undertake a thorough study of the Bible to attain these objects.

* * *

The work of the young people's society is that of nurture and culture, says the editor of the *Baptist Union*. We aim to develop the spiritual life of the young people; to enlarge their knowledge of the Scriptures; to lead them to intelligent convictions of Christian truth in general, with proper emphasis upon our distinctive beliefs in particular; to impart information concerning the work of our denomination at home and abroad; and to enlist them in active service through existing denominational agencies. This training includes beneficence. No education of a young Christian is complete that does not make plain the principles, and emphasize the duty, and touch the springs of Christian giving.

* * *

The Rev. Maurice D. Edwards, D.D., chairman of the Committee on Narrative, said in his report to the last General Assembly: "The reports concerning the work and spiritual condition of the young people's organizations, especially of the Christian Endeavor Societies, which are almost universal, are of the most encouraging character. One cannot read these reports, coming as they do from every portion of the Church at home and abroad, without being impressed with the fact that in these societies God is working mightily for the development of Christian character and usefulness among our youth. While these young people are so full of enthusiasm for Christ and his Church,

they should have the constant sympathy, direction and oversight of pastors and sessions, that they may be kept in closest relations with the church, and have developed within them that loyalty for their own church and its services which is a fundamental principle of Christian Endeavor."

A LOST OPPORTUNITY.

A young man who is not a Christian attended a Christian Endeavor meeting one evening. It was a good meeting; nearly all in the room took part; the prayers were earnest, the remarks were practical and inspiring. The young man was impressed by it all. He felt that he ought to be a Christian; he was thoughtful.

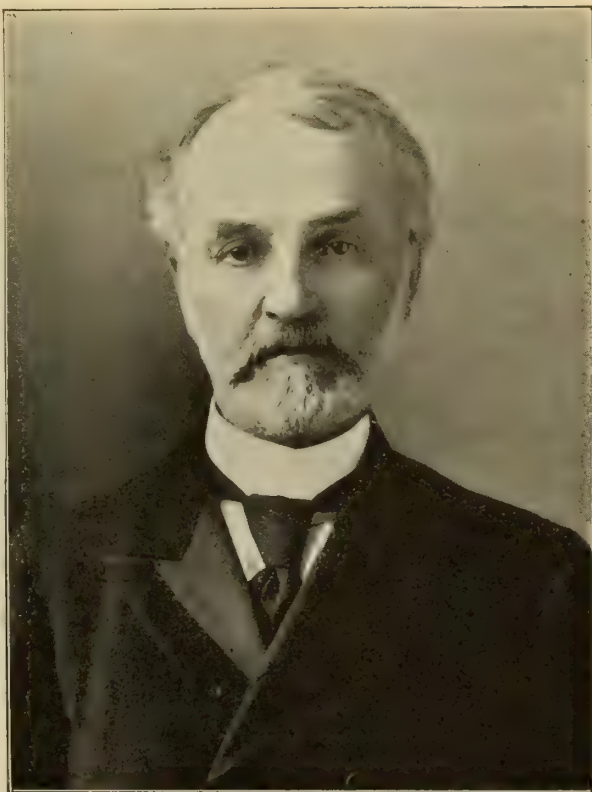
But when the meeting was over the first thing said to him was by one of the young men about the football game of the day before; then the conversation drifted to a party. The young lady with whom he went home criticised the leader, made a laughing remark about one of the prayers, and said nothing of the good things.

The young man thought as he sauntered home, "I don't believe those Christians are much in earnest, after all; they didn't seem to care whether I was a Christian or not, or whether I joined them."

The next week he did not go to the meeting. No one asked why he was absent. After that, for a while, he would happen around as the meetings were over to go home with one of the young ladies. But in the meantime he got in with a fast set and went from bad to worse.—*Golden Rule*.

GOD KEEPS AND GUIDES.

In his address, "Lessons from the Angelus," the late Prof. Henry Drummond related the following incident: Two Americans who were crossing the Atlantic met in the cabin on Sunday night to sing hymns. As they sang the last hymn, "Jesus, lover of my soul," one of them heard an exceedingly rich and beautiful voice behind him. He looked around and, although he did not know the face, he thought he knew the voice, so when the music ceased, he turned and asked the man if he had not been in the civil war. The man replied that he had been a Confederate soldier. "Were you at such a place on such a night?" asked the first. "Yes," he replied, "and a curious thing happened that night which this hymn has recalled



Rev. F. F. Ellinwood, D.D.

Courtesy of *The Winonian*.

to my mind. I was posted on sentry duty near the edge of a wood. It was a dark night and very cold and I was a little frightened because the enemy were supposed to be very near. About midnight, when everything was very still and I was feeling homesick and miserable and weary, I thought I would comfort myself by praying and singing a hymn. I remember singing this hymn:

"All my trust on thee is stayed,
All my help from thee I bring,
Cover my defenseless head
With the shadow of thy wing."

After singing that a strange peace came down upon me, and through the long night I felt no more fear."

"Now," said the other, "listen to my story. I was a Union soldier and was in the wood that night with a party of scouts. I saw you standing, although I did not see your face. My men had their rifles focussed upon you, waiting the word to fire, but when you sang out,

"Cover my defenseless head
With the shadow of thy wing,"

I said, 'Boys, lower your rifles, we will go home.'

A HINDU WIDOW.

Tara, a little Brahmin girl in India, was a child widow. Her mother had died while she was yet an infant, her father married again, and her stepmother sold her at five years of age to a man fifty-five years old for one hundred rupees (a little more than thirty dollars) and she became his wife. After one year the man died, leaving Tara a widow. Then according to the custom regarding Hindu widows, the child's head was shaved, her tearli (waist) taken off, and she was henceforth obliged to dress as seen in the picture.

Her husband's brother and his wife, with whom she lived, treated her most cruelly. As she grew older and was able to work she was set to do the drudgery of the family, and, as they kept an eating-house, this was no small task. Heavy brass water pots had to be filled many times a day and carried home, one on top of the other, on her young head, for the household cooking, cleaning, etc. If there was the least failure in obedience the child was beaten mercilessly and often branded with a hot iron, the marks of which she carries to-day.

Five years passed in this way and she finally became desperate, and having heard of the "Sharada Sadah," a school for widows in Poona, she determined to run away, and induced a neighbor to write and ask Ramabai to come and get her. A



Tara, the Child Widow.



Tara, the Christian.

teacher was sent who brought the child to Poona. The school is a place of perfect religious liberty, and for two years she did not attend prayers. She, however, saw the effect of the gospel in the lives of others and began to desire to understand it for herself.

After she had received instruction for some time she announced her intention of becoming a Christian and being baptized. From that time she has grown in character and is now a beautiful Christian girl. She is soon to marry an Indian Christian teacher in one of the missions.

We are indebted to the *Christian and Missionary Alliance* for the story of Tara and the accompanying pictures.

A NEW ARITHMETIC FOR THE TIMES.

F. F. ELLINWOOD, D.D.

DEAR CHURCH AT HOME AND ABROAD:

On the supposition that you are a sort of universal telephone—long distance as well as short—and that you can turn a crank which shall start a little sudden spurt of a whirr in every home and every heart, will you please give me for a moment the Presbyterian members of the Y.P. S.C.E. and other young alphabetical organizations in our church.

Hello! — Are you Endeavorers? — All

right.—Were you at the San Francisco Convention?—I wish to learn the facts about that enthusiastic vote to make a special effort this year for Foreign Missions. The papers are saying that you decided by a rising vote to give at least twenty-five cents each for this cause, in addition to the same amount to be given for Home Missions. Is this correct? Some of the papers are saying that that is about the price of a plate of ice cream and are comparing it with the probable expense of a round trip across the continent and back, and hotel expenses during sessions. I fear there is some mistake somewhere. This would not equal the amount realized by Rev. A. A. Fulton's original form of pledge for two cents a week for Foreign Missions. Was not the vote for twenty-five cents extra for the debt? Last year the Endeavorers were asked to give each twenty-five cents for the Home Mission Board's debt *in addition* to their regular gifts for that Board. And I understand that this special fund amounted to \$13,000. What we hoped would be done at San Francisco—and what I believe was intended—was that a similar extra effort would be made for the debt of the Foreign Board, only that it would be larger, as the whole world and the people thereof are greater than our country.

Perhaps you will say that what you voted for was that every Presbyterian Endeavorer should on the average give twenty-five cents. Well, it is hazardous to vote for other people, though it is very nice to do all that one can to get others to follow his example. The main thing is the character and scale of the example, since others will be sure to fall below it.

I am speaking now to all the young people who are on call, or, as the wretched phrase is, "on the 'phone," and to all whom you can influence. The truth is, we must have a new arithmetic for the twentieth century, and it must apply to Christian beneficence as well as to the luxuries bestowed on ourselves. We have already a new scale for self as compared with our fathers. The good mothers didn't have stunning dolls with "really hair," and dresses of silk and lace. I remember the old-fashioned ones. We boys knew nothing of miniature railroad trains and steamboats, and regiments of tin soldiers. We had no velocipedes or illustrated youths' magazines, and as for bicycles—my!! Yet now everybody, rich or poor, seems to have one. The average cost of our Christmas presents then—that is, of those who had any at all—was scarcely one-twentieth of the present scale of cost. And yet in those days there were

those who gave their lives to the work of preaching the gospel to the heathen, and although the supporters were much fewer in number than we have at present, I am not sure but the average personal offerings were quite as large. The old arithmetic still for Christ's cause, and the new for everything else! Isn't it so?

In many ways this is an age of big things, and it will be so more and more in the century that is just at hand. The bicycles are a big thing. They say there are 20,000,000 of them in this country. If we estimate them at \$50 each, the total cost is a *thousand millions of dollars*. Yet thirty years ago they were not thought of, much less were they necessary things of life.

There will be more new and very necessary things invented and used, but when and how are the nations to be converted to Christ? Not until the same arithmetic is applied in the matter that we employ elsewhere. The Christian Endeavor organization is a big thing both in itself and more particularly in its power for good. Why not undertake something for missions on the same scale as the great annual conventions?

Why not join hands with our missionaries and pay off that debt of about \$100,000 which hampers all the missions and brings distress upon so many native preachers and teachers, and closes up schools and hospitals?

At the beginning of June the members and officers of the Foreign Board and the clerks and assistants in the Mission House having subscribed toward the payment of the debt, appealed to the missionaries, many of whom had already given liberally for the relief of the native workers. Would you like to know what kind of responses have been received?

We have thus far returns from one hundred and one individual missionaries, counting the wives and crediting them with one-half of their husbands' gifts, and I find that the average of each individual for the debt is \$32.86. In almost every case an equal or larger amount had been given for the relief of the crippled work. This means great sacrifice.

In some instances subscriptions have been made by stations and these are not here included. The subscriptions represent nearly all the mission fields. What a lesson to the Christian Endeavorers and to the churches! This example, *this scale*, ought to exert such an influence as to clear off the entire debt before Christmas.

Now, dear young friends, will you allow a

single suggestion? It is that some of you—as many as possible—add at least one cipher to the twenty-five cents. That will be a better mark to work to and will perhaps raise the average of all the 400,000 members of young people's societies in the Presbyterian Church to twenty-five cents extra for the Foreign Mission debt. Fifty thousand dollars from the young people! Wouldn't that be a noble endeavor and a noble success? That's all. Good-bye.

SCHOOLS IN KOREA.

REV. S. F. MOORE.

The missionary day schools, in which the Bible is taught, and where the boys hold weekly prayer meetings and learn Christian hymns to be sung at home, are an adjunct to the evangelistic work which is assuming such large proportions in Korea.

The schools are especially intended for the sons of Christians, although others are admitted. Sometimes the children bring their parents into the church. One of the first boys to enter the Kong-Dong-Kol school was Pong-Choolie. His father, Mr. Pak, was a butcher. For a long time Pong-Choolie urged his father to come to church, and took him many good books to read. When Mr. Pak was taken very sick Dr. Avison attended him and after many days he recovered. For a long time he felt that he could not afford to keep the Sabbath as he had four little girls, Pong-Choolie and their mother to support. He made 1500 cash (about sixty cents silver) per day, which is very good wages in Korea—as much as a skilled carpenter receives. To keep the Sabbath he would have to lose so much money that he felt he could not get along, but Pong-Choolie kept at him until finally Mr. Pak gave up Sunday work and came with his boy to worship God on Sabbath. He is a good reader and made rapid progress in the truth. After a few months he was received into church by baptism. This man has done much to bring the Korean butchers out of the bondage under which they have groaned for hundreds of years. They have been plundered of their goods by petty Yang-Bans and could get no redress. They have been made lower than the beggars. Even the boys used low talk in speaking to them. They were forbidden to wear the ordinary civilian hat, and have been considered the off-scouring of the earth. Through Mr. Pak's efforts and prayers new laws have been passed allowing butchers the rights of other citizens. Even after this law was passed the country butchers were afraid to don their hats. Mr. Pak was therefore sent by the butchers'

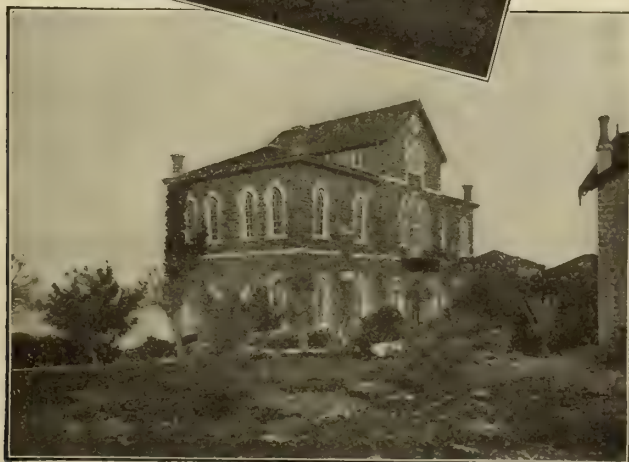
guild to assist the country brethren in asserting their rights. He was accompanied on this trip by Mr. Chun and four Christian butchers. The country butchers were so rejoiced at actually donning their hats that they wore them night and day. On this trip Mr. Pak took over 1000 Gospels and Christian books which he scattered far and wide. He and Mr. Chun held meetings everywhere they went, and many butchers have come up from the country since to get more books, who first heard of Christ from Mr. Pak on that trip. Besides the dozen or more butchers who are members of the Kong-Dong-Kol congregation, there are seven who live in large towns, twenty-five to fifty miles from Seoul, who have destroyed their idols and with their families call daily upon God. On a recent trip I visited "Young Chong," a large island near Chemulpo (the port of Seoul). There are about 1000 houses on this island which had never been visited before by any missionary. The butcher here got books last fall from Mr. Pak and now there are four men diligently studying the Word and praying to God. They have all destroyed their idols and have committed one-half of the catechism to memory. This work among the butchers, when traced to its beginnings, is found to result from the boys' day school and from the medical work.

Secretary Arthur J. Brown, D.D., in his message to Christian Endeavorers in the *Golden Rule*, says we need a missionary church-membership at home, Christians who understand the place of foreign missions in the word of God, who discern the part of foreign missions in the plan of God, who get close enough to the divine heart to catch something of its yearning love for a lost world.

LEAN HARD.

[These lines were suggested by the incident in Miss Fiske's life, related on page 323.]

Child of my love, lean hard!
 And let me feel the pressure of thy care.
 I know thy burden, for I fashioned it—
 Poised it in my own hand, and made its weight
 Precisely that which I saw best for thee.
 And when I placed it on thy shrinking form
 I said, "I shall be near, and while thou leanest
 On me this burden shall be mine, not thine."
 So shall I keep within my circling arms
 The child of my own love. Here lay it down,
 Nor fear to weary him who made, upholds,
 And guides the universe. Yet closer come;
 Thou art not near enough. Thy care, thyself,
 Lay both on me, that I may feel my child
 Reposing on my heart. Thou lovest me?
 I doubt it not; then, loving me, lean hard.



1. The Preparatory Building. 2. The Observatory. 3. The Medical College.

Syrian Protestant College, Beirut.

CHRISTIAN TRAINING COURSE.

For Young People's Societies and Other Church Organizations.

[Prepared by the Rev. Hugh B. MacCauley and the Rev. Albert B. Robinson, and approved by General Assembly, May, 1896 and 1897. See Outline C, with Helpful Hints, in the September, 1897, number of THE CHURCH AT HOME AND ABROAD, pp. 222, 223.]

OUTLINE C. PROGRAM No. 1, OCTOBER, 1897.

I. Opening—10 Minutes.

1. **Hymn.** The Pastor in charge.
2. **Prayer.**
3. **Doctrinal Study.** Shorter Catechism.

Ques. 40. What did God at first reveal to man for the rule of his obedience? Rom. 2:14, 15. Ques. 41. Wherein is the moral law summarily comprehended? Deut. 10:4; Matt. 19:17. Ques. 42. What is the sum of the ten commandments? Deut. 6:5; Lev. 19:18; Matt. 22:37-40. Note the quotation of our Lord from the Old Testament. Call out question and answer. Read and explain proof-texts if necessary.

II. Biblical—30 Minutes.

4. **Hymn.** Biblical Leader in charge.
5. **Biblical Study.** Bible Writers and Contents, Study I—The Revised and King James Versions.

Required reading. Rev. Dr. Rice's *Our Sixty-six Sacred Books*, pp. 7-18. Questions, pp. 140, 141.

(1) The Revised Version. Ques. 1-12, p. 140. What are some things all ought to know about the Bible? Ans., p. 7. Ques. 4. Why called "Revised"? Ques. 5. The revisers? Ans., p. 8. Ques. 6. Its completion? Ans., p. 9. Ques. 7. Reasons for revision? Ques. 8. Popularity? Ques. 9. Objections? Ans., p. 10. Ques. 11. American scholarship? Ques. 12. The principles of the revisers? Ans., p. 12. (2) The Authorized Version. Ques. 13-19, p. 141. Ques. 13. Why called King James' Version? Ques. 14. Its principles? Ques. 15. Other facts? Ans., p. 13. Ques. 16. Why called "Authorized"? Ans., p. 14. Ques. 17. Its acceptance? Ques. 18. Changes in it? Ans., p. 17. Ques. 19. Closing word? Ans., p. 18. Note that we have greatly condensed the questions as found in the Appendix. The more extended form may be used by the private student, but more time will be needed. Better at first in class use our shortened form. All are very important.

III. Historical—30 Minutes.

6. **Hymn.** Historical Leader in charge.
7. **Historical Study.** Presbyterian History, Study I—St. Ninian and St. Kentigern; St. Columba and his Successors.

Required reading. Rev. Dr. P. M. Muir's *Church of Scotland*, pp. 1-14. Tertullian's remark about Britain. St. Ninian, p. 1; born about 360, his father, early piety, visit to Martin of Tours, mission to the Picts, devoted life, power of abstraction, superficial conversion of the people.

St. Kentigern, p. 2; born about 514, his mother, called Mungo, in Glasgow, his flight to Wales, return to Glasgow, visited by St. Columba, his memory among the people.

St. Columba, p. 4; "The Apostle of Scotland," born 521 in Ireland, his parents, remarkable youth, reasons for leaving Ireland, on the island of Iona, Columba the presbyter, his last days.

Successors of St. Columba, p. 7; the beneficent rule of Kings Edwin and Oswald, Aidan's successful mission, the contest between Scottish and Roman customs, Rome's triumph. In class let different readers take paragraphs, and at the close of each subject review by using questions suggested by our topics above and others suggested by the leader.

8. **Prayer.**
9. **Hymn.**

OUTLINE C. PROGRAM No. 2, OCTOBER, 1897.

I. Opening—10 Minutes.

1. **Hymn.** The Pastor in charge.
2. **Prayer.**
3. **Doctrinal Study.** Shorter Catechism.

Ques. 43. What is the preface to the ten commandments? Ex. 20:2. Ques. 44. What doth the preface to the ten commandments teach us? Deut. 11:1; 1 Pet. 1:17-19. Ques. 45. Which is the first commandment? Ex. 20:3.

II. Biblical—30 Minutes.

4. **Hymn.** Biblical Leader in charge.
5. **Biblical Study.** Bible Writers and Contents, Study II—Early English Versions.

Required reading. Rev. Dr. Rice's *Our Sixty-six Sacred Books*, pp. 19-35; Questions, pp. 142, 143.

(1) The Douai Version (1582). Ques. 2, p. 142. Why issued? When and where? The basis of the translation? By whom made? Why not much used? Ans., p. 19.

(2) The Bishops' Bible (1568). Ques. 3-6, p. 142. Ques. 3. Its name and authors? Ques. 4. Why made? Ques. 5. The four rules for the translators? Ans., p. 20. Ques. 6. Its limited popularity? Ans., p. 21.

(3) The Geneva Version (1560). Ques. 7-11, p. 142. Ques. 7-9. When, where and by whom? Ans., p. 21. Ques. 10. Merits of this version? Ques. 11. Its wide popularity, its nickname, its chief distinction? Ans., p. 22.

(4) The Great Bible (1539). Ques. 12, p. 142. Its name, date, relation to what similar versions, its chief point of interest? Ans., p. 25.

(5) Coverdale's Bible (1535), Matthew's (1537), Taverner's (1539). Ques. 13-15, p. 143. State in a sentence the chief point about each? Ans., p. 25, 26.

(6) Tyndale's Version (1526). Ques. 16-19, p. 143. Ques. 16. The New Testament Version, its aim? Ques. 17. Its chief distinction? Ans., p. 28. Ques. 18. Its chief features? Ques. 19. Relation to our common version? Ans., p. 29.

(7) Wycliffe's Version (1382). Ques. 20. Its great distinction? Ques. 21. Its revision and features? Ans., p. 30.

(8) Anglo-Saxon Versions. Ques. 22, p. 143. State briefly the three important ones. Ans., p. 33. Language, Anglo-Saxon and Latin. Ans., p. 34. Point out the Latin words in the Lord's Prayer, etc. Ques. 24, p. 143. Call for leading parts. Ans., p. 35. Write down on the blackboard. Close with brief summary, showing the debt of our Authorized Version to Wycliffe's, Tyndale's, Coverdale's, Geneva and Bishops' versions. By all means, in this study, do not omit parts (2), (3), (6), (7), (9).

(9) Language and Leading Facts. Ques. 23, p. 143.

III. Missionary—30 Minutes.

6. **Hymn.** Missionary Leader in charge.
7. **Missionary Study.** Modern Missionary Heroes, Study I—Fidelia Fiske, Missionary to Persia.

Required reading. THE CHURCH AT HOME AND ABROAD, October, 1897, on Fidelia Fiske, pp. 323-25; also Questions on the same, p. 329.

Study II—Medical Missions. THE CHURCH AT HOME AND ABROAD, October, 1897, pp. 276-86; also Questions on the same, p. 329.

The missionary leader should prepare himself to answer many suggested questions by a study of some of the helps mentioned on page 276. Read also what Dr. Dennis says in his "Christian Missions and Social Progress," pp. 187-197, on medical practice in non-Christian lands.

Let some members of the class prepare in advance, by a study of these helps, to answer the "Twenty Questions on Medical Missions," page 329.

8. **Prayer.**
9. **Hymn.**

SUGGESTIONS.

- (1) By all means read carefully Helpful Hints in September number, p. 222, especially 8, 9, 10, 12.
- (2) Note that this year we furnish each month two Biblical Studies, but only one Historical and one Missionary, and give more time to each. Any society ought to be able to do as much as this.
- (3) If it is not possible to do any class work, we advise that students be urged to purchase our literature and do the recommended work privately.
- (4) We still believe that all the Church Societies can profitably unite together on our Missionary Study at the Church Monthly Concert. We have tried it with good results. Try it once. Assign parts to different societies, and call them out.

FIDELIA FISKE.

BY MRS. ALBERT B. ROBINSON.

[Prepared for the Christian Training Course. See Program No. 2, Study 11, page 324.]

It was the writer's privilege to be a pupil at Mt. Holyoke Seminary while Miss Fiske, after her return from Persia, was there. Her Christlike character and teachings as our spiritual guide made impressions never to be forgotten. A friend had told me that she was beautiful. I was disappointed when I first met her, but it was not long before I, too, was impressed with the soul beauty that transfigured the plain features. With all my memories of her, I do not wonder at Dr. Anderson's assertion that of more than a thousand missionaries whom he had known none left a brighter record than hers. We who knew her can fully appreciate his beautiful tribute: It seemed as though she spoke and acted just as I would have expected the Saviour to speak and act in the same situation.

I recall the precious seasons at Mt. Holyoke when we were led by Miss Fiske at morning devotions and at the frequent meetings for prayer and praise, no less than the personal interviews, when her tender, sympathetic words and wise counsels led us nearer to the Master's feet, strengthening and inspiring us in our individual Christian lives. Can I, remembering all this, doubt one secret of the twelve revivals in nineteen years enjoyed by that far-off seminary in Persia, where two-thirds of the pupils have become disciples of the Lord Christ Jesus?

From Miss Fiske's lips I heard the incident which she herself called "one of the Master's sermons." In her own words: "One afternoon I was seated on a mat in the middle of the earthen floor of the church. Having already attended Sabbath-school and a prayer-meeting with my pupils, I was weary and longed for rest. It seemed as if I could not sit without support throughout the service. Then I remembered that after that came my meeting with the women readers of the village, and oh! how desirable seemed rest. But God sent it in an unexpected way, for a woman came and sat directly behind me, so that I could lean upon her, and invited me to do so. I declined, but she drew me back, saying, 'If you love me lean hard.' Very refreshing was the support. And then came the Master's own voice repeating the words, 'If you love me, lean hard.' I leaned on *him*, too, feeling that through that poor woman he had preached me a better sermon than I could have heard at home. I was rested long before the services were through; then I spent an hour with

the women, and after sunset rode six miles to my own home. I wondered that I was not weary that night nor the next morning, and I have rested ever since on those sweet words, 'If you love me, lean hard.' "

Fidelia Fiske was born in a one-story farmhouse at Shelbourne, Mass., May 1, 1816, and united with the church in that place at the age of fifteen. In childhood she listened to letters from an uncle—a missionary in Palestine. She played missionary and "went to Jerusalem in a wheelbarrow." In all her work as a school girl she was fond of conquering difficulties. She graduated at Mt. Holyoke in 1842, and was for a very short time a teacher there. Miss Lyon, who had consecrated the seminary to the Lord and to missionary work, was soon called to make a personal sacrifice in giving up this dearly beloved teacher to the cause of Foreign Missions. When a call came to the seminary for two to go as teachers to a distant land, Miss Fiske responded, "If considered worthy, I would like to go." Her mother's approval was sought. There followed a month of struggle when the widowed mother's heart shrank from the sacrifice she was asked to make. Miss Fiske drove with Miss Lyon thirty miles to Shelbourne in an open sleigh, through a blinding snowstorm, to gain the consent, without which she would not go. A month previous that mother had said, "If my child thinks she *must* go, she will go and I shall probably go soon to my grave." Now the language of the weeping mother was, "Who am I that I should keep back my child when the Lord calls for her?" Miss Lyon said, "I came with your daughter because I thought I almost knew your feelings. I give up a daughter also. I have supposed she might comfort you in your declining years and have her home also with me and labor for our dear seminary with me till I go home. If we are to give her up, we shall in so doing understand as never before the gift of the Son of God."

Miss Fiske sailed for Persia March 1, 1843, and became principal of the Girls' Seminary at Oroomiah. It is interesting to trace her beautiful work of fifteen years among the women of Persia. To the Nestorians (where, in 1835, only one woman knew how to read, and it was considered a disgrace for a woman to learn to read) came Mrs. Judith S. Grant—a pioneer in educational work for the women in Persia. She opened a day school for girls with four pupils, and after her death this was continued by Mr. Holladay and Dr. Wright till Miss Fiske took up the work in 1843. Becoming convinced that the demoralizing influences of their homes hindered the success of the school, she resolved to make it a boarding school, a very difficult

thing to do in those days of the old prejudices. Even Priest Abraham said, "I cannot bear the reproach of having my daughter live with you." The first Syriac word that Miss Fiske learned was *Bratha*—daughter, and she often asked parents for their daughters. The ever-faithful Mar Yohanan, who had studied under Dr. Perkins and Mrs. Grant, brought Miss Fiske her first two pupils. He had said to her, "You get ready, and I find girls." After a time of anxious waiting he brought Selby, his own niece, and Nannee, three years older. The bishop laid their little hands in hers, saying, "They be your daughters, no man take them from your hand." The number soon increased to six, and to twenty-two before the end of the year. This touching testimony was recently given by an aged priest, Murad Khan, who was under the influence of Dr. Perkins fifty-nine years ago: . . . "In time Miss Fiske came. She was a blessed woman, full of wisdom and zeal. Miss Fiske worked so perseveringly with the girls that all of a sudden there was a great revival, lamentations ascending to heaven."

We who trace the gradual developments of this work find that many difficulties and discouragements preceded the revival of which this aged man spoke. The children she taught were disagreeable, filthy as beasts, and would lie as fast as they could talk. It is recorded that Miss Fiske's pity for the women became anguish when she found how low they were. She herself wrote, "The scholars learned more in one hour during the revival than in the two years preceding. God made me feel my helplessness and then he did the work." On going to their homes for the summer vacation, the young Christians felt their weakness, and said, "Pray for us amid our temptations at home." One little girl said, "Can a new-born lamb be thrown into the snow and live and can we live?" All returned save one, after vacation, established in Christian character.

After his visit to the United States in 1843, Mar Yohanan was asked, "What are the wonders of America?" He replied, "The blind they do see—the deaf they do hear—the women they do read—they be not beasts." Having visited Mt. Holyoke Seminary, he said, "Of all colleges in America, Mt. Holy Oke be the best, and when I see such a school here, I die." When he brought her first boarding scholars to Miss Fiske, he said, "Now you begin Mt. Holy Oke in Persia."

Fresh from the beautiful influences, and with the spirit of her *alma mater* in her heart, she sought to model her school after Mt. Holyoke Seminary. The work pressed heavily and was preëminently one of faith and prayer. Her heart turned to Mt.

Holyoke and she recalled Miss Lyon's words of a year before: "Perhaps next New Year's Day will find some of you on a foreign shore. If so we pledge you a remembrance within these consecrated walls." Dr. Laurie writes, "There was a special centre of prayer for the Female Seminary in the institution at South Hadley, and pious hearts loved to watch the connection between the two."

We must pray more for Miss Fiske and her school, said Miss Lyon. In every instance, prayer at South Hadley, for the school in Oroomiah, resulted in rich spiritual blessings there.

Dark days came, of opposition and persecution, when the faith of Miss Fiske and her co-workers was sorely tried; but God, who was their only refuge, overruled all these disturbances to his own glory and the establishment of his kingdom in the hearts of the Nestorians. At the last communion season before Miss Fiske left Oroomiah, there were ninety-three Christian women, "only one among them with whom she had not prayed," and that day six from the seminary were added to the church. The day before Miss Fiske left, seventy pupils were in her room, "The Bethel." One of their number, Esli, "prayed that when Elijah went up they might all see the chariot and catch the falling mantle and not sit down to weep, but smite Jordan, and passing over, go to work. She then reminded Christ of his promise not to leave them orphans, but to abide with them when their teacher was gone. She asked that in their long journey, the sun might not smite the missionaries, but that he would spread a table before them in the wilderness, and give his angels charge to keep them in their going over the precipitous roads; that when they passed through the rivers, the waters might not overflow them; that the angel of the Lord might ever encamp round their tents, that on the fire ship the flame might not kindle upon them, and when on the winged ship that he would keep them in the hollow of his hand and bring them to their desired haven. She then asked that the aged mother of their teacher might be spared to fold her daughter in her arms before she departed in peace."

If Miss Fiske was so beloved by her pupils, she was none the less appreciated by the members of the mission. Dr. Perkins said of her, when she had assisted with grace and dignity in the entertainment of English and Russian commissioners to the Persian court: She was as gifted in entertaining princes as in sitting on a mud floor, teaching degraded women, and added that with like ease she cared for house and school and superintended a dozen men repairing the building. She felt she was just as surely doing missionary work when pro-

viding good food as when holding a prayer-meeting.

Upon Sarah, the first to come to the Saviour in the seminary, was conferred the honor of showing to the women of Persia how a Christian can die. Miss Fiske said she was glad that the first to love Christ was the first to be with him in heaven.

Just before leaving Persia Miss Fiske wrote, "If the Lord will bring me again to my chosen home, I will write Ebenezer on every mile of the way." Prevented from returning, by ill health, she spent portions of five years at Mt. Holyoke, but her thoughts were often with her friends in far distant Oroomiah. The evening before her death, which occurred at Shelbourne, July 26, 1864, she dictated a characteristic message to them:

"Friends, dearly beloved; as I stand on the borders of eternity there is no new truth upon which to dwell. Those truths which have sustained us in our labors together, sustain now. Our labors together on earth are finished, but I trust not in heaven. You labor on yet a little longer, while the Master calls for me. It is not meet that I say unto you, Be faithful in labor, but if you are so, you will soon be found with crowns upon your heads and harps within your hands, made

perfect in Christ's righteousness. God grant that I may there meet you, though I feel to-night that I am all sin and unrighteousness."

The good work begun by Miss Fiske is continued in the lives and labors of many of her pupils scattered far and wide through Persia. Though dead, she yet lives and speaks through them.

It is most inspiring to trace the work of the seminary from its beginning to the present time.

We have seen that in 1835 but one woman could read. In 1855, at the semi-centennial anniversary of the mission, "more than half of the fifteen hundred who attended the services were women, and three-fourths of these were readers." In 1855, the number of the pupils of the seminary had increased to forty-five, and in 1895 to 193. In 1894, it was reported "that fifteen young women of Oroomiah completed their course of education, giving at their examination abundant evidence in mental equipment, and in their bright, expressive faces, to the care and culture they have received at the hands of their missionary teachers, the Misses Medbury and Russell. Each one goes out to be a centre of light, henceforth, wherever her lot is cast, faint streaks of the dawn which are destined in due time to usher in the glorious day of light and liberty for Persia."

PRESBYTERIAN ENDEAVORERS.

Cotton Plant, Ark.

The Endeavor society of Westminster Church contributed last year ten dollars to missions. This year they hope to raise twenty-five dollars for the same good purpose. The society is divided into three bands, under faithful leaders. During the months of July and August the evening services were conducted under the auspices of the Christian Endeavor society, and notwithstanding the very hot weather and very dusty roads, the attendance was excellent. A source of encouragement to the members is the presence of some member of the session at each meeting.—*F. C. P.*

Hot Springs, Ark.

The Endeavor society of Hot Springs Church did much towards the building of their church, recently dedicated. Through their untiring efforts most of the foundation work—blasting through solid rock being necessary—was done.—*F. C. P.*

Monticello, Ark.

The society of Holmes Chapel sees to it that their minister's traveling expenses are always provided for attending the meetings of our ecclesiastical courts from time to time.—*F. C. P.*

White River, Ark.

The Christian Endeavor societies within the bounds of this presbytery have been a source

of much good. Many of the young people have through these societies developed into active church workers and consistent Christians. Their meetings are an encouragement to the other branches of Church work.—*F. C. P.*

Denver, Colo.

In the South Broadway Presbyterian Church during the past summer the Christian Endeavor meeting and the evening church service were combined, the first part of the hour being devoted to the prayer-meeting of the young people, and the last fifteen minutes to an address by the pastor. This is reported in the *Active Member*.

Clinton, Iowa.

The Christian Endeavor society recently held a farewell reception to Rev. and Mrs. F. O. Johnson, whose support as missionaries in Louisiana, India, they have assumed. Mr. and Mrs. Johnson are both the children of missionaries in India.

Davenport, Iowa.

One item of special work by the Juniors of the First Presbyterian Church, reported in *Iowa Endeavorer*, is the following: Sent a Bible and a year's subscription to the *Youth's Companion* to a home containing no good reading.

Independence, Iowa.

The Flower Committee of the Christian Endeavor society of the Presbyterian Church here

during the past spring and summer sent each Monday evening boxes of flowers to the sick in the hospitals in Chicago. Sometimes Scripture quotations were attached to bouquets. Letters from superintendents of the hospitals expressed warm appreciation of these flowers in behalf of the sick in those institutions. The pastor from the pulpit announces that any having flowers to spare will make it known to the chairman of the flower committee—the name being given, and they will be called for. Hundreds of beautiful bouquets have thus been contributed. This work has proven not only a boon to the sick but a blessing to the members of our society engaged in it.—*M.*

Waterloo, Iowa.

The Christian Endeavor society of the Presbyterian Church, numbering 120, conducts a Friday night prayer-meeting in a distant part of the town, furnishes the choir for church services and raises about \$200 for mission work.

The Intermediates number 30, are under the care of one appointed by the Senior society and approved by the session, and are about to engage in a definite line of work.

There are 70 Juniors, under the care of one appointed by the Seniors and approved by the session. They pay \$40 a year for the support of a boy in a mission school in India.

The young people willingly and ably conduct a Sunday evening service in the church whenever requested by the pastor. They are a power for good and are happy and successful in their work.—*C. H. P.*

Alton, Ill.

The noble band of Christian Endeavorers in the First Presbyterian Church, by earnest, persistent effort, have within a year raised more than four-fifths of their pledge of \$250 towards the new church now nearing completion.

At a conference of Lookout and Prayer-meeting Committees held regularly a week before the monthly business meeting, the roll is carefully examined, delinquents are prayed for, and plans are made for the spiritual interests of the society.

Many of our members meet every Monday evening for systematic Bible study, using the Bible Study Union Course, which precludes for the present the use of the Christian Training Course.—*H. K. S.*

Decatur, Ill.

Fifty Presbyterian foreign missionaries were invited to take part in a recent meeting of the Endeavor Society in this church. They had been asked to reply to these two questions: "What influence, aside from the Holy Spirit, led you to become a missionary? Would you advise young people now to become foreign missionaries?" The written answers produced a deep impression.

Okmulgee, I. T.

The superintendent of the Nuyaka Mission Sunday-school believes thoroughly in the Shorter Catechism. Every week during the session of the school he devotes a portion of the hour to a study of the Catechism with those who have memorized it, using illustrations,

Scripture proofs and references, that the pupils may have an intelligent understanding of this wonderful compend of religious truth.

Colby, Kans.

Our pastor attended the great convention in San Francisco, receiving wonderful inspiration from its sessions, and on a recent Sabbath evening gave a very interesting account of the trip and the convention.

Our members are very much encouraged, and have determined to advance along all lines of church work.

The fall meeting of Presbytery was held in our church last week, and the leader for the regular C. E. meeting on Sabbath evening, unbeknown to any of the members, had arranged with half a dozen of the visiting ministers for five-minute addresses on the topic. But the members were so full themselves that they occupied every moment, and the visiting brethren did not get an opportunity to say a word within the hour.—*L. J. A.*

Lansing, Mich.

The Young People's Union of the Presbytery of Lansing met with presbytery at Tekonsha, September 22. Address by Rev. W. T. Jaquess, of Albion, editor of the Endeavor column in the *Michigan Presbyterian*.

One evening of the meeting of Synod at Bay City, October 11, will be given up to the interests of young people's work.—*E. S. I.*

Perth Amboy, N. J.

The Young People's Society of the First Presbyterian Church, organized in 1886 with a dozen members, now numbers seventy. Life and spirituality characterize the Sunday evening meetings. The offerings at the monthly consecration meetings go towards the support of a home and a foreign missionary. Most of the members are actively engaged in Sunday-school work, both in the home school and in the two mission chapels recently opened by the church.—*G. B. V. D.*

Albion, N. Y.

This historic church in western New York, well equipped as to house of worship, manse and chapel, is blessed with an active and energetic Endeavor society. The young people are thoroughly alive as to missionary and relief effort. The largely attended business meeting is usually held at the home of some member. The reading of carefully written reports from the various committees is followed by a ten-minute prayer-meeting in behalf of associate and delinquent members. A social hour closes the meeting.—*W. H. C.*

Avoca, N. Y.

That well-known Christian Endeavorer of central New York, the Rev. S. W. Pratt, has been engaged during the past year in practical endeavor work that has proved eminently successful. July 30, 1896, a Presbyterian Church was organized at Avoca, N. Y., which now numbers 111 members; and August 25, 1897, a house of worship valued at \$3500 was dedicated free of debt. The Christian Endeavor

society provided the seats, the Juniors the pulpit, and the Sunday-school supplied the windows.

Buffalo, N. Y.

The Christian Endeavor society of Calvary Presbyterian Church stood second on the missionary roll of honor displayed at the San Francisco convention, having given during the past year \$1017. The roll contained the names of more than 10,000 societies that had given, through denominational boards, an aggregate of nearly \$200,000.

Cleveland, Ohio.

The young people of the First Presbyterian Church have a wide-awake missionary committee. After securing information from books, magazines and correspondence with missionaries, they are divided into sub-committees, each of which is to make a special study of some mission field. "Put yourself in his place" is to be the motto; and it is expected that at the meetings faithful descriptions will be given of native costumes, manner of life, and attitude towards the missionaries, as well as of the progress of the kingdom.

Philadelphia, Pa.

Bethlehem.—The young people of Bethlehem Church are rejoicing in the success of their year's work. The association, with Mr. Harry Wood as its president, has been greatly blessed.

WITH THE MAGAZINES.

To present the best thought in the whole range of current literature is the aim of *The Living Age*. Edited with sound judgment and a keen literary instinct, it gathers within its pages a valuable record of the world's progress along many avenues of thought and activity.

Prof. W. Garden Blaikie, D.D., contributes to the September *North American Review* an admirable paper on the state of "Central Africa Since the Death of Livingstone," depicting the wonderful transformation which the part of Africa Livingstone first brought to light has undergone in a quarter century, particularly the great progress made in exploration, natural science, commerce, the suppression of the slave trade, missionary enterprise, and social improvement.

Mr. Carroll D. Wright does not believe that "the rich are getting richer and the poor poorer." His article in the September *Atlantic Monthly*, which contains many pertinent statistics, shows that while the number of rich men is increasing, the relative amount of poverty is decreasing, and that our population as a whole is steadily advancing in the scale of well-being. If this be not true, he says, then religion is a failure, education a snare, industry an enemy of man, and civilization a delusion.

Mrs. Bishop, reporting a recent journey in the *Geographical Journal*, testifies to the capacities and enterprise of the people of western China. Having grasped the idea that the prosperity of a coun-

A year ago they went to work with the determination that everything possible should be done for the glory of God and the salvation of souls. During the year, as well as in its beginning and ending, the work was characterized by a spirit of trustful and believing prayer, and to-day the association is in a most flourishing condition. Many souls have been won for our beloved Master and his blessed presence has been wonderfully manifest throughout the entire year in every line of work.—A. E. A.

Oxford.—The expense of supporting a Bible reader is divided into 365 shares, and each member of the Endeavor society is asked to become responsible for the payment of one or more. Then each Endeavorer offers special prayer for the success of this foreign laborer on the days that he is paying the salary. The plan ensures both paying and praying every day of the year.

Tioga.—The Endeavor society conducts a service on the first Sunday evening of each month with the children in the Odd Fellows' Orphanage.

Waukesha, Wis.

Young Presbyterians in this vicinity have learned of the advantages of a higher education and of the opportunity that is offered at Carroll College. President Rankin, of that institution, has been traveling about the country on his bicycle, holding popular meetings in village halls and schoolhouses.

try depends largely upon its roads, a frequent method of displaying local patriotism is for a man to present a road to his district. These roads are broad, flagged, and shaded with avenues of trees. The boundless fertility and wealth of the plain of Cheng-tu, and its immunity for two thousand years from drought and floods, are the monument of the engineering genius of a man who had in the second century B.C. discovered the correct principles of irrigation.

A writer in the September *Chautauquan*, who tells of the "Tsimpsians of British Columbia and Klignets of Alaska," illustrates the value of missionary labor by his description of two villages. Lachalsep is a Christian village north of the Naase river, and Kitea a similar village four miles distant on the south side of the river. In Kitea, where there is not one Christian, there are no streets, no modern houses, no well-fed dogs, few young people, and almost no children. In Lachalsep, where all are Christians, there are good streets, modern houses, a good school well managed, a nice church, happy homes, many healthy children and a prosperous community.

White people are not wanted in Haiti, which is in every sense of the word a "Black Republic." Indeed no white man can acquire land in the island or be elected to any office. This is the statement made by Lillian D. Kelsey in her article in the September *Chautauquan* on "Street Life in Jeremie." This city of our tropical sister republic is noted as being the birthplace of the elder Dumas. The writer believes that Haiti, with all

her grand scenery and a climate where almost everything can be grown, is practically going back to barbarism. One hears on every hand stories of cannibalism in her unexplored mountain regions and miserable poverty and oppression in her cities.

Mr. F. Hopkinson Smith contributes to the September *Scribner's Magazine* an appreciative article on Tennessee's Centennial. Recognizing the commendable achievements of the new South, he regrets the passing away of some of the old conditions. "There may be material wealth and enlarged opportunities for labor and education, and there may be increased bank accounts laid away in the vaults of modern marble banks. But with its coming there will fade from American civilization the last of the wood fire and old mahogany life, the colonial life—the most restful, the most wholesome, the most simple—found nowhere now but in our small Southern cities—a life which once extinguished will never be revived."

Tenement-house Reform in New York City, initiated by Mr. Richard Watson Gilder, is written up in the September *Chautauquan* by S. Parkes Cadman. He tells of legislation providing for parks in the overcrowded tenement-house districts, the sanitary improvement of these districts, and giving power to condemn unsanitary buildings. The practical work of housing has been undertaken by a corporation with a capital stock of one million dollars, and thus "philanthropy is made to pay a substantial dividend." The first business of the church in the squalid districts of New York tenement life, says Mr. Cadman, is to see that the Sermon on the Mount has a practical exposition in the bettering of the unhappy fortune of the victims of the lower strata.

One of the reforms in collegiate education which President E. B. Andrews deems essential is the placing of greater emphasis upon moral character and conduct. There should be, he writes in the *Cosmopolitan*, a continuous training in ethical matters, not confined to a single term, which is only better than nothing, but running through the entire course. Ethical teaching should be more scientific, based at every point on theory, and pungently applied to all the capital moral problems of life. Pupils should be introduced to the most inspiring ethical literature, the best dialogues of Plato and the meditations of Marcus

Aurelius, with many a fine essay from Seneca, Cicero, Epictetus, Philo Judæus, Kant and Fichte. The simple reading of these noble books under an enthusiastic master would effect wonders.

Writing in the *Century* of "What Jenny Lind did for America," Fanny Morris Smith reminds us that her progress left a chain of charities through the land by which orphans and sick are still nurtured and healed. We have the tradition of her pure and noble womanhood. She brought the musical temperament of America to consciousness of itself. As a singer of religious music we revere her most. She touched the master-chord of a profoundly religious people. She was in earnest. Hans Christian Andersen testified that no books, no men, had a more ennobling influence over him as a poet than Jenny Lind. Through her he first became sensible of the holiness of art, and learned that one must forget self in the service of the Supreme. It was the greatest triumph of Jenny Lind that she carried the musical world captive by expressing the highest types and revelations of character. She appealed to the feelings and emotions that are most sedulously cultivated in American women. It was the character of Jenny Lind behind her music that made her America's ideal.

An Oriental potentate who is at present enjoying British hospitality and having his photograph taken innumerable times for the illustrated papers is the King of Siam. In his own country he is wholly Oriental in appearance, but in England he dresses as a European and looks a good deal like the bright-faced and intelligent Japanese public men who visit the United States from time to time. This royal gentleman's name is Chulalongkorn I. He will be forty-four years old this month. Next fall he can celebrate the completion of thirty years on the throne. He has several young sons, one of whom, with a nephew, is in school at Harrow. While Queen Victoria in her long reign has been gaining much territory, this King of Siam in his shorter one has not been so lucky; for a considerable slice of the boasted British empire has been gained at his expense, while the French, from another direction, have been encroaching to an enormous extent. The king has remaining to him possibly two hundred thousand square miles, with a population of five millions.—*American Monthly Review of Reviews*, September.

QUESTIONS FOR THE OCTOBER MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

1. When did the first organized company of Presbyterians come to New England? Pages 302, 303.
2. What were their early experiences? Page 303.
3. What is the present condition of Presbyterianism in New England? Page 304.
4. What city of nearly 2,000,000 population has grown up within the mature life of one man? Page 301.
5. Give an example of a consecrated home missionary enduring hardness as a good soldier. Page 301.

6. Name some of the interesting historical associations of the ancient city of Santa Fé. Pages 301, 302.
7. To what extent is slavery practiced in California? Page 331.
8. What tribute did a Chinese laundryman pay to Miss Culbertson? Page 275.
9. What is known of the Klondyke climate? Pages 306, 307.
10. What is the outlook for our missionaries sent to that region? Page 306.
11. Glean items of interest from mission work in Alaska. Pages 309, 310.

12. What progress have the Indians made in acquiring education, civilization and character? Page 308.
13. Give an example of ignorance in Montana. Page 310.
14. What is the present condition of the Home Mission treasury? Pages 304, 305.
15. What teachings with regard to the gospel ministry need to be emphasized? Page 289.
16. Describe the proposed "twentieth-century movement." Page 291.
17. How many Presbyterian colleges need the aid of the College Board? Page 295.
18. What are some of the advantages of the denominational college? Page 295.
19. In what respect is a church building an inspiration? Page 298.
20. What increase of income must the Freedmen's Board have in order to continue the schools? Page 299.

WORK ABROAD.

21. What circumstance led Fidelia Fiske in early childhood to think of missionary service? Page 323.
22. How did Mary Lyon's influence help to confirm the early-formed purpose? Page 323.
23. Tell about the call to such service, and how the mother's approval was sought. Page 323.
24. What educational work had been done for the women of Persia previous to 1843? Page 323.
25. Why did Miss Fiske make the Seminary a boarding school? Page 323.
26. What prejudices had to be overcome? Page 324.
27. How was Miss Fiske regarded by her pupils? Page 324.
28. Relate the incident which she called "one of the Master's sermons." Page 323.
29. Repeat the lines suggested by this incident? Page 320.
30. What was Dr. Perkins' testimony to Miss Fiske? Page 324.
31. Trace the growth and influence of the Seminary to the present time. Page 325.
32. How has the Persia Mission grown since its transfer from the American Board in 1870? Page 273.
33. Name six objects of medical missionary work. Page 282.
34. How does Mrs. Bishop testify to the value of medical missions? Page 278.
35. What does she say of the importance of the medical missionary as a pioneer? Page 279.
36. What is the first duty of the medical missionary? Page 279.
37. Name two methods of carrying on the work, and state the advantages of each. Page 279.
38. What two phases of the work should the missionary physician keep in view? Page 280.
39. Is it wise to train medical students? Page 280.
40. How may the missionary physician show his sympathy? Page 281.
41. What three aspects of medical missionary work make it appeal powerfully to the imagination? Page 281.
42. What are some evidences of the reputation and influence of medical missionaries in Persia? Page 282.

43. What are the advantages of the establishment of a hospital? Page 282.

44. As an illustration of the difficulties of medical itinerating, describe Dr. Mary Eddy's experiences in Nubatiyeh and her crossing of the Kishon. Page 283.

45. Repeat the incident of the Hindu official and the text on the marble tablet. Page 278.

46. Who was the first medical missionary of our Board, and in what three countries did he labor? Page 270.

47. How extensive is the medical missionary work of the Presbyterian Church? Pages 285, 286.

48. What was one important result of school and medical work in Korea? Page 320.

49. What is the plan of Foreign Missions? Page 331.

50. How is the value of missionary labor among the Indians of British Columbia illustrated? Page 327.

51. Relate the story of the Hindu child-widow. Page 318.

52. How does Mrs. Bishop testify to the capacities and enterprise of the people of western China? Page 327.

53. What are Dr. Ewing's three reasons for not fearing a mutiny in India? Page 271.

54. How many converts are now enrolled in the missions of the Presbyterian Church in unevangelized lands? Page 274.

55. Show the growth by decades since 1837 in (a) number of missionaries, (b) benevolent receipts, (c) new fields occupied. Page 274.

56. The expense of the foreign missionary work of the Presbyterian Church for sixty years is about equal to the expense of what building? Page 274.

TWENTY QUESTIONS ON MEDICAL MISSIONS.

1. Why is the mortality of our mission lands so great?
2. What diseases prevail in Africa?
3. What diseases prevail in China?
4. What diseases prevail in India?
5. Describe native remedies and doctors in Siam.
6. Describe native remedies and doctors in Persia.
7. Describe native remedies and doctors in Korea.
8. What is a medical missionary?
9. How many have we?
10. Why must we have hospitals and dispensaries?
11. Which do most good?
12. How many hospitals and how many dispensaries have we?
13. In what lands are they?
14. Why have we none in Mexico and South America?
15. What religious instruction is given in our hospitals and dispensaries?
16. Why do we have medical itinerating tours?
17. Describe the tours of Rev. A. A. Fulton's boat at Canton.
18. Describe some Siamese tours.
19. What has been said to have opened China? India?
20. What doors can medical missions alone open?

Gleanings At Home and Abroad.

—The poorest man I know of is the man who has nothing but money.—*John D. Rockefeller.*

—The stupendous success of missions is one of the decisive proofs of the divinity of Christ.—*Canon Farrar.*

—I am as certain of the conversion of Africa to God as I am of the rising of the sun to-morrow morning.—*Latimer Neville.*

—A call to the ministry, says Dr. T. L. Cuyler, is the ability to preach the gospel of Jesus Christ in such a way that people will come to hear it.

—Let us make America Christian, not that America may be great, but that she may represent among the nations the kingdom of God.—*Dr. A. H. Bradford.*

—The moral and intellectual tone of legislatures is not what it might be if the people were more thoroughly educated to their civic duty or alive to the honor of the State.—*Congregationalist*

—When asked why he favored the spread of Christianity, a Japanese statesman replied: "The Christian subjects of Japan are conspicuous for orderly conduct and faithful discharge of obligation."

—"A higher spiritual life is the true hope for missions," says Dr. Frank T. Bailey. "The stream cannot rise above its fountain. The burdens will be easily lifted when the churches are sufficiently spiritual."

—This encouraging feature of work at Muscogee, I. T., is reported: Out of our mission school and church another mission has grown, supported by the first, and it was started before the first was itself self-supporting.

—To make no more sacrifices for the work of missions than many of us are accustomed to make is not simply to play with missions; it is to turn the whole stupendous enterprise of bringing humanity into loyalty to God into a solemn mockery.—*The Advance.*

—Foreign missions, says Dr. Henry F. Colby, test our loyalty to Christ's authority, our sympathy with his world-embracing love, our confidence in Christ's gospel as the only power of God unto salvation, and of our trust in our Lord's living and mighty providence.

—A learned Chinaman said to a missionary: "I like your doctrine, though I have never heard you preach. I have seen it: my servant was a devil before he professed your religion; and now he is like an angel. I can trust him with everything, and he is in love with everybody."

—Dr. George Smith writes of the Rev. Imad-uddeen, D.D., a pastor under the Church Mission at Amritsar, as the learned and loyal defender of the faith which he once loved to attack, like Saul, and the translator of the Koran into the vernacular, which is the best exposure of its pretensions.

—There are in the Transvaal 61,820 adherents of the Dutch Reformed Church, of whom 26,730 are communicants. These are organized under one

synod, in four presbyteries and thirty-one congregations. Presbyterians of Scottish origin are represented by one presbytery, with seven congregations.—G. Milne Rae, D.D., in *Free Church Monthly.*

—Only one of the six districts into which Futuna is divided is still wholly heathen. Christian marriage is now recognized as the law of the island. The Futunese are marked by great indecision of character. Still five-sixths of the people are now nominally Christian, but Dr. Gunn, the missionary, longs to see more vigorous, living Christianity.—*Free Church Monthly, August.*

—*The Evangelist* in an article on immigration says that some of the most illiterate and most unpromising-looking new-comers are willing to work, and anxious to have their children educated. No boys on our crowded East side are more studious, more eager to read history, to learn about government, and, in short, to have a part in it, than the children of these despised Russians, Poles and Huns.

—Scotch missionaries in India report the effective use of Marathi hymns which narrate the story of Christ's birth, sufferings, resurrection, etc. Two young men, excellent musicians and singers, who in former days played the drums and stringed instruments at heathen festivals, have learned these hymns and sing them in true native fashion to the accompaniment, the catechist giving the explanation verse by verse. Men and women gather in large numbers to these evening services of song, and listen without wearying.

—The social settlements which have sprung up in our various cities are signs of a wish to make the personality tell for righteousness. The only way we can ever bring a soul to Christ is by leading it, and we can never lead those who are to us socially unclean and not to be touched. . . . Don't emphasize distinctions between men, and don't annihilate them, but ignore them for love's sake. This is the Christ-spirit, and men will love it; and having loved it will be easy for you to persuade them to love Christ.—*The Interior.*

—Christianity is a life even more than it is a doctrine, writes Dr. Henry VanDyke. How can it be spread except by sending out men and women from the centre of Christendom to live that life in the centres of heathendom? And what is the quality of the men and women who have been sent? Granted, if you will, that there have been some weak ones and some foolish ones. To err is human. But take the foreign missionaries, all in all, men and women, and we may safely say that they have commanded the respect and admiration of all intelligent observers.

—India is essentially a nation of agriculturists. Of the 280,000,000 inhabitants of British India, no less than seventy-two per cent. of the adult males are directly dependent upon agriculture for the necessities of life. The dwellers in towns form but a small fraction of the total population, for those living in towns of over 20,000 inhabitants do not number above 5,000,000. Conservative to the backbone, these people cling to their hereditary homesteads, too often indifferent to the

fact that their acres have long ceased to afford adequate support to their increased number.—*Asiatic Quarterly Review*.

—When our armies were in the field a generation ago, fighting for the life of the nation, they would have lost courage had they not been in constant receipt of evidence that they were loyally supported at home. Our little army of devoted missionaries, than whom nobler have not lived, are toiling for God's cause and our cause in the midst of heathen blackness, some of them facing fire and sword and death. They are at the front of the line of battle while we are at ease at home. Are they to be left without our support? Do we intend to give up the cause now that it is so full of hope?—*Vermont Chronicle*.

—Dr. William Ashmore writes in *The Standard* that a bright young Christian student was recently expelled from one of the government schools of Japan for the following reason: Two other students, for the express purpose of entrapping him, came to him with this question, "Which is superior, God or his majesty the emperor?" "As a matter of course," he replied, "God is superior to the emperor." That settled his case. Some other pretext was put forward, but that was the real reason. Unless the emperor himself puts a stop to this adulation of himself by certain of his subjects there is certainly humiliation ahead.

—I am in sympathy with the Church Boards and have no sympathy with the croakers. You cannot find a better set of men on this continent than those in the American Board. You cannot find a better set of men than those in the Presbyterian Board. Where can you find a better man than Robert Speer? Where will you find a man that is doing better work than Bishop Thoburn in India? Any man that is working as he is in India we will help. Dr. Clough is also doing a magnificent work there. We are in hearty sympathy with these regular Boards. I think it is a great mistake to send any money outside of the regular channels.—*Dwight L. Moody*.

—Well suited are the scriptures of the Brahmins, Moslems, Buddhists and Parsees to all who thank God that they are morally correct, to all who look for salvation to the fulfillment of their religious tasks, their fastings, their penances and their self-mortifications, to all who seek to stand before God in the rags of their own self-righteousness. But to dying sinners such books are worse than useless. To lepers seamed and scarred with guilt they are worse than a mockery, for they speak not of the one Physician; they offer no balm, they provide no healing remedy. The Bible alone reveals the Christ, the Saviour of the world.—*Sir Monier Williams*.

—Prof. W. M. Ramsay, in his "Impressions of Turkey," speaks a word of commendation for the American missionaries. He had been prejudiced against their work, but says he "was driven by the force of facts and experience to the opinion that the mission has been the strongest as well as the most beneficent influence in causing the movement toward civilization." He testifies that the mission has "studiously and consistently been non-political, and has zealously inculcated the doctrine

of non-resistance and obedience to the existing government;" and yet, he adds, "their work has told, and must tell, strongly in favor of the free civilization of the English-speaking races."

—Presbyterian home missionaries among the Mormons said in their addresses at Winona that the Mormon religion is just as active as ever. Mormonism is bolder under Statehood than before. Every child of Mormon families has been taken from our Sunday-schools, so that our teachers have to teach the lesson on Monday morning. Entertainments form the strongest hold of the Mormon Church on its young people. They open their dances with prayer, and when a bishop will play his violin for them, do you wonder that the young Mormons dance? One way they gain admittance is through tickets for attending Mormon Sunday-school, a certain number entitling one to a free ticket to the dance.

—I point to modern missionary effort as the chivalry of the grandest age—the triumphal procession of truth leading in its train civilization, commerce, literature, arts and sciences, morals, religion—in a word, redeemed humanity. Such effort can boast of antiquated customs and befooling errors overturned, of the marriage tie strengthened and purified, the family established on the highest principles, the dignity of man asserted and the social equality of woman championed, caste and slavery abolished, idol fanes turned into Christian churches, nations turned back from savagery to civilization, and millions saved to worship and enjoy forever our Saviour's love.—*Rev. J. Lewis Smith, in The Pulpit, June, 1897*.

—In his "Transcaucasia and Ararat," a new edition of which has just been issued, Mr. James Bryce makes this reference to the work of American missionaries in Turkey: "I cannot mention the American missionaries without a tribute to the admirable work they have done. They have been the only good influence that has worked from abroad upon the Turkish empire. They have lived cheerfully not only in the midst of hardships, but latterly of serious danger also. They have shown great judgment and tact in their relations with the ancient churches of the land. They have been the first to bring the light of education and learning into these dark places. From them alone, if we except the British consuls, has it been possible during the last thirty years to obtain trustworthy information."

—The plan of foreign missions is substantially the same in all churches, and may be briefly stated: First to send out living men and women, the best and the best educated that can be found, to teach and preach and live the gospel. Second, to equip them just as mercantile agents and explorers are equipped for the new climate and conditions in which they have to live, and to furnish them, as far as possible, with the strongest weapons of civilization—the printing press, the school and the hospital. Third, to draw into the work as rapidly as possible an army of native workers, that the church in every land may belong to the people of that land, and embody the Christ-life in their own forms of thought and speech. Fourth, to administer the enterprise on sound business principles.—*Gospel in all Lands*.


—A society has been founded in England known as the Flannel Shirt Club. It has for its object the supplying of flannel shirts to patients who may be discharged from hospitals in a destitute condition. It was founded last January, and the first half year's report has just been issued. It appears that seventeen metropolitan hospitals have received its aid, and enthusiastic testimony has been borne by many matrons and sisters in charge of wards to the benefits accorded to sundry necessitous male patients. This is a benevolence worthy of imitation in this country, where the climate is more severe, and the consequent danger greater, than in England. Hospitals may discharge patients as soon as they are well or plainly on the road to convalescence, to make room for more serious cases awaiting admission, but many a poor person has died in a short time from colds taken in the absence of adequate protection. This is truly an age of philanthropy.—*Christian Advocate*.

—A missionary in Livingstonia testifies to the importance of seeking in education the development of the spiritual nature. Intellectual awakening invariably follows the perception and reception of the spiritual truth, and change of life results from this. Formerly we may have sought to interest the people, but a vacant stare or utter listlessness has been the only response, while of intellectual activity or ambition there seemed to be none outside the daily round of village life. Especially, as might be expected, is this most marked in the women, who have so long been looked upon as the slaves rather than the companions of their husbands. When, however, spiritual awakening has taken place, the intellectual faculties remain no

longer dormant, but show themselves in the ambition of the natives to master the alphabet and to read the word of God for themselves. Following this has come the desire for improved houses and for acquiring the arts of civilization—in fact, the desire for technical instruction.

—It is an admirable thing, if we have the gift for money-getting, to use our gains generously and wisely for the benefit of our fellows, but we are faulty and greedy creatures at the best, prone to make our conscience and our moral standards submissive to our material interests; prone to take an ell where duty seems to warrant us in taking an inch. If we make it our religious duty to get all the money that we can (honestly, of course), that we may have the more to give, shall we not be more than ever in danger of being careless how our money comes, and whose loss is involved in our profit, and of cajoling our consciences by a liberality made possible by enterprises in the development of which piety and human kindness have had no share. Man's religious duty is to seek righteousness, to be honest, merciful and just. It is his privilege to gather all the money he can without sacrificing his higher obligations as a creature with a soul, a citizen and a member of the human brotherhood. Whether he gains more money or less is of minor consequence. "Seek ye first the kingdom of God and his righteousness," said the Master, "and all these things shall be added unto you." Money gains appear then as the incident, not the aim; and nothing in modern experience seems to impeach the wisdom of that attitude towards them.—From "*The Point of View*," in September *Scribner's Magazine*.

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

DAVIS, EDWIN R.—Born at Manlius, N. Y., 1823; graduated from Hamilton College and Auburn Theological Seminary; ordained by the Presbytery of Onondaga county, N. Y.; pastor, Onondaga Valley, Avon Springs, Camillus, N. Y.; Forty-first Street Church, Chicago; presbyterial missionary, Chicago Presbytery. Died, Ministers' House, Perth Amboy, N. J., July, 7 1897.

Married Miss Anna Maria Parker, who died February 17, 1897. One son survives.

HAYS, GEORGE P., D.D.—Born February 2, 1838; graduated from Jefferson College, 1857, and the Western Theological Seminary, 1860; ordained by the Presbytery of Baltimore, March 5, 1861; pastor of Second Church, Baltimore, 1861-68; fiscal agent of Wooster University, 1868-69; pastor of Central Church, Allegheny, 1869-70; president of W. and J. College, and stated supply of Second Church, Washington, 1870-81; pastor of Central Church, Denver, Colo., 1881-85; pastor of Second Church, of Cincinnati, O., 1885-88;

pastor of Second Church, of Kansas City, Mo., 1888-93. Died September 6, 1897.

Married, August 1, 1860, Miss Eleanor S. Wherry, who died April 24, 1897. Four sons and one daughter survive. Two sons are in the ministry—Charles W., Kansas City, Kans., and Walter.

HOPKINS, JUDSON H.—Born at New York, N. Y., September 29, 1830; graduated from Rutgers College, 1850, and from Princeton Theological Seminary, 1853; ordained by the Presbytery of North River, December, 1860; stated supply, First Congregational Church, Greenwich, Conn., 1853-54; pastor, Calvary Presbyterian Church, Newburgh, N. Y., 1860-65; New York Synodical Missionary, 1870-1872. Died at Rye, N. Y., July 11, 1897.

Married, June 12, 1862, Elizabeth Mairs Freeman, who survives him. They had five children, four of whom are living.

MCDONALD, NOAH A., D.D.—Born in Amberson Valley, Franklin county, Pa., January 30, 1830; graduated from Jefferson College, 1857, and from the Western Theological Seminary, 1860; ordained as an evangelist by the Presbytery of Huntingdon, 1860; sailed from New York, June 2, 1860, for Siam, and arrived September 21, 1860. Was a missionary there for twenty-six years; he was stated supply of the church of Robertsdale, Presby-

tery of Huntingdon, for over ten years, and at the time of his death a faithful missionary, a good preacher, a godly man. Died at his home, Shade Gap, Pa., August 12, 1897.

Married, at Pittsburg, Pa., April 24, 1860, Eliza S. Dickson, who died June 13, 1887, at Mount Union, Pa., their home for eight years after their return from Siam. Five children were born in Siam, two of whom survive.

PATTON, GEORGE, D.D.—Born in Ireland, December 24, 1828; graduated from University of Pennsylvania, 1852, and Newburgh Theological Seminary, 1855; ordained by the Associate Reformed Presbytery of Philadelphia, 1856; pastor at Seneca, N. Y., for fifteen and a half years; Third Church, Rochester, 1871-94; then pastor emeritus to the time of his death. Died at Windsor Beach, near Rochester, N. Y., August 12, 1897.

Married, about 1856, Miss Isabella McElroy, of Philadelphia. She survives him with three children—William, Margaret, and Mrs. Mary Marshall, all of Rochester, N. Y. Two other children died before their father.

RAILSBACK, LYCURGUS.—Born near Richmond, Ind., December 14, 1834; graduated from Wabash College, 1862, and from Lane Theological Seminary, 1867; ordained by the Presbytery of Cincinnati, 1864 (?); chaplain U.S. army, and in U. S. Christian Commission, 1864-65; Penn Mission, Cincinnati, O., 1867-68; Five Points House of Industry, New York City, 1868-70, where he began the first work in the United States for the Chinese; pastor, Juneau, Wis., 1871-75; stated supply, Kansas City Third, 1875-83; in evangelistic work, 1883-97, during part of which time he was pastor at-large of Kansas City Presbytery. Died at Shreveport, La., August 5, 1897.

Married, September 27, 1866, Miss Elizabeth J. Binford, of Thornton, Ind., who survives him, with four children—John B., Shreveport, La., and Martha B., Monica and Lycurgus, Jr., Kansas City, Mo.

REYNOLDS, THOMAS T.—Born at Cameron, W. Va., January 5, 1867; graduated from Wooster University, 1894; McCormick Theological Seminary, 1897; preached at Pingree Grove and Udina, Ill., during seminary course and vacations; called to Church at Mediapolis, Ia., in March, 1897, to be ordained and installed the following September. Died July 6, 1897, at Irwin, O.

Married, Miss May Andrews, June 10, 1897.

ROWLANDS, DANIEL T.—Born in Llandudno, Carnarvonshire, North Wales, May 5, 1823; educated and licensed in Wales; ordained at Rome, N. Y., about 1853; preached there and previously in Wisconsin, later in Minnesota, and near Aberdeen, S. D., 1881-83. Died in Aberdeen, S. D., July 21, 1897.

Married, Mrs. Mary A. Owens, March 15, 1852, in Dodgeville, Wis. She survives him with two sons and five daughters. He was received by the Presbytery of Aberdeen in 1884, and remained a member to the time of his death.

RULIFFSON, ALBERT GLEASON.—Born at South Gilboa, N. Y., April 1, 1833; graduated from New York State Normal College, Albany, 1854; principal of school, Tremont, N. Y., five years; elder in Tremont Presbyterian Church; graduated from Union Theological Seminary, 1862; ordained by the Presbytery of New York, October 12, 1863; served in the Christian Commission and as army chaplain; pastor Brick Church Chapel Mission, N. Y. City, 1861-64; went, by physician's advice, to Minnesota, 1864; district secretary for Home Missions, Synod of Minnesota, 1864-70; western secretary for Reunion Fund (\$5,000,000); founder of "Bethany Institute for Woman's Christian Work," N. Y., and superintendent of it for nearly twenty-one years; founder of Bowery Mission and Home for Young Men, New York. Died of paralysis, at Perth Amboy, N. J., May 2, 1897.

Married, 1863, Miss Ellen W. Dorchester, of Utica, N. Y., who, with one daughter and two sons, survives him.

TROTTER, ALEXANDER.—Born in Edinburgh, Scotland, September 5, 1810; graduated from Oberlin College and Union (N. Y.) Theological Seminary; pastor, Old Makemie Church, the first Presbyterian church in this country, 1841; Presbyterian Church, Vassar, Mich., 1863-66; throat infirmity compelled him to cease preaching; editor of the *Tuscola County Pioneer*, 1869-85. Died at Vassar, Mich., June 7, 1897.

Married, 1843, Miss Phebe Day, of Morristown, N. J., who, with five children, survives him.

WELLS, J. LESTER.—Born at Pomeroy, O., January 13, 1846; graduated from Marietta College, 1871, and Union Theological Seminary, 1894; ordained by the Presbytery of Athens, April 15, 1874; pastor, Bethany Presbyterian Church, Newark, N. J., 1872-91; Jersey City Tabernacle, Congregational, 1891 until death, as assistant pastor and secretary of the People's Palace; Secretary of International Committee on Y. P. S. C. E.; work in life-saving stations, lighthouses, lightships, etc. Died at Stillwater, N. Y., August 29, 1897.


Married, June, 1883, Miss Anna S. Davis, who, with two young children—a son and a daughter—survives him. Member of the Presbytery of Newark, N. J.

WESTCOTT, ROBERT RAIKES.—Born at Cedarville, N. J., June 14, 1837; graduated from Princeton College, in 1863, and from Princeton Seminary in 1866; spent his junior vacation at Nashville, Tenn., in work for freedmen; his middle vacation, supplying a church at Swedesboro, N. Y.; ordained by Presbytery of Dane, June 4, 1867; supplied the church of Verona with outstations; was the second installed pastor of the Clarinda, Ia., Church, which reached self-support during his pastorate; for many years he has been in delicate health. Died at Clarinda, Ia., January 11, 1897.

Married, May 10, 1866, Miss Nancy E. Beatty, who, with three children, survives him.

RECEIPTS.

Synods in SMALL CAPITALS ; Presbyteries in *italics* ; Churches in Roman.

 It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from whence it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e.g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

THE BOARD OF HOME MISSIONS.

NOTE.—Contributions marked † are Thank Offerings from Christian Endeavor Societies for the Debt.

JULY, 1896 AND 1897.

	*CHURCHES.	* WOMAN'S BD. OF H. M.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1896.....	\$12,568 67	\$13,903 66	\$15,533 23	\$2,662 16	\$44,667 72
1897.....	10,990 12	19,101 63	14,200 64	7,365 53	51,657 92
Gain.....		\$5,197 97		\$4,703 37	\$6,990 20
Loss.....	\$1,578 55		\$1,332 59		

COMPARATIVE STATEMENT OF RECEIPTS FOR FOUR MONTHS ENDING JULY 31, 1896-1897.

	CHURCHES.	WOMAN'S BD. OF H. M.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1896	\$42,046 96	\$45,427 30	\$28,079 62	\$26,318 70	\$141,872 58
1897	40,672 49	47,975 09	25,475 07	15,410 95	129,533 60
Gain		\$2,547 79		\$10,907 75	\$12,338 98
Loss	\$1,374 47		\$2,604 55		

COMPARATIVE STATEMENT OF RECEIPTS FOR MONTHS OF AUGUST, 1896 AND 1897.

	* CHURCHES.	* WOMAN'S BD. OF H.M.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL
1896	\$4,492 90	\$7,637 80	\$2,760 00	\$832 65	\$15,723 35
1897	5,996 76	5,927 07	3,342 47	5,823 60	27,089 90
Gain	\$1,503 86		\$6,582 47	\$4,990 95	\$11,366 55
Loss		\$1,710 73			

COMPARATIVE STATEMENT OF RECEIPTS FOR FIVE MONTHS, ENDING AUGUST 31, 1896 AND 1897.

	*CHURCHES.	* WOMAN'S BD. OF H.M.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1896.....	\$46,539 86	\$53,065 10	\$30,839 62	\$27,151 35	\$157,595 93
1897.....	46,669 25	53,902 16	34,817 54	21,234 55	156,623 50
Gain	\$129 39	\$837 06	\$3,977 92	\$5,916 80	\$972 43
Loss					

* Under these headings are included the gifts of Sabbath-schools and Young People's Societies.

RECEIPTS FOR THE BOARD OF HOME MISSIONS, AUGUST, 1897.

BALTIMORE.—*Baltimore*—Baltimore Park C. E., 3.55; Churchville, 21.25. *New Castle*—Perryville, 2.80; Rock, 15; West Nottingham, 39. *Washington City*—Washington City Garden Memorial C. E., 3. 84 60
 CALIFORNIA.—*Benicia*—Napa C. E. thank offering, 10.50. *Oakland*—Livermore, bequest of W. W. Wynn, 100. 110 50
 CATAWBA.—*Catawba*—McClintock, 1.09. *Southern Virginia*—Ridgeway sab.-sch., 1. 2 09
 COLORADO.—*Boulder*—Fort Morgan, 3.72. 3 72
 ILLINOIS.—*Chicago*—Oak Park sab.-sch., 10.85. *Peoria*—Lewistown, 3. *Rock River*—Munson W. M. S., 4.14. 17 99
 INDIANA.—*Fort Wayne*—Elkhart, 6. *Muncie*—Noblesville, 5. *New Albany*—Bethlehem, 1.20; Walnut Ridge, 98 cts. 13 18
 INDIAN TERRITORY.—*Cimarron*—Purcell, 6. *Sequoyah*—Tulsa, 22.20. 28 20
 IOWA.—*Des Moines*—Jacksonville, 6.65; Lineville, 6; Medora, 2. *Fort Dodge*—Emmanuel German, 6. *Iowa*—Keokuk Westminster sab.-sch., 14.63. *Sioux City*—Battle Creek sab.-sch., 5; Storm Lake, a member, 10. 50 28
 KANSAS.—*Emporia*—Clear Water (Mrs. Sarah McClung, for debt, 5), 10; Peotone, 5; Wellington, 18.47. *Highland*—Barnes, 2; Blue Rapids, 12; Huron, 5; Irving, 1; Lancaster (sab.-sch., 3.55), 9.55; Vermillion, 2.05. *Larned*—Lakin sab.-sch., 4; Spearville, 2. *Neosho*—Miami, 2.05; Scammon, 12. *Osborne*—Smith Centre, 4. *Solomon*—Concordia 8.06. *Topeka*—Bethel, 2. 99 18
 KENTUCKY.—*Transylvania*—East Bernstadt, 1.25; Livingston, 2.25. 3 50
 MICHIGAN.—*Detroit*—Detroit Immanuel Monthly Concert, 2. *Flint*—Linden sab.-sch., 3.85. *Kalamazoo*—Sturgis, 12.50. *Monroe*—Monroe, 9.68; Raisin, 4. *Petoskey*—Boysie City, 5.05. 37 08
 MINNESOTA.—*Mankato*—Currie, 2.25; Shetek, 2.25. *Red River*—Western, 10. *Winona*—Caledonia, 2; — Hope, 2.64. 19 14
 MISSOURI.—*Platte*—Parkville, 37.14. *St. Louis*—Emmanuel German, 20. 57 14
 MONTANA.—*Helena*—Boulder, 5. 5 00
 NEBRASKA.—*Box Butte*—Crowbutte, 73 cts. *Niobrara*—Winnebago Indian, 10. *Omaha*—Omaha 1st, 74.36. 85 09
 NEW JERSEY.—*Elizabeth*—Basking Ridge, 104; Perth Amboy sab.-sch., 4.19; Plainfield Warren Chapel C. E., 8. *Jersey City*—Rev. E. P. Crane, 7.75. *Monmouth*—Beverly (C.E.), 5; 6.09; Cream Ridge, 7.70; Freehold sab.-sch., 11.20; Manasquan, George M. Davison, 75. *Morris* and *Orange*—Orange Central, 250. *Newark*—Caldwell sab.-sch., 9.44; Montclair 1st C. E., 12.50; Newark Forest Hill, 25; — South Park C. E., 5. *New Brunswick*—Amwell 2d sab.-sch., 3.60. *West Jersey*—Bridgeton 2d sab.-sch., 47.89; — Irving Avenue, 2.17. 579 53
 NEW MEXICO.—*Santa Fe*—Las Vegas Spanish, 5. 5 00
 NEW YORK.—*Albany*—Schenectady 1st, 120.45. *Binghamton*—Cortland, 76.38; McGrawville, 4.95. *Boston*—Boston 1st sab.-sch., 38.97; New Boston, 7; Newburyport 1st, 27.50. *Brooklyn*—Brooklyn Greene Avenue C. E., 6.05; — Throop Avenue (Mission C. E., 5), 31; West New Brighton Calvary, 32.15. *Buffalo*—Buffalo North, 22.19. *Champlain*—Port Henry, 46.83. *Columbia*—Greenville, 15. *Genesee*—Corfu (C. E., 5), 9.50; Wyoming sab.-sch., 8.18. *Geneva*—Canandaigua, 28.62; Geneva 1st, 28.11; — North (sab.-sch., 11.44), 108.74. *Hudson*—Cochecton, 16; Middletown 2d, 73.13; Palisades, 34.57; West Town, 2d. *Long Island*—Bellport, 25; Bridgehampton, 25.58; Port Jefferson, 10.66; Seauket, 30; South Haven, 23. *Nassau*—Huntingdon 1st, 81.99. *New York*—New York 1st, 10; —1st Union C. E., 5; — Central General Missionary Com., 150. *Niagara*—Knowlesville, 20; Lewiston 5; Lockport 1st C. E., 3; Tuscarora Indian, 6.23. *North River*—Cornwall-on-Hudson, 13.10; Marlborough, 40.93; Millerton, 14; Poughkeepsie, 72.02; Smithfield, 47. *Rochester*—Piffard, 3. *St. Lawrence*—Le Ray, 2. *Troy*—Melrose, 10; Troy Woodside, 10. *Utica*—Hamilton College, 22; Rome, 32.52. *Westchester*—Mt. Vernon 1st C. E., 25. 2423 05
 NORTH DAKOTA.—*Bismarck*—Mandan C. E., 2.60. *Fargo*—Oakes, 5; "A minister's tithe," 3.33. 10 93
 OHIO.—*Athens*—"A minister's tithe," 3.33. *Cleveland*—Cleveland 1st, Mrs. Mather, 1000; — Case Avenue, 25; Parma, 5. *Huron*—Clyde, 2.86. *Wooster*—Belleville, 2. 1038 19
 OREGON.—*Portland*—Astoria, 6.75; Portland Westminster, 11. *Southern Oregon*—Jacksonville, 2; Marshfield, 5; Oakland, 4; Yoncalla, 1. 29 75
 PENNSYLVANIA.—*Allegheny*—Bull Creek, 13. *Blairville*—Greensburg 1st (sab.-sch., 14.91), 19.91; Irwin, 9. *Butler*—West Sunbury, 22.75. *Carlisle*—Centre, 14; Duncanson, 24. *Chester*—East Whiteland sab.-sch., 8.11; Fagg's Manor, 37; Wayne sab.-sch., 22.49. *Clarion*—Beech Woods, 57.81; Big Run, 2; Concord, 6.70; Wilcox (sab.-sch., 2), 3. *Erie*—Erie Park, 51.72; Fairfield, 6; Garland, 5; Sugar Grove, 3. *Huntingdon*—Lewistown, 76.89; Mount Union, 17.70; Newton Hamilton, 4. *Kittanning*—Rural Valley (sab.-sch., 1.11),

19; Worthington, 17. *Northumberland*—Milton, 200; Tithe offering from a member of Presbytery, 8. *Parkersburg*—Weston, 3; "A minister's tithe," 3.33. *Philadelphia North*—Abington, 50.40. *Pittsburgh*—Cannonsburg 1st C. E., 7; Charleroi, 2.10. *Redstone*—New Providence, 7. *Washington*—Cameron (C. E., 2.20), 17.50; Cross Creek, 49.31; Mill Creek, 59.32. *Wellsboro*—Knoxville, 7. 854 04
 SOUTH DAKOTA.—*Black Hills*—Hot Springs, 7.27. *Central Dakota*—Onida, 4.25; White, 6.80. *Dakota*—Porcupine, 2.20. 32
 TENNESSEE.—*Holston*—Beech, 2. 2 00
 UTAH.—*Utah*—Salina Crosby Memorial Chapel sab.-sch., 2.50. 2 50
 WASHINGTON.—*Alaska*—Fort Wrangell, 5. *Olympia*—Centralia, 3.30. *Puget Sound*—Seattle 2d C. E., 1. 9 30
 WISCONSIN.—*Chippewa*—Cadotte, 2.50; Chetek, 2.50; Chippewa Falls sab.-sch., 15.36. *La Crosse*—Greenwood, 3. *Milwaukee*—Milwaukee Westminster sab.-sch., 2.10. *Winnebago*—Green Bay French, 5; Shawano, 25. 55 46

Total received from churches..... \$5,646 76
 Woman's Board of Home Missions..... 5,927 07

LEGACIES.

Estate of Joseph S. Brewster, late of Philadelphia, Pa., 778.52; William Starr Clark, late of New York City, additional, 6000; Miss Eliz. W. How, late of Brooklyn, N. Y., 500; Samuel F. Hinckley, late of Chicago, Ill., add'l, 16.66; Miss Sarah M. Pardee, late of Ypsilanti, Mich., 100; Mary M. Montford, 1500; Miss Susan B. Bessac, late of Ithaca, N. Y., 50; Mrs. H. N. Byram, late of Westminster, Cal., 60 cts.; George Sidney Camp, late of Owego, N. Y., additional, 396.69 9,342 47

MISCELLANEOUS.

Rev. G. M. Hardy, Parowan, Utah, 10; Rev. Leslie R. Groves, 10; "A Utah Missionary," 10; Mrs. George C. Treadwell, Albany, N. Y., 25; "K. Pa.," 100; "Mrs. K. Pa., 50; "Friends," 200; B. F. Felf, Galena, Ill., 100; Mrs. Melissa P. Dodge, New York City, 200; Edward F. Reimer, Easton, Pa., 1; "An Endeavorer," New York City, 5; Presbyterian Relief Association of Nebraska, 98.38; C. B. Gardner, Trustee, 75; I. L. Lyon, Redlands, Cal., for debt, 150; "A Friend," Scranton, Pa., 2; The Benevolent Societies of Princeton Theological Seminary, 142.72; Rev. M. E. Chapin, Aberdeen, S. D., 2; Raymond H. Hughes, Altoona, Pa., 4; Mrs. Robert E. Coyle, 1; Miss M. E. Jacobs, Fort Wayne, Ind., 20; Miss Neely and Mrs. T. M. Neely, Greenfield, Ia., 5; William A. Schneider, 5; "C. Pa., 3; 14; Rev. Samuel Ward, Emporia, Kans., 3; Miss Mary E. Sill, Geneva, N. Y., 5; Miss A. Loomis, Hillhurst, Wash., 5; "Friend," Morganville, Kans., 5; A. G. Sterling, Madison, Wis., 5; "Ithaca," 350; From a Friend in Fort Covington, N. Y., 200; interest on Charles R. Otis Missionary Fund, 90; interest on Cornelia E. Strong Fund, 250; interest on General Permanent Fund, 45; interest on Permanent Fund, Sustentation, 10.50; interest on General Securities (unassigned), 25..... 2,223 60

Total received for Home Missions, August, 1897... \$23,139 90
 Total received for Home Missions same period last year 15,723 35
 Total received since April 1, 1897..... 152,673 50
 Total received during same period last year..... 157,595 93

H. C. OLIN, Treasurer,

Madison Square Branch P.O., Box 156, N. Y. City.

SPECIAL DONATIONS.

Being amounts contributed for special work not provided for in the current work of the Board of Home Missions.

Miss Georgiana Willard, Auburn, N. Y..... \$3,600
 Third Presbyterian Church, Pittsburg, Pa..... 350
 Through Woman's Board of Home Missions..... 110

Total \$4,060

RECEIPTS FOR NEW YORK SYNODICAL AID FUND
AUGUST, 1897.

Albany—West Galway, 2. *Binghamton*—Binghamton Ross Memorial, 5. *Geneva*—Seneca Falls 1st, 37.52. *Hudson*—Palisades, 6.70; Hope-

well, 10.25; Westtown, 4. *North River*—South
Amenia, 7.93; Little Britain, 6.25. *Troy*—Mt.
Ida Memorial, 4.40. *Utica*—Clinton, 16.16.

Total received for New York Synodical Aid Fund,
August, 1897..... \$100 21

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, JULY, 1897.

BALTIMORE.—*Baltimore*—Annapolis, 17.21; — Boundary
Avenue, 54.23; Churchville, 16.07. *New Castle*—Zion, 32.
Washington City—Washington City 1st, 25.70; — New York
Avenue sab.-sch., 100.

CALIFORNIA.—*San Jose*—Wrights, 6. *Santa Barbara*—
Ventura, 3, sab.-sch., 6.54.

COLORADO.—*Pueblo*—Cañon City, 283.21.

ILLINOIS.—*Bloomington*—Clinton, 25; *Chicago*—Chicago
1st, 84.79; — 2d, 470; — 3d, 36.94; — 5th, 1; — Woodlawn
Park sab.-sch., 20; Lake Forest, 140. *Freeport*—Foreston
Grove sab.-sch., 5; Polo Independent, 3. *Peoria*—Alta, 1;
Eureka, 5; Yates City, 5. *Rock River*—Millersburg, 10;
Morrison sab.-sch., 3.30. *Schuyler*—Augusta sab.-sch., 15;
Ellington Memorial, 10; Kirkwood sab.-sch., 1.25, Y. P. S.,
10; Plymouth, 7.68. *Springfield*—Unity, 3.29.

INDIANA.—*Fort Wayne*—Fort Wayne 1st sab.-sch., 15;
Hopewell, 5; Kendallville sab.-sch., 3; Lima, 2. *Indianapo-
lis*—Greenwood, 4.20; Hopewell sab.-sch., 2.40. *Logansport*
—La Porte sab.-sch., 25. *New Albany*—Beech Grove sab.-
sch., * 2.80. *White Water*—New Castle, 1.50.

IOWA.—*Des Moines*—Perry sab.-sch., 5. *Iowa*—Keokuk
Westminster, 46.81. *Stout City*—Ashton, 14; Zoar, 16.50.
Waterloo—Marshalltown sab.-sch., 15.

KANSAS.—*Emporia*—Wichita 1st, 51; — Oak Street, 10.
Neosho—Parsons, 5. *Topeka*—Junction City sab.-sch., 15.

KENTUCKY.—*Ebenezer*—Lexington 2d Y. P. S., 5. *Louis-
ville*—Hopkinsville 1st Y. P. S., 10; Louisville Warren Mem-
orial, 418.04.

MICHIGAN.—*Detroit*—Brighton, 4.10; Detroit Covenant,
4.52; — Immanuel, 5.65; Seovel Memorial, 5. *Lansing*—
Marshall, 32. *Petoskey*—Clam Lake sab.-sch., 1.34; Petoskey
58.28, sab.-sch., 10. *Saginaw*—Caledonia, 2.55; Saginaw
West Side 1st, 59.53.

MINNESOTA.—*Mankato*—Jackson sab.-sch., 8.80; Miscella-
neous, 1.50.

MISSOURI.—*Kansas City*—Appleton City sab.-sch., 3.36;
Clinton, 12.50; Lowry City, 5.81. *Ozark*—Joplin, 8.91. *Pal-
myra*—Milan, 7.15; New Providence, 5. *Platte*—Cameron,
9; Tarkio, 3. *St. Louis*—Salem German, 14; St. Louis 1st,
125.34.

NEBRASKA.—*Hastings*—Bethel sab.-sch., * 1.89; Nelson
Y. P. S., 10. *Nebraska City*—Beatrice 1st sab.-sch., 5.74.
Niobrara—Millerboro, 2.50. *Omaha*—Fremont sab.-sch.,
13.03.

NEW JERSEY.—*Elizabeth*—Elizabeth Madison Avenue sab.-
sch., 10; Plainfield Crescent Avenue, 50; Roselle, 54.53.
Jersey City—Jersey City 2d, 78.50; Passaic sab.-sch., 10;
Rutherford, 56. *Monmouth*—Crabruny 1st, 39.63; Freehold,
20.56; Perrineville, 4.36; Plattsburgh, 3; Tom's River, 6.
Morris and Orange—East Orange 1st, 309.59; — Arlington
Avenue, 31; Madison, 36.58; Mt. Freedom, 9; Orange Central,
322.75. *Newark*—Bloomfield 1st, 342.71; Montclair
Trinity, 125; Newark 2d, 110.29; — Bruce Street, 10; Y. P. S.,
27; — Park, 43.07. *New Brunswick*—Dayton, 18.15;
Kirkpatrick Memorial, 11.50; Trenton 1st, 64.90. *West Jer-
sey*—Bridgeport Irving Avenue, 2.31; Cedarville 1st, 8; Had-
donfield, 1.

NEW MEXICO.—*Rio Grande*—Albuquerque 1st sab.-sch.,
10.

NEW YORK.—*Albany*—Jermian Memorial Y. P. S., 5;
Mariaville, 5; Rensselaerville, 5. *Binghamton*—Bingham-
ton 1st Y. P. S., 5; Conklin Y. P. S., 5. *Boston*—Newbury-
port 1st, 50; Springfield 1st Y. P. S., 7. *Brooklyn*—Brook-
lyn Bethany Y. P. S., 5; — Memorial, 140.67; — Mount
Olivet, 3; — Ross Street Y. P. S., 10; — South 23d Street,
10.25; — Throop Avenue, 36, sab.-sch., 25. *Buffalo*—
Buffalo Coveau, 15; — North, 25.45; — Westminster,
137.42; East Aurora, 12; Orchard Park, 31. *Cayuga*—Aurora,
30.13; Genoa 1st, 16. *Columbia*—Ancram Lead Mines,
2.50; Durham 1st Y. P. S., 3.81. *Geneva*—Seneca Falls Y. P. S.,
10; Waterloo sab.-sch., 6.39. *Hudson*—Chester sab.-sch.,
2; Florida, 16.50; Good Will, 12.21; Scotchtown, 10; Union-
ville, 17. *Long Island*—Bridgehampton, 45.49; Mattituck,
16; Setauket, 30.81; Shelter Island Y. P. S., 5. *Nassau*—
Christ Y. P. S., 4.81; Glen Cove, 2; Islip sab.-sch., 2. *New
York*—New York 1st, 4500; — 13th Street Y. P. S., 14.27;
— Allen Street, 3; — Bethlehem Chapel Y. P. S., 34; — Har-
lem sab.-sch., 8.74; — Madison Square, 500; — University
Place sab.-sch., 50; — West End sab.-sch., 6.15; Y.P.S., 10.
Niagara—Lockport 1st sab.-sch., 50; North Tonawanda
North Y. P. S., 11. *North River*—Cold Spring, 4.48, sab.-sch.,
3.23; Marlborough, 50.15; Newburg Calvary, 7.59; Rondout,

Total received during same period last year..... \$36 11
Total received since April 1, 1897..... 2,329 59
Total received during same period last year..... 2,852 67

H. C. OLIN, Treasurer,

Madison Square Branch P.O., Box 156, N. Y. City.

30.85; Wappinger's Falls, 4. *Olsego*—Gilbertsville, 32; Lau-
rens Y. P. S., 3.70. *Rochester*—Ossian, 4.70; Rochester Brick
Y. P. S., 15.50; Sparta 2d, 5, Y. P. S., 12. *St. Lawrence*—
Canton, 11.36; Dexter, 7; Gouverneur, 147.10. *Syracuse*—
Cazenovia, 22.26; Skaneateles, 22.97; Syracuse East Gene-
see Y. P. S., 5.99. *Troy*—Cambridge, 22.25; Waterford,
26.42. *Utica*—New Hartford, 8.42; Sauquoit, 16.13; Utica
Bethany, 5.92; Waterville, 20.34. *Westchester*—New Rochelle
2d, 60; Peekskill 1st, 63.01; — 2d sab.-sch., 10; Riverdale,
1275.20; South Salem, 17.83, Y. P. S., 9.65; Stamford 1st,
212.80.

NORTH DAKOTA.—*Minnewaukon*—Leeds, 2; Miscellaneous,
1.60.

OHIO.—*Athens*—Middleport, 8. *Bellefontaine*—Bellefon-
taine, 3.25. *Cincinnati*—Cincinnati 1st, 48.15; — 2d, 27.73;
— Clifford, 2.88; Pleasant Ridge sab.-sch., 1.34. *Cleveland*—
Cleveland South, 10; East Cleveland Glenville Y. P. S., 2;
Guilford, 7.71. *Columbus*—Columbus Broad Street, 12.76.
Dayton—Springfield 2d sab.-sch., 20. *Lima*—Lima Market
Street sab.-sch., 8.50. *Mahoning*—Youngstown, 19.86. *Marion*—
Iberia, 10. *Portsmouth*—Eckmansville, 15.30. *St. Clairsville*—Buffalo,
21.53. *Steubenville*—Feed Spring sab.-
sch., 9.40; Nebo, 4.50; New Hagerstown, 2.50; West Lafay-
ette, 1.06; Yellow Creek sab.-sch., 28.07. *Wooster*—West
Salem, 3; Wooster 1st, 44.69, sab.-sch., 2.91; — Westminster,
1.75. *Zanesville*—New Concord, 11; Norwich, 107; Zanes-
ville 1st, 2.72.

OREGON.—*East Oregon*—Union, 2.52. *Portland*—Astoria,
7.17. *Southern Oregon*—Klamath Falls, 3.

PENNSYLVANIA.—*Allegheny*—Allegheny Central, 26.48;
Haysville, 10.77. *Butler*—Grove City sab.-sch., 120.69; Scrub
Grass, 13.37; Zelienople, 13. *Carlisle*—Harrisburg Market
Square, 215.25; Mechanicsburg sab.-sch., 17.40; Faxon, 24.
Chester—Bryn Mawr, 204.98; Chester 1st, 15; East White-
land, 8.12; Media, 24.67; Oxford 2d, 50 cts. *Clinton*—
Adrian, 6; Mount Pleasant, 3; West Millville Y. P. S., 5.
Erie—Erie 1st, 533.17; — Park sab.-sch., 50; Garland, 5;
Greenville, 12.50; Hadley, 3; Meadville 1st Y. P. S., 2.50;
— Central sab.-sch., 13. *Huntingdon*—Houtzdale, 8.91;
Mann's Choice, 1.50; Newton Hamilton, 3; Spring Mills,
4. *Kittanning*—West Glade Run sab.-sch., 5. *Lackawanna*—
Brooklyn sab.-sch., 3.35; Carbondale, 46.50, sab.-sch., 4.50;
Scranton Petersburg German, 15.50; Silver Lake, 13;
Sugar Notch sab.-sch., 72.34; Wyalusing 1st, 12. *Lehigh*—
Ashland, 5. *Parkersburg*—Hughes River, 12; Weston, 3.
Philadelphia—Philadelphia 10th, 362.50; — Bethesda sab.-
sch., 8.42; — Walnut Street sab.-sch., 72.49; — West Arch
Street, 10.67; — West Hope, 2d. *Philadelphia North*—Frank-
ford, 52.19; Germantown 2d, 118; Hermön, 50. *Pittsburgh*—
Pittsburgh 3d, 200; — East Liberty, 134.75, sab.-sch., 81.29;
— Shady Side, 55.50, sab.-sch., 102.41. *Redstone*—Uniontown
Central, 22.47. *Washington*—Fairview, 10. *Wellsboro*—Wells-
boro, 41.47. *Westminster*—Stewartstown sab.-sch., 5.

SOUTH DAKOTA.—*Aberdeen*—Britton, 20. *Dakota*—Buffalo
Lake, 4.50; Hill, 50 cts.; Yankton Agency, 1.75. *Southern
Dakota*—Tyndall 1st Bohemian, 3.

TENNESSEE.—*Union*—South Knoxville, 3.

TEXAS.—*Trinity*—Albany, 19, Y. P. S., 10.

WASHINGTON.—*Alaska*—Fort Wrangell, 13. *Puget Sound*—
Friday Harbor, 4.07.

WISCONSIN.—*Madison*—Beloit 1st, 18. *Milwaukee*—Mil-
waukee Immanuel, 69.93.

LEGACIES.

Estate of Joseph S. Brewster.....	\$788 00
" Caroline B. Winchell.....	1,000 00
" Joseph S. Brewster.....	1,046 47
" Margaret C. Agnew.....	2,000 00
" Joseph S. Brewster.....	1,031 23
" Maria C. Gilson.....	410 88
" Samuel Paul.....	337 02
" Charles M. Henderson.....	4,850 00
" Christian J. Hoffman.....	1,000 00
" Martha H. B. Millard.....	1,000 00
" S. T. Wells.....	214 50
" Joseph S. Brewster.....	7 60

\$13,685 70

WOMEN'S BOARDS.

Woman's North Pacific Presbyterian Board of Missions	\$628 68
Woman's Foreign Missionary Society of the Presbyterian Church	11,171 34
Woman's Presbyterian Board of Missions of the Northwest	3,100 00
Women's Board of Foreign Missions of the Presbyterian Church	2,500 00
Woman's Presbyterian Board of Foreign Missions of the Southwest	700 00
Woman's Occidental Board of Foreign Missions	1,913 89
	\$20,013 91

MISCELLANEOUS.

Ralph Voorhees, support of Clarence and Mrs. Newton, Hainan, China, 500; Lewis S. Carroll, 2.75; W. J. Mackee, Baltimore, Md., support of E. Banerji, Jhansi, India, 13.50; Parsons College, Y. M. & Y. W. Association, support of W. G. McClure, 20.70; Mrs. Anna M. Wilson, 50; Western Theological Seminary, support of Rev. Arthur Ewing, 1; "A Friend," 3000; H. J. Baird Huey, 10; Missionary Association, Wooster University, support of Rev. Henry Forman, 50; Charles Bird, U. S. A., support of Mr. Chun, Seoul, Korea, 6; Miss Margaret R. Todd, support of Arthur Ezekiel, 10; "Bethune," 186.35; J. S. E. Erskine, tithe and thank offering, 20; R. Binsley, Millport, O., support of Mr. Johnson, 12.50; "A Friend," for Korea, 1500; "A Friend," support of Mr. Fraser and Dr. Johnson, 83.34; Rev. Leslie R. Groves, U. S. A., 10;

Etta M. Collins, support of Prabu Das, 2.50; William H. Perdomo, Anaheim, Cal., 4; "A Friend," for sending Mr. Johnson to India, 25; Young Men and Young Women's Christian Association, Normal, Ill., support of So Lien Sun, 31; "A Friend," support of Mr. Massey and Loh Doug Wo, 12; Sam. Freeland, Sr., Marion, Kans., 3; "A Friend," 2; M. L. Roberts, for general work and towards support of Gauga Ram, 19; "A Friend," balance of salary of Kadeau, 16 cts.; A. B. McKee, 25; "Cash," 25 cts.; Mrs. J. Horner Kerr, 92; "G. Y. H.," 175; Princeton University, toward the support of Rev. John Forman, 400; Miss E. M. E., 10; "Friends," towards support of Du Ping Shing, 15; George F. Wright, South Walpole, Mass., 1; Miss A. Walworth, support of Mr. Lucas, 500; Mrs. J. A. Rogers and family, 5; "A Friend," Brooklyn, 5; James Howard, 3; Rev. Isaiah Faries, 40; Miss Jeanette Judd, for work under Miss Jefferson, Ratnajiri, 4; Rev. Edwin P. Robinson, 35; Isabella and D. H. Wallace, 500; Rev. C. E. Bixler, 15; Mr. W. W. Howard, 5; Dr. Herrick Johnson, for outfit, etc., Rev. F. O. Johnson and Miss Thackwell, 250; "C. Penna," 22; Rev. Joseph Platt, 20; "H. L. J.," 75; Miss S. L. Turner, 1.50; F. G. Burnham, 20; G. W. Seiler, 5

\$7,798 55

Total received during the month of July, 1897..... \$57,463 56
Total received from May 1, 1897, to July 31, 1897, 99,086 45
Total received from May 1, 1896, to July 31, 1896, 87,957 47

CHARLES W. HAND, Treasurer,
156 Fifth Avenue, New York.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, AUGUST, 1897.

BALTIMORE.—New Castle—Perryville, 2.80; Rock, 15. CALIFORNIA.—Los Angeles—Burbank, 34.86. Oakland—Fruitvale, 2.

CATAWBA.—Cape Fear—Elizabeth City sab.-sch., 2. Catawba—McClintock, 1.09. Southern Virginia—Ridgway sab.-sch., 1.

COLORADO.—Boulder—Fort Morgan, 3.96. Pueblo—Cañon City, 129 sab.-sch., 30.

ILLINOIS.—Bloomington—Clinton Y. P. S., 400. Chicago—Chicago Hyde Park sab.-sch., 50; Hinsdale, 7.63; Oak Park sab.-sch., 13. Peoria—Crow Meadow, 2; Delavan sab.-sch., 3. Schuyler—Kirkwood, 31.70; Perry, 8.30. Springfield—Jacksonville 2d Portuguese, 8.35; Springfield 1st, 82.20; — 2d, 32.28.

INDIANA.—Fort Wayne—Goshen, 120. Indianapolis—Whiteland Bethany, 4. Logansport—Concord sab.-sch., 1.20; Logansport Broadway sab.-sch., 6.25.

IOWA.—Oedar Rapids—Scotch Grove sab.-sch., 6. Des Moines—Colfax, 2.28; Jacksonville, 6.65; Medora, 2. Fort Dodge—Emmanuel German, 5.50; Spirit Lake, 6.14; Wheatland German, 2.50. Iowa—Keokuk Westminster sab.-sch., 14.63; Wapella sab.-sch., 57 cts. Iowa City—Malcom, 2; Muscatine, 3. Waterloo—East Friesland German, 55.51.

KANSAS.—Emporia—Clear Water, 5; Emporia Arundel Ave. sab.-sch., 1.40; Peotone, 5; Wellington, 10.77. Highland—Vermillion, 2.05. Neosho—Cherryvale, 8; Garnett, 5; Independence sab.-sch., 5.35.

MICHIGAN.—Detroit—Detroit Trumbull Avenue, 23; East Nankin, 6; Saline, 7. Flint—Mundy, 6. Grand Rapids—Grand Rapids Westminster sab.-sch., 2.50; Montague sab.-sch., 4. Monroe—Monroe, 8; Raisin, 4. Petoskey—Alanson, 3; Fife Lake, 1.07; Petoskey, 2.

MINNESOTA.—Mankato—Alpha, 2.55; Blue Earth City sab.-sch., 4.30; Marshall sab.-sch., 2.51. Minneapolis—Minneapolis Franklin Avenue, 10.55; — Immanuel Swedish, 1. St. Paul—St. Paul House of Hope, 300. Winona—Caledonia, 1.15; — Hope, 1.

MISSOURI.—Palmyra—Sullivan 1st, 1.25. Platte—Cameron, 12. St. Louis—Emmanuel German, 20.

NEBRASKA.—Bur Butte—rowhutte, 77 cts. Kearney—Gibbon, 2.75. Nebraska City—Sterling, 6.21. Niobrara—Wayne, 2. Omaha—Monroe, 5; Omaha Clifton Hill, 5.

NEW JERSEY.—Elizabeth—Elizabeth Westminster sab.-sch., 115.50; Plainfield 1st sab.-sch., 50; — Hope Chapel, 50. Jersey City—Jersey City 1st, 254.38; — Scotch, 6; Tenafly 6.86. Monmouth—Beverly, 1.09; Cream Ridge, 7.40; Freehold, 15.70 sab.-sch., 11.20. Morris and Orange—East Orange Brick, 25; Madison sab.-sch., 25; Morristown South Street sab.-sch., 112.50; Orange Central, 5, Y. P. S., 25. Newark—Forest Hill, 25 New Brunswick—Dutch Neck, 50; New Brunswick 1st, 10.19. Newton—Branchville, 24; Newton, 200. West Jersey—Bridgeton 2d sab.-sch., 47.89.

NEW MEXICO.—Rio Grande—Socorro 1st, 2.25, sab.-sch., 60 cts.

NEW YORK.—Albany—Albany 4th Y. P. S., 62.50; Esperance sab.-sch., 3; Schenectady 1st, 184.45, sab.-sch., 18.62, Y. P. S., 12.34; Stephentown, 8; West Milton, 2.50. Binghamton—Cortland, 59.91; Nineveh, 55.18. Brooklyn—Brooklyn Greene Avenue Y. P. S., 6.05; — South 3d Street, 13.07; — Throop Avenue Y. P. S., 10; West New Brighton Calvary sab.-sch., 50. Buffalo—Alden, 10.25; Buffalo North, 33.25. Columbia—Greenville, 20; Hillsdale, 3.76. Genesee—Byron, 5. Geneva—Canandaigua, 37.25. Hudson—Greenbush, 19; Hopewell, 30.40; Middletown 2d, 56.59; Ridgebury, 25 cts; West Town, 23. Long Island—Southampton Y. P. S., 5.43. Nassau—Babylon sab.-sch., 12. New York—New York 1st Union Y. P. S., 10. Niagara—Niagara Falls, 29.86, sab.-sch., 4.70. North River—Amenia, 35.14; Cold Spring Y. P. S., 15.24; Highland Falls Y. P. S., 3; Marlborough Y. P. S., 10; Pleasant Valley, 15; Poughkeepsie, 76.67. Rochester—Webster, 5. St. Lawrence—Cape Vincent, 8.23; Sackett's Harbor, 13.47. Steuben—Angelica, 16.22. Troy—Melrose, 17.46; Troy Woodside, 5. Utica—Hamilton College, 22. Westchester—Greenburgh, 126; Mahopac Falls, 37.75; Mt. Vernon 1st Y. P. S., 25; New Rochelle 2d, 60.

NORTH DAKOTA.—Fargo—Miscellaneous, 3.54.

OHIO.—Athens—Amesville, 2.45; Berea, 2.37; New Plymouth, 1.23; Miscellaneous, 3.54. Cincinnati—Cincinnati Poplar Street, 20. Cleveland—Cleveland 1st, 1000; — Case Avenue, 25; — North, 25; Parma, 5; Solon sab.-sch., 2. Lima—Enon Valley, 20; Van Buren, 28. Mahoning—Lickory sab.-sch., 6. Marion—Milford Centre, 3.50. Maumee—Toledo 1st German Y. P. S., 5. St. Clairsville—Rock Hill, 10; Wheeling Valley, 4. Steubenville—Beech Spring sab.-sch., 8; East Liverpool 1st, 83.07; — 2d, 7.26; Madison, 8; New Hagerstown, 1; West Lafayette, 2.50. Wooster—Millersburg, 4.88.

PENNSYLVANIA.—Allegheny—Allegheny Central, 11.50. Blairsville—Greensburg 1st, 50.60; Irwin, 9; Johnstown Laurel Avenue, 18. Carlisle—Centre, 14. Chester—Dilworthtown, 12; Wayne sab.-sch., 20.04. Clarion—Academia, 6.22; Beech Woods, 25 cts; Big Run, 1; Falls Creek, 3. Erie—Jamestown, 10; Pittsfield, 3. Lackawanna—Brooklyn, 6; Canton Y. P. S., 25; Carbondale sab.-sch., 4.50; Scott, 17; Scranton 2d, 125. Lehigh—Lehighton, 3. Northumberland—Battle Run, 2. Parkersburg—Miscellaneous, 3.54. Philadelphia North—Abington, 57.58; Doylestown, 32.53; Langhorne, 20. Pittsburgh—Charlert, 1.40; Pittsburgh Point Breeze, 50. Redstone—New Providence, 8. Shenango—Sharpville, 4.05. Washington—West Union, 5.

SOUTH DAKOTA.—Central Dakota—Alpena, 2. Dakota—Porcupine, 1.

TENNESSEE.—Union—Caledonia, 1.03.

TEXAS.—North Texas—Jacksboro sab.-sch., 60 cts.

UTAH.—Kendall—Malad, 78 cts.

WASHINGTON.—Puget Sound—Port Townsend sab.-sch., 3.50. Spokane—Spokane Centenary, 5.

WISCONSIN.—Chippewa—Chippewa Falls sab.-sch., 15.36; Phillips, 40. Madison—Kilbourn City, 9. Winnebago—Green Bay French, 2.

WOMEN'S BOARDS.

Women's Board of Foreign Missions of the Presbyterian Church.	\$1,900 00
Woman's Presbyterian Board of Missions of the Northwest.	4 15
Woman's Occidental Board of Foreign Missions.	103 25
	<hr/> \$2007 40

LEGACIES.

Estate of J. L. Parent	\$11 44
" Elizabeth L. How	500 00
" Miss Sarah M. Pardee	100 00
" James P. Green	1531 33
" Eugenia F. Farnham	38 32
" Susan M. Bessoc	25 00
" Joseph Brewster	27 83
" Mrs. Mary M. Montford	1500 00
" George Sidney Camp	396 69
" W. W. Wynn	100 00
" Margaret Boyd	1430 00
" Mrs. Julia A. Schlager	1000 00
" J. T. Brewster	750 69
" David S. Ingalls	2770 50
	<hr/> 10,181 80

MISCELLANEOUS.

G. M. Hardy, St. George, Utah, 10; F. L. Marshall, for two workers in China, 37.50; Major Charles Bird, for support Mr. Chun, 6; Sab.-sch. class of Edw. F. Reimer, for work in China, 3.80; H. R. Rundall, 5; Mrs. K. Penna., 50; James Joy, Detroit, Mich., 150; Mrs. McDougall, for F. O. Johnson Fund, 50; Mrs. F. Long, for F. O.

Johnson Fund, 50; Wooster University Missionary Association, 50; Louis S. Carroll, Sanborn, Ia., for support native preacher, India, 2.75; Miss L. D. Adams, 5; "An Endeavorer," 5; J. B. Davidson, 20; Rev. R. M. Coulter, 2; Rev. William Baird, Seoul, Korea, 25; "A Friend," for support of Mr. Fraser and Dr. Johnson, 83.34; J. M. New Bedford, 10; Mrs. Christina Cameron, 25; "A Friend," for support of Mr. Massey, 12; Earl Steen, 1; Miss Alice Johnson, for outfit F. O. Johnson, 35; Rev. Mr. Cunningham, for outfit F. O. Johnson, 25; Mrs. Martha Clark, 3; Mrs. C. B. Moore, 5; Mrs. Dubois Wall, for boy in Hangchow High School, 10; Rev. Paul D. Gardner, 8; Christian Mission and Seaman's Bethel, 8.57; Dorothy Dulles, 60 cts.; Barber Memorial Seminary, 15; J. S. Pomeroy, 1; Miss Meely, 5; W. A. Schneider, 5; Rev. William Hunter, D.D., Williamsport, Pa., 10; "For Korea," 1500; Miss M. A. McNiff, 21.50; Marvin Hughtitt, for Cyril Ross Fund, 50; Henry J. Willing, for Cyril Ross Fund, 25; Rev. Howard A. Johnston, D.D., for Cyril Ross Fund, 83; Rev. Joseph Stevens, 5; Rev. and Mrs. W. H. Robinson, Grant, Pa., 12; C. G. Sterling, 5; "Ithaca," 800; Louis S. Carroll, for support native preacher, 2.75; Mrs. H. G. O. Cary, for support John Murray, 10.60; "C. Penna.," 22.00; Dr. and Mrs. L. B. Andrews, 5; Rev. Samuel Ward, 3; Rev. E. P. Crane, 8.25; Friends at Markleton Sanitarium, 6; S. F. Johnson, 25. \$2803 66

Total received for the month of August, 1897. . . \$20,811 41
Total received from May 1, 1897, to August 31, 1897 119,897 86
Total received from May 1, 1896, to August 31, 1896 121,505 55

CHARLES W. HAND, *Treasurer*,
156 Fifth Ave., New York City.

THE BOARD OF FOREIGN MISSIONS.

STATEMENT OF RECEIPTS FOR MONTH OF AUGUST, 1897.

	CHURCHES.	WOMEN'S BDS.	SAB.-SCHS.	Y. P. SOCIETIES.	LEGACIES.	MISCELL.	TOTAL.
1896 .	\$2,701 30	\$14,809 78	\$417 82	\$1,325 91	\$12,907 00	\$1,386 27	\$33,548 08
1897 .	4,540 27	2,007 40	663 72	*614 56	10,181 80	2,803 66	20,811 41
Gain .	\$1,838 97	\$12,802 38	\$245 90			\$1,417 39	\$2,736 67
Loss .				\$711 35	\$2,725 20		

STATEMENT OF RECEIPTS MAY 1, 1897, TO AUGUST 31, 1897.

	CHURCHES.	WOMEN'S BDS.	SAB. SCH.	Y. P. SOCIETIES.	LEGACIES.	MISCELL.	TOTAL.
1896 .	\$32,634 72	\$22,800 49	\$3,296 17	\$5,074 97	\$40,455 70	\$17,243 50	\$121,505 55
1897 .	38,027 02	28,269 15	3,992 16	*4,068 57	29,922 05	20,618 91	119,897 86
Gain .	\$392 30	\$5,468 66	\$695 99			\$3,375 41	\$1,607 69
Loss .				\$1,006 40	\$10,533 65		

* Contributions now principally received through the Women's Boards.

FINANCES—SEPTEMBER 1, 1897.

Appropriations made May 1, 1897	\$829,694 67
Appropriations added to September 1, 1897.	17,504 49
Total appropriated	\$847,199 16
Less amounts appropriated and not needed	1,159 80
Total appropriated	\$846,039 36

FOREIGN MISSIONS.

COMPARATIVE STATEMENT OF RECEIPTS FOR MONTH OF AUGUST, 1897.

	THIS YEAR.	LAST YEAR.	INCREASE.	DECREASE.
Churches.....	\$4,540 27	\$2,701 30	\$1,838 97	
Women's Boards.....	2,007 40	14,809 78		\$12,802 38
Sabbath-schools.....	663 72	417 82	245 90	
Y. P. S. C. E.....	614 56	1,325 91		711 35
Legacies.....	10,181 80	12,907 00		2,725 20
Miscellaneous.....	2,803 66	1,386 27	1,417 39	
Total.....	\$20,811 41	\$33,548 08		\$12,736 67

COMPARATIVE STATEMENT OF RECEIPTS MAY 1, 1897, TO AUGUST 31, 1897.

	THIS YEAR.	LAST YEAR.	INCREASE.	DECREASE.
Churches.....	\$33,027 02	\$32,634 72	\$392 30	
Women's Boards.....	28,269 15	22,800 49	5,468 66	
Sabbath-schools.....	3,992 16	3,296 17	695 99	
Y. P. S. C. E.....	4,068 57	5,074 97		\$1,006 40
Legacies.....	29,922 05	40,455 70		10,533 65
Miscellaneous.....	20,618 91	17,243 50	3,375 41	
Total.....	\$119,897 86	\$121,505 55		\$1,607 69

RECEIPTS FOR BOARD OF CHURCH ERECTION, AUGUST, 1897.

†† In accordance with terms of mortgage.

ATLANTIC.—*South Florida*—Sorrento, 2.50. 2 50
BALTIMORE.—*Baltimore*—Baltimore Park, 6.81; Deer
Creek Harmony, 6.83; Ellicott City, 5.85. *New Castle*—
Blackwater, 1; Frankford, 1; New Castle (sab.-sch., 2), 27;
Ocean View, 1.10; St. George's, 1. *Washington City*—Falls
Church, 6; Takoma Park, 4. 60 59
CALIFORNIA.—*Oakland*—North Temescal, 11; Oakland 1st,
25; — Brooklyn (sab.-sch., 6.85), 31.50; Pleasanton, 5. *Sacra-*
mento—Fall River Mills, 6.10; Sacramento 14th Street,
4.75. *San José*—Milpitas, 2; Pleasant Valley, 8. *Santa Bar-*
bara—Ventura, 5.85. 99 20

COLORADO.—*Boulder*—Fort Morgan, 72 cts. *Pueblo*—
Monte Vista, 15. 15 72

ILLINOIS.—*Alton*—Chester, 2; Trenton, 1. *Bloomington*—
Clinton, 10; Elm Grove, 1; El Paso, 5.52; Jersey, 3; Ma-
homet, 2; Philo, 5. *Cairo*—Mount Carmel, 10. *Chicago*—
†† Elwood, 50; Joliet 1st, 7.65; Manteno, 39; Peotone,
17.94; South Waukegan, 2.09; Wilmington, 7.45. *Freeport*
—Galena 1st, 20; Woodstock, 5.50. *Mattoon*—Ashmore, 5.
Ottawa—Aurora, 3; Au Sable Grove, 6; Mendota, 15; Wal-
tham, 6. *Peoria*—Alta, 2; Peoria 1st, 11.65; — 2d, 7.90.
Rock River—Princeton, 4.30. *Schuyler*—Carthage, 6; Her-
sman, 7. *Springfield*—Springfield 2d, 4.03. 267 03

INDIANA.—*Crawfordsville*—Crawfordsville 1st, 10. *Indian-*
apolis—Greenwood, 2.80; Whiteland Bethany, 1.85. *Logans-*
port—La Porte, 18.22. *New Albany*—Sharon Hill, 3.07.
White Water—Boggs town, 1.25. 37 19

IOWA.—*Cedar Rapids*—Clinton, 55.11. *Corning*—Arling-
ton, 1; Conway, 2.25; Corning, 5.11; Emerson, 2.10; Grif-
fith School House, 1.60; Pilot Grove, 20 cts; Sharpsburg,
2.88. *Council Bluffs*—Atlantic, 5.92; Hardin Township,
3.50; Walnut, 3. *Des Moines*—Des Moines Clifton Heights,
3; Newton, 4.75; Ridgedale, 2.40. *Dubuque*—Cascade, 6;
†† Dubuque 1st, 50. *Fort Dodge*—Boone, 10; Dana, 2.10;
Emmanuel German, 3; Glidden, 5; Grand Junction, 1.90;
Pomeroy, 2; Rippey, 1.50; Rolfe 2d, 5.37. *Wheatland* Ger-
man, 10. *Iowa*—West Point, 4.95. *Sioux City*—Ashton Ger-
man, 12; Sioux City 3d, 4.50; Zoar German, 6. *Waterloo*—
Williams, 3.20. 220 34

KANSAS.—*Emporia*—Newton, 5; Wichita West Side, 5.38.
Highland—Horton, 12.75. *Larned*—Geneseo, 1.40; Harper,
7.66. *Neosho*—Caney, 2; Central City, 1.30; Milliken Me-
morial, 3. *Solomon*—Belleville, 2; Bennington, 3.50; Bridge-
port, 1.60; Cheever, 4; Scandia, 1; Scotch Plains, 1; Solo-
mon, 3.50. *Topeka*—Manhattan, 5.80; Oakland, 4; Ross-
ville, 1.31. 66 20

KENTUCKY.—*Ebenezer*—Dayton, 9.50; Frankfort, 25.
34 50

MICHIGAN.—*Detroit*—Detroit Immanuel, 2.10. *Flint*—
Croswell 1st, 6; Fenton, 6. *Grand Rapids*—Hesperia sab.-
sch., 1. *Lake Superior*—Escanaba, 9; Ford River, 2.50.
Lansing—Lansing Franklin Street, 8.66. *Monroe*—Adrian,
14.31; Hillsdale, 3; Palmyra, 5; †† Reading, 40; Tecumseh,
17.28. *Saginaw*—Saginaw West Side 1st, 16. 130 85

MINNESOTA.—*Duluth*—Barnum, 2.65; Duluth 1st, 21.78;
Moose Lake, 1.35. *Mankato*—Island Lake, 2; Jackson, 6;
Pilot Grove, 4. *Minneapolis*—Crystal Bay, 6; Minneapolis
Highland Park, 4.27; — Immanuel Swedish, 3; Oak Grove,
2.75. *Red River*—Alliance, 2.74; Durham, 2.50. *Winona*—
Caledonia, 1; Canton, 5; Henrytown, 1.50; Le Roy, 6.12;
Richland Prairie, 5.50. 78 16

MISSOURI.—*Kansas City*—Raymore, 9.16. *Palmyra*—
Bethel, 2.50; Enterprise, 2.50. *Platte*—Oregon, 5.75; Park-
ville, 6.33; St. Joseph 3d Street, 2.40; Union, 3. *St. Louis*—
Emmanuel, 5. 36 64

MONTANA.—*Great Falls*—Lewistown, 7. 7 00

NEBRASKA.—*Box Butte*—Crowbutte, 15 cts.; Union Star,
60 cts.; Willow Creek, 1.35. *Kearney*—North Platte, 4.58.
Nebraska City—Auburn, 4.20; Sawyer, 1.86. *Omaha*—Belle-
vue, 4.11; Monroe (sab.-sch., 10), 17; Omaha Clifton Hill,
10.47; Omaha Agency Bethlehem, 1; — Blackbird Hills, 2.
47 32

NEW JERSEY.—*Jersey City*—Garfield, 4.09. *Morris* and
Orange—Chatham, 36.08; Mt. Olive, 6; Summit Central, 20.
Newark—Newark South Park, 23.93. *New Brunswick*—
Flemington, 50; Trenton 1st, 74.77. *Newton*—Delaware, 10;
La Fayette, 3.75; Stanhope, 6. *West Jersey*—Atlantic City
German (sab.-sch., 1), 4; Hammonton, 5; Salem, 10. 253 62

NEW YORK.—*Albany*—Albany 3d, 25; Jefferson, 3.10;
Rensselaer, 7.52; Schenectady 1st, 51.16. *Binghamton*—
Binghamton West, 16; Cortland, 23.20; Lordville, 3.58;
Waverly, 11. *Boston*—Woonsocket, 10. *Champlain*—Cham-
plain, 3.23. *Columbia*—Durham 1st, 4.80; Hunter, 3.10.
Genesee—Batavia, 22.59; Byron, 3; North Bergen, 3.52;
Pike, 2. *Geneva*—Gorham, 3.45; Manchester, 10; Penn
Yan, 9. *Hudson*—Ridgebury, 9.40; Stony Point, 21.35;
West Town, 3. *Long Island*—Bellport, 3; Remsenburg, 22;
South Haven, 2. *Nassau*—Glen Cove, 2; Hempstead Christ
Church, 15.44. *Niagara*—Mapleton, 3.02. *North River*—
Little Britain, 6; Poughkeepsie, 13.94. *Oscego*—Middlefield
Centre, 2. *Rochester*—Sparta 2d, 5; Victor, 9.40. *St. Law-*
rence—Heuvelton, 1. *Steuben*—Addison, 15.58. *Syracuse*—
Baldwinsville, 3.06; Syracuse Memorial, 6. *Troy*—Cam-
bridge, 4.51; North Granville, 2; Troy Mt. Ida Memorial,
1.40. *Westchester*—Yonkers Westminster, 9.27. 375 62

OHIO. — <i>Athens</i> —Beech Grove, 4. <i>Bellevue</i> —Belle Centre, 7; Crestline (sab.-sch., 50 cts.), 3.30; Marseilles, 1. <i>Cincinnati</i> —Cincinnati Mount Auburn, 6; — Poplar Street, 7; Glendale, 20.18. <i>Columbus</i> —Worthington, 2. <i>Dayton</i> —New Carlisle, 4; Riley, 1; Xenia, 10.09; Yellow Springs, 12. <i>Lima</i> —McComb, 3.50; Rockford, 3. <i>Mahoning</i> —Clarkson, 5.65; Ellsworth, 11; Massillon 2d, 5.03. <i>Marion</i> —Chester-ville, 3.20; Mount Gilead, 13.08. <i>Mayme</i> —Toledo 1st, 23.89; — 5th, 5; West Bethesda, 7. <i>St. Clairsville</i> —Bannock, 4; Pleasant Valley, 2; Short Creek, 5. <i>Steubenville</i> —Beech Spring, 4; East Liverpool 2d, 3.63; Feed Spring, 2; New Hagerstown, 1.77. <i>Wooster</i> —Loudonville, 3.45; Marshallville, 1; Plymouth, 3; Savannah, 1. <i>Zanesville</i> —Mt. Zion, 3. 191 77	
OREGON. — <i>Portland</i> —Portland 3d, 5.25; Smith Memorial, 7 25	
PENNSYLVANIA. — <i>Allegheny</i> —Allegheny 1st, 21.91; Aspinwall, 3.70; Beaver, 3.50; Leetsdale, 54.74; Vanport, 3. <i>Blairsville</i> —Greensburg 1st (sab.-sch., 17.83), 63.93; Livermore, 1.16; New Salem, 6.25; Unity, 17.10. <i>Butler</i> —Centre-ville, 10.31; Harrisville, 3; New Hope, 2; New Salem, 3. <i>Carlisle</i> —Dickinson, 5; Harrisburg Covenant, 10; Mercersburg, 15.49; Monongah, 4; Newport, 6.50; Petersburg, 2. <i>Chester</i> —Avondale, 2.75; Bethany, 2; Downingtown Central (sab.-sch., 4.19), 11.27; Glen Riddle (sab.-sch., 28 cts., and C. E., 50 cts.), 3.65; Oxford 1st, 46.38; — 2d, 50 cts.; Wayne (sab.-sch., 3.64), 32.64; West Grove, 3.05. <i>Clinton</i> —Adrian, 2; Brockwayville, 5; Greenville, 4.26; Penfield, 5. <i>Erie</i> —Conneaut Lake, 2.45; Fairview, 1.72; Harbor Creek, 3.50; Harmonsburg, 1; Oil City 1st, 21.70. <i>Huntingdon</i> —Alexandria, 9.57; Altoona 3d, 5.65; Birmingham Warriors Mark Chapel, 5.93; Hollidaysburg 1st, 15.23; Pine Grove Bethel, 3.30. <i>Kittanning</i> —Freeport, 7.10; Nebo, 2; Slate Lick, 6.50; Union, 4. <i>Lackawanna</i> —Langcliffe, 9.51; Mountain Top, 1.75. <i>Lehigh</i> —Easton 1st (sab.-sch., 2; C. E., 1), 7; Middle Smithfield, 8.59; Port Carbon, 11; White Haven, 9. <i>Northumberland</i> —Bloomsburg, 12.13; Linden, 4; Lycoming Centre, 3; Muncy, 10; New Berlin, 6; Sunbury, 27; Williamsport Bethany, 2. <i>Parkersburg</i> —Lebanon, 1; † Parkersburg 1st, 10; Terra Alta, 8. <i>Philadelphia</i> —Philadelphia 1st, 46.74. <i>Philadelphia North</i> —Carversville, 3; Norristown 2d, 5. <i>Pittsburg</i> —Charleroi, 87 cts.; Concord, 4; Finleyville, 3.06; Miller's Run, 3.50. <i>Redstone</i> —Dunbar (sab.-sch., 2.50), 13.50. <i>Shenango</i> —New Brighton, 22.21; Unity, 4. <i>Washington</i> —East Buffalo, 14; Forks of Wheeling, 22; Upper Ten Mile, 5. <i>Wellsboro</i> —Kane, 8; Mount Jewett, 3. <i>Westminster</i> —Middle Octorara, 7; York 1st, 7.57. 797 17	
SOUTH DAKOTA. — <i>Central Dakota</i> —Bethel, 2.12; Colman, 1.05; Wentworth, 1.50. <i>Dakota</i> —Porcupine, 1. 5 67	
TENNESSEE. — <i>Holston</i> —Mount Bethel, 1.60. <i>Kingston</i> —Ensley, 1.25; Thomas 1st, 2. <i>Union</i> —Hopewell, 3.80; Shannondale, 15. 23 65	
TEXAS. — <i>Trinity</i> —Albany, 9.65. 9 65	
UTAH. — <i>Utah</i> —Hyrum Emmanuel, 2. 2 00	
WASHINGTON. — <i>Puget Sound</i> —Seattle Westminster, 17.18. 17 18	
<i>Spokane</i> —Davenport, 12; Larene, 4. 33 18	
WISCONSIN. — <i>Chippewa</i> —Trim Belle, 6. <i>Madison</i> —Fancy Creek, 4. <i>Milwaukee</i> —Somers, 10; Stone Bank, 1.73. <i>Winnebago</i> —Omro, 3. 24 73	
Contributions from Churches and Sabbath-schools. \$2846 55	

OTHER CONTRIBUTIONS.

"A Friend," 5; A member of Beechwood Church of Clarion Presbytery, 25 cts.; A minister's tithe, Athens Presbytery, 65 cts.; A minister's tithe, Fargo Presbytery, 65 cts.; A minister's tithe, Parkersburg Presbytery, 65 cts.; Rev. E. P. Crane, 1.50; C. Penna., 4; Religious Contribution Society of Princeton Theological Seminary for 1896-7, 26.56; Rev. and Mrs. W. H. Robinson, 4. 43 26	
	\$2889 81

RECEIPTS FOR BOARD OF EDUCATION, AUGUST, 1897.

From churches, Sabbath-schools and C. E. Societies	\$841 41
From miscellaneous sources	29 55
From moneys refunded	26 67
From income from investments	280 40
	\$1178 03
Previously acknowledged	15,187 55
	\$16,365 58

MISCELLANEOUS.

Interest on investments, 318.50; Partial losses collected from Insurance Co., 141.27; Plans sold, 5; Premiums of insurance, 378.32; Sales of church property, 488.50; Stuart Fund interest, 6. 1337 59	
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LEGACIES.

Estate James P. Green.	1276 12
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SPECIAL DONATIONS.

NEW YORK.— <i>Utica</i> —Kirkland.	\$3 00
PENNSYLVANIA.— <i>Pittsburgh</i> —Pittsburgh 3d.	150 00
	153 00
	\$5656 52

Church collections and other contributions, April 11-August 31, 1897.	\$14,828 47
Church collections and other contributions, April 11-August 31, 1896.	13,891 59

LOAN FUND.

Amount collected on Loans.	\$1207 01
Interest.	677 99
	\$1885 00

MANSE FUND.

OHIO.— <i>Ohio</i> —Cleveland 1st.	\$100 00
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MISCELLANEOUS.

Installments on Loans.	\$561 36
Premiums of Insurance	15 73
	577 09
	\$677 09

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the number of the receipt held or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, *Treasurer*,
156 Fifth Avenue, New York City.

FINANCIAL STATEMENT OF THE BOARD OF
THE CHURCH ERECTION FUND.

APRIL 11 TO AUGUST 31, 1897.

RECEIPTS.

GENERAL FUND:	
Contributions	\$14,828 47
An increase of \$936.88 over same period last year.	
Miscellaneous	12,109 69
	\$26,938 16
LOAN FUND.	11,793 50
MANSE FUND.	3,700 49
Total	\$42,432 15

POSITION OF GENERAL FUND, AUGUST 31.

Appropriations made since April 11, net	\$31,310 00
Balance available April 11.	\$370 39
Net receipts applicable to appropriations	18,870 80
	19,241 19
Deficiency	\$12,068 81

ADAM CAMPBELL, *Treasurer*,
156 Fifth Avenue, New York City.

INDIVIDUAL.

Religious Contrib. Soc. of Princeton Theo. Sem., 16.60; C. G. Sterling, Madison, Wis., 2.50; Rev. and Mrs. W. H. Robinson, Grant, Pa., 5; C. Penna., 2; A minister's tithe, 65 cts.; 65 cts.; 65 cts.; Rev. E. P. Crane, 1.50

JACOB WILSON, *Treasurer*,

1334 Chestnut Street, Philadelphia.

RECEIPTS FOR SABBATH-SCHOOL WORK, JULY, 1897.

ATLANTIC.—*Atlantic*—St. Paul sab.-sch., 2.50. *Fairfield*—Bethlehem 1st, 4.10; Carmel sab.-sch., 5; Ebenezer sab.-sch., 3; Harmony Chapel sab.-sch., 2; Hebron, 4.50; James Hill sab.-sch., 42 cts.; Macedonia (sab.-sch., 84 cts.), 3.34; Mizpah sab.-sch., 1; Mt. Lisbon, 2; Mt. Olive sab.-sch., 3; Mt. Tabor sab.-sch., 5; Petersburg sab.-sch., 1.25; Pleasant Grove ch. and sab.-sch., 44 cts.; Pleasant Ridge sab.-sch., 5; Shiloh 2d sab.-sch., 2.06. *Knox*—Ebenezer ch. and sab.-sch., 1; Newnan sab.-sch., 8; Riceboro' sab.-sch., 2. *McClelland*—Calvary, 9.06; Flat Shoals sab.-sch., 1; Mattoon sab.-sch., 4; Mt. Lebanon View sab.-sch., 2.75; Pitts sab.-sch., 2.61; Salem sab.-sch., 2.50; Sloan's sab.-sch., 2.56. *South Florida*—Richland sab.-sch., 2.11; Strawberry Plains sab.-sch., 3; Titusville sab.-sch., 4. 89 20

BALTIMORE.—*Baltimore*—Annapolis sab.-sch., 11.49; Ashland sab.-sch., 2.45; Baltimore Broadway sab.-sch., 15.53; — Central sab.-sch., 19; — Faith sab.-sch., 32.67; — Fulton Avenue, 22; — Lafayette Square sab.-sch., 35.44; — Madison Street sab.-sch., 2; Deer Creek Harmony sab.-sch., 4.60; Ellicott City sab.-sch., 5.36; Franklinville (sab.-sch., 3.70), 10; Frothingham, 2.84; Granite sab.-sch., 4.95; Hagerstown, 17.21; Hope Mission sab.-sch., 13.01. *New Castle*—Buckingham (sab.-sch., 17.35), 22.96; Cool Spring sab.-sch., 6; Dover ch. and sab.-sch., 50.16; Harrington sab.-sch., 6; Head of Christiana sab.-sch., 4.17; Lower Brandywine (sab.-sch., 17), 21; Manokin sab.-sch., 30; Midway sab.-sch., 8.45; Ocean View, 15; Port Penn, 1.85; Red Clay Creek sab.-sch., 16; Rock sab.-sch., 10; Witomicon sab.-sch., 30; Wilmington Central sab.-sch., 100; — Hanover Street sab.-sch., 10; — Olivet sab.-sch., 11.77. *Washington City*—Boyd's sab.-sch., 11. Manassas, 7.35; Neelsville sab.-sch., 28; Tacoma Park sab.-sch., 12.25; Warner Memorial sab.-sch., 42.12; Berwyn Chapel sab.-sch., 17; Washington Peck Memorial Chapel sab.-sch., 5; — Western sab.-sch., 85.67; — Westminster sab.-sch., 21.19. 771 49

CALIFORNIA.—*Benicia*—Bay Side ch. and sab.-sch., 4; Blue Lake sab.-sch., 4; Eureka sab.-sch., 6; Fish Rock sab.-sch., 2; Garcia sab.-sch., 2; Petaluma sab.-sch., 3.76; Point Arena sab.-sch., 16; Santa Rosa (sab.-sch., 12), 22; Two Rocks sab.-sch., 5. *Los Angeles*—Anaheim sab.-sch., 5; Ballard sab.-sch., 2.65; Grapeland sab.-sch., 1.20; Long Beach sab.-sch., 6.03; Los Angeles 2d sab.-sch., 15.25; — Bethany sab.-sch., 2; — Grand View, 10.73; Montecito sab.-sch., 10.35; Palms sab.-sch., 3.30; Rivera sab.-sch., 6.10; Riverside Calvary (sab.-sch., 30), 43.85; San Bernardino Immanuel sab.-sch., 20 cts.; San Gabriel sab.-sch., 1.35; San Geronimo sab.-sch., 6.25; Santa Ana sab.-sch., 14.27; Santa Barbara sab.-sch., 24.25; Santa Monica sab.-sch., 7.63; Santa Paula, 8.16. *Oakland*—Alvarado sab.-sch., 2.70; Centreville (sab.-sch., 3), 4; Danville sab.-sch., 8.15; Golden Gate sab.-sch., 6.25; Oakland Telegraph Avenue sab.-sch., 13.28; Valona sab.-sch., 6. *Sacramento*—Chico (sab.-sch., 9.32), 14; Elk Grove sab.-sch., 1; Marysville sab.-sch., 4; Red Bluff sab.-sch., 6; Sacramento Fourteenth Street sab.-sch., 16; — Westminster sab.-sch., 17.79; Vacaville sab.-sch., 9. *San Francisco*—San Francisco French Ref. (sab.-sch., 1.03), 4.53; — Westminster sab.-sch., 9. *San José*—Cambria, 11.35; Santa Cruz, 7.25. *Stockton*—Merced, 13.60; Sonora sab.-sch., 3.50. 390 73

CATAWBA.—*Cape Fear*—Franklinton sab.-sch., 3.50; Friendship sab.-sch., 80 cts.; Haymount sab.-sch., 4; Lillington ch. and sab.-sch., 2.60; Maxton sab.-sch., 3.50; Mt. Olive sab.-sch., 5.85; Red Springs sab.-sch., 1; Wilmington Chestnut Street sab.-sch., 8; Wilson sab.-sch., 6.50. *Catawba*—Caldwell sab.-sch., 1.86; Ebenezer sab.-sch., 1; Huntersville sab.-sch., 6; Leeper's Chapel, 2; Lincolnton sab.-sch., 4.60; Lloyd sab.-sch., 2; Pee Dee Tabernacle sab.-sch., 1; Wadesboro sab.-sch., 2.25. *Southern Virginia*—Big Oak sab.-sch., 1.50; Central sab.-sch., 7; Danville Holbrook Street sab.-sch., 7.21; Grace Chapel, 3.80; Henry sab.-sch., 2; Hope sab.-sch., 2; Jones Creek sab.-sch., 1.65; Ogden Chapel sab.-sch., 1.50. *Yadkin*—Boonesville sab.-sch., 2.50; Durham sab.-sch., 1; Freedom sab.-sch., 3; Lexington sab.-sch., 5; Mocksville (sab.-sch., 10.14), 11.33; Mt. Tabor sab.-sch., 4.07; Mt. Vernon (sab.-sch., 3.58), 4.42; Silver Hill sab.-sch., 1.40; Statesville 2d sab.-sch., 12.70. 128 54

COLORADO.—*Boulder*—Fort Collins, 5; Longmont Central (sab.-sch., 6.50), 10; Rawlins (sab.-sch., 2.25), 4.25; Timnath, 5.33. *Denver*—Brighton (sab.-sch., 8.58; Denver Central sab.-sch., 12.93; — Westminster sab.-sch., 8; Georgetown sab.-sch., 6; Idaho Springs sab.-sch., 15; Littleton, 32 cts.; Maple Grove (sab.-sch., 1.19), 3.89; Valverde sab.-sch., 6.10. *Gunnison*—Aspen sab.-sch., 15; Crystal Creek sab.-sch., 35 cts.; Sapinera sab.-sch., 1.05. *Pueblo*—Alamosa sab.-sch., 3.05; Colorado Springs 1st Spruce Street Mission sab.-sch., 3.80; Durango sab.-sch., 11.15; Florence, 9.14; La Veta sab.-sch., 28 cts.; Lockett sab.-sch., 4; Monte Vista sab.-sch., 15; Pueblo 1st sab.-sch., 11.60. 159 82

ILLINOIS.—*Alton*—Alton sab.-sch., 21.59; — North Alton Mission, 5.73; Blair sab.-sch., 6.87; Butler sab.-sch., 3; Carlyle sab.-sch., 3.80; Collinsville, 7.06; Ebenezer sab.-sch.,

1.60; Greenfield sab.-sch., 5; Hardin sab.-sch., 1; Lebanon sab.-sch., 6.04; Waveland sab.-sch., 1.85; Woodburn German sab.-sch., 5.55; Yanketown sab.-sch., 5. *Bloomington*—Bement sab.-sch., 7; Clinton, 10.56; Danville 1st, 7.18; El Paso sab.-sch., 6.50; Fairbury, 16.03; Gibson City sab.-sch., 19.16; Heyworth sab.-sch., 5; Jersey, 4; Mahomet, 5; Mansfield sab.-sch., 4.25; Minonk, 3.09; Normal, 7.26; Paxton, 20.06; Ridgeville sab.-sch., 3; Towanda, 4.20; Waynesville ch. and sab.-sch., 7; Wenona sab.-sch., 12. *Cairo*—Centralia (sab.-sch., 8.86), 20.90; Kampsville sab.-sch., 3.90; Galum sab.-sch., 7; Mount Olivet sab.-sch., 2.52; Mount Vernon sab.-sch., 5. *Chicago*—Austin sab.-sch., 12; Brookline sab.-sch., 11.02; — Mission sab.-sch., 1.30; Chicago 1st, 8.48; — 3d sab.-sch., 34.42; — 10th sab.-sch., 5; — 11th sab.-sch., 13; — 41st Street ch. and sab.-sch., 120; — Campbell Park sab.-sch., 16.77; — Central Park (sab.-sch., 13.71), 27.33; Harvey sab.-sch., 5; Highland Park (sab.-sch., 13), 26.35; Moreland 48th Avenue sab.-sch., 6.17. *Freeport*—Cedarville sab.-sch., 4; Elizabeth (sab.-sch., 6.21), 8.21; Hanover, 6; Linn and Hebron, 5; Prairie Dell (sab.-sch., 5), 10; Ridgefield sab.-sch., 5.26; Rockford 1st, 34.34; — Westminster sab.-sch., 8. *Mattoon*—Bethel sab.-sch., 2.53; Effingham sab.-sch., 7.20; Grandview, 1.05; Morrisonville sab.-sch., 6.17; Oakland sab.-sch., 4; Pana sab.-sch., 10.70; Prairie Home sab.-sch., 11.29; Robinson sab.-sch., 6; Shelbyville, 10; Tower Hill, 3.08. *Ottawa*—Morris sab.-sch., 13; Rochelle sab.-sch., 10; Sandwich (sab.-sch., 6), 10.54; Troy Grove, 9.15; Waterman sab.-sch., 12.87. *Peoria*—Altona sab.-sch., 4.28; Brunswick, 3.65; Deer Creek sab.-sch., 2.85; Elmira ch. and sab.-sch., 26.68; Green Valley sab.-sch., 14.70; Lewiston sab.-sch., 14.98; Oak Hill sab.-sch., 2.12; Peoria Olivet Mission sab.-sch., 1.50; — Calvary sab.-sch., 12.99; Yates City sab.-sch., 8. *Rock River*—Albany sab.-sch., 2; Alexis sab.-sch., 9.48; Centre sab.-sch., 10; Hamlet, 8.60; Keithsburg sab.-sch., 1.78; Kewanee (sab.-sch., 40 cts.), 6.47; Newton sab.-sch., 18.25; Rock Island Central sab.-sch., 6; Woodhull sab.-sch., 6.81. *Schuyler*—Augusta sab.-sch., 9; Baylis sab.-sch., 1.81; Camp Creek (sab.-sch., 2), 17.70; Chili sab.-sch., 9.70; Elvaston sab.-sch., 8.64; Hamilton Bethel, 4.39; Macomb (sab.-sch., 10), 16. *Springfield*—Arnold, 12; Buffalo, 81 cts.; Diverson sab.-sch., 11.40; Jacksonville State Street sab.-sch., 8.10; — United Portuguese sab.-sch., 22; Petersburg sab.-sch., 27.72; Springfield 1st, 16.40; — 2d sab.-sch., 12; Unity (sab.-sch., 5.85), 6.97; Williamsville Union, 75 cts. 1086 46

INDIANA.—*Crawfordsville*—Alamo, 2.40; Bethel, 5; Bethlehem sab.-sch., 3.38; Darlington, 3.50; Delphi sab.-sch., 3.09; Earl Park sab.-sch., 4; Guion Mission, 1.10; Hopewell sab.-sch., 6; Judson, 2.12; Lafayette 1st sab.-sch., 8.58; Rock Creek sab.-sch., 3; Russellville, 2; State Line sab.-sch., 5.75; Sugar Creek sab.-sch., 5; Waveland sab.-sch., 5. *Fort Wayne*—Columbia City sab.-sch., 9.04; Fort Wayne 1st sab.-sch., 42; — Bethany and Banner sab.-sch., 5.06; Kendallville sab.-sch., 5.85; Ligonier, 5.93; Lima, 2; Ossian sab.-sch., 8. *Indianapolis*—Indianapolis Olive Street sab.-sch., 1.12; Spencer sab.-sch., 4. *Logansport*—Bethel sab.-sch., 10; Hebron sab.-sch., 5; Kentland sab.-sch., 11.40; La Porte sab.-sch., 21.09; Pisgah sab.-sch., 2; Plum Grove sab.-sch., 5.75; South Bend 1st sab.-sch., 30. *Muncie*—Albany sab.-sch., 8.70; Elwood sab.-sch., 3.41; Hopewell (sab.-sch., 5.24), 7.79; Montpelier sab.-sch., 7.60. *New Albany*—Hanover (sab.-sch., 8.80), 17.50; Hebron sab.-sch., 2; North Vernon sab.-sch., 6.12; Pleasant Township (sab.-sch., 3.85), 7.35; Vernon sab.-sch., 5.28. *Vincennes*—Oakland City sab.-sch., 7.75; Worthington, 2.50. *White Water*—Boggs town, 95 cts.; Harmony sab.-sch., 3; Lewisville sab.-sch., 2.05; Liberty sab.-sch., 5.45; Richmond sab.-sch., 4. 319 61

INDIAN TERRITORY.—*Choctaw*—Hebron, 1.10; McAlister sab.-sch., 12.50. *Cimarron*—Calvary sab.-sch., 1.42; Purcell sab.-sch., 7. *Oklahoma*—Edmond sab.-sch., 6; Enid sab.-sch., 1; Guthrie sab.-sch., 10.50; Newkirk, 4; Spring Valley sab.-sch., 54 cts.; White sab.-sch., 2.23. *Sequoyah*—Eureka sab.-sch., 1.55; Park Hill, 9.05; Sallisaw sab.-sch., 2.25. 59 14

IOWA.—*Cedar Rapids*—Cedar Rapids 1st Miss. sab.-sch., 2.40; Centre Junction, 3.70; Clinton sab.-sch., 20; Linn Grove ch. and sab.-sch., 12; Lyons sab.-sch., 3.90; Mechanicsville sab.-sch., 12.53; Pleasant Hill sab.-sch., 1.50; Prairie Belle sab.-sch., 2.76. *Corning*—Bethany sab.-sch., 5.41; Corning sab.-sch., 25.56; Diagonal sab.-sch., 5; Forest Grove sab.-sch., 6.12; Excelsior sab.-sch., 1.86; Lenox sab.-sch., 25 cts.; Malvern (sab.-sch., 2.65), 6.42; Prairie Chapel (Y. P. S.), 44 cts.; sab.-sch., 5.97, 6.41; Red Oak Hope sab.-sch., 5.10; Yorktown sab.-sch., 3.47. *Council Bluffs*—Atlantic, 12.50; Bethel sab.-sch., 6.65; Caledonia sab.-sch., 3.23; Columbian sab.-sch., 7.43; Hardin Township sab.-sch., 15.83; Menlo sab.-sch., 7.43; Neola sab.-sch., 2. *Des Moines*—Adel sab.-sch., 4.35; Albia, 4.25; Des Moines Clifton Heights (sab.-sch., 5), 8; — East sab.-sch., 7.81; Dexter, 2; Leon (sab.-sch., 3.42), 6.17; Moulton sab.-sch., 3.70; Paucora sab.-sch., 7; Perry sab.-sch., 10; Winterset ch. and sab.-sch.,

14.20. *Dubuque*—Dubuque 3d sab.-sch., 1.86; Edgewood sab.-sch., 1; Jesup sab.-sch., 10; Pine Creek ch. and sab.-sch., 15; Volga sab.-sch., 2.40. *Fort Dodge*—Adaza sab.-sch., 1; Boone Hope Miss., 7.55; Churdan sab.-sch., 5; Coon Rapids sab.-sch., 4.41; Dedham sab.-sch., 4; Emmett Co. 1st, 2.80; Fonda, 6; Gilmore City sab.-sch., 2.63; Haprig sab.-sch., 2.80; Jefferson sab.-sch., 2.39; Lohrville sab.-sch., 8.11; Maple Hill sab.-sch., 3.10; West Bend sab.-sch., 1. *Iowa*—Birmingham sab.-sch., 4; Fairfield sab.-sch., 54.55; Keokuk Westminster, 6.87; — 2d sab.-sch., 5.29; Kossuth 1st sab.-sch., 6.61; Martinsburg sab.-sch., 13; Middletown sab.-sch., 5.78; Mt. Pleasant 1st sab.-sch., 10.43; — Ger. sab.-sch., 9; Oakland, 3.30; Salina, 1.65; Union (sab.-sch., 11.60), 20.23; Wapello, 6.15; West Point sab.-sch., 6.35. *Iowa City*—Atalissa sab.-sch., 6.20; Columbus Central sab.-sch., 9.83; Le Claire sab.-sch., 4; Oxford sab.-sch., 20; Sugar Creek sab.-sch., 6; Wilton (sab.-sch., 10), 15. *Sioux City*—Battle Creek (sab.-sch., 7), 8.50; George, 5; Manilla sab.-sch., 7; Meriden ch. and sab.-sch., 4.56; Morille sab.-sch., 5; Odebolt Highland, 3.05; Sanborn ch. and sab.-sch., 10.50; Schaller sab.-sch., 8; Sioux City 3d, 3.20. *Waterloo*—East Friesland sab.-sch., 13.34; Holland German, 9; Marshalltown, 15; Salem sab.-sch., 9; Tranquility sab.-sch., 9. 652 43

KANSAS—*Emporia*—Argonia sab.-sch., 1.04; Belle Plaine, 2.82; Caldwell sab.-sch., 12.40; Eldorado, 15.91; Maxon sab.-sch., 1.60; Newton (sab.-sch., 7), 16.68; Wellington sab.-sch., 10.73; Wichita Bethel sab.-sch., 2.48; — Lincoln st. sab.-sch., 2.05; — Oak St. (sab.-sch., 6.80), 9.80; Winfield, 2.50. *Highland*—Blue Rapids, 7.21; Highland sab.-sch., 7.34; Horton (sab.-sch., 6), 13; Irving sab.-sch., 3.35; Netawaka, 66 cts.; Parallel sab.-sch., 5.70. *Larned*—Coldwater sab.-sch., 1.10; Geneseo, 80 cts.; Great Bend sab.-sch., 4.67; Hutchinson, 23.29; McPherson sab.-sch., 10; Mission sab.-sch., 1.13. *Neosho*—Baxter Springs 1st sab.-sch., 1; Carlyle sab.-sch., 5.05; Fort Scott 1st sab.-sch., 5.02; Fort Scott 2d, 1.06; Glendale sab.-sch., 1.75; Milliken Memorial, 6; Neosho Falls sab.-sch., 4.50; Oswego sab.-sch., 10; Weir City sab.-sch., 4. *Osborne*—Hill City sab.-sch., 3.18; Kill Creek sab.-sch., 1.40; Moreland sab.-sch., 62 cts.; Oberlin sab.-sch., 2; Osborne sab.-sch., 5. *Solomons*—Abilene sab.-sch., 11.06; Beloit sab.-sch., 6.41; Bridgeport, 1; Carlton, 2.71; Clyde ch. and sab.-sch., 6.50; Elkhorn sab.-sch., 53 cts.; Ellsworth sab.-sch., 9.50; Mankato, 2.75; Minneapolis sab.-sch., 4.74; Poheta sab.-sch., 3.15; Providence, 3.30; Salina, 8; Saltville sab.-sch., 1.83; Sylvan Grove sab.-sch., 5. *Topeka*—Kansas City Western Highlands (sab.-sch., 5), 12.26; Leavenworth 1st, 60; Rossville sab.-sch., 5.07; Spring Hill, 85 cts.; Topeka 3d sab.-sch., 12. 363 50

KENTUCKY—*Ebenezer*—Austinburg Chap., 2; Covington 1st sab.-sch., 28; Dayton sab.-sch., 13.72; Frankfort, 25; New Concord sab.-sch., 2; Newport sab.-sch., 10.17; Sayersville, 1; Sharpsburg (sab.-sch., 3), 4.70. *Louisville*—Chapel Hill sab.-sch., 5.40; Olivet sab.-sch., 5.66. *Transylvania*—Boyle sab.-sch., 7.78. 105 43

MICHIGAN—*Detroit*—Birmingham sab.-sch., 5; Brighton (sab.-sch., 2.64), 2.99; Detroit 2d Ave., 18.34; Howell, 11.30; Milford sab.-sch., 20; South Lyon, 8.32; Stony Creek, 7.50; Wyandotte sab.-sch., 7.56. *Flint*—Argentine sab.-sch., 1.58; Denmark sab.-sch., 1.61; Fenton sab.-sch., 15.75; Flint sab.-sch., 28.65; Linden sab.-sch., 8.57; Pinnebog, 3.29; Sand Beach sab.-sch., 1.66. *Grand Rapids*—Grand Rapids 1st sab.-sch., 14.26; — 3d sab.-sch., 14.31; — Immanuel sab.-sch., 7.50; Ludington sab.-sch., 14.06; Spring Lake, 8.60. *Kalamazoo*—Decatur sab.-sch., 6; Edwardsburg sab.-sch., 5.08; Kalamazoo 1st, 25; — North sab.-sch., 6.81; Niles ch. and sab.-sch., 36; Plainwell, 2. *Lake Superior*—Detour sab.-sch., 5; Ishpeming sab.-sch., 12; Manistique Redeemer sab.-sch., 26.80; Stalwart sab.-sch., 4.75; St. Ignace sab.-sch., 5.61. *Lansing*—Jackson sab.-sch., 17.65; Lansing Franklin St. (sab.-sch., 7.70), 14.45; Oneida sab.-sch., 4.50. *Monroe*—Clayton sab.-sch., 7; Erie sab.-sch., 16.70; Hillsdale sab.-sch., 12.26; Jonesville sab.-sch., 18.54; Petersburg sab.-sch., 5.07; Tecumseh, 16.93. *Petoskey*—Clover Dale sab.-sch., 50 cts.; Elmira Parker sab.-sch., 2; McBain, 3. *Saginaw*—Au Sable and Osceola, 5.00. Bay City 1st sab.-sch., 2; Caledonia sab.-sch., 4.75; Gladwin 1st sab.-sch., 3.90; Ithaca sab.-sch., 16.73; Maple Ridge sab.-sch., 2; Pinconning sab.-sch., 3.40; Saginaw East Side Washington Ave. sab.-sch., 5; — West Side 2d, 3.85. 497 35

MINNESOTA—*Duluth*—Duluth 1st, 23.67; Lake Side sab.-sch., 11.15; Sandstone sab.-sch., 9.73; Two Harbors, 11; Willow River sab.-sch., 4.01. *Mankato*—Alpha sab.-sch., 6.44; Amboy sab.-sch., 6.89; Blue Earth City sab.-sch., 9; Brewster sab.-sch., 1.80; Canby sab.-sch., 1.25; Delhi sab.-sch., 10; Easter (sab.-sch., 11.08), 13.88; Ebenezer sab.-sch., 8; Lake Crystal sab.-sch., 1.50; Montgomery sab.-sch., 4; Pipestone ch. and sab.-sch., 8; Shetek sab.-sch., 4; St. Peter's Union sab.-sch., 34.14; Sterling Centre sab.-sch., 2.46; Worthington Westminster sab.-sch., 10.88. *Minneapolis*—Buffalo sab.-sch., 10.26; Minneapolis 5th sab.-sch., 7; — Bethlehem, 3.50; — Franklin Avenue ch. and sab.-sch., 3.47; — Stewart Memorial sab.-sch., 20.71. *Red River*—Euclid sab.-sch., 4.74; Fergus Falls (sab.-sch., 7.35), 16.30;

Hallock sab.-sch., 4.50; Maplewood sab.-sch., 2; Western sab.-sch., 12.86. *St. Cloud*—Aggie sab.-sch., 61 cts.; Bethel (sab.-sch., 9.86), 11.50; Brown's Valley, 2.20; Greenleaf sab.-sch., 4.35; Harrison sab.-sch., 7.13; Havelock sab.-sch., 60 cts.; Irving sab.-sch., 2.04; Litchfield sab.-sch., 9; Lewiston sab.-sch., 1.87; Murdoch sab.-sch., 3.35; Royaltown sab.-sch., 50 cts.; Spicer sab.-sch., 7.50; Spring Grove sab.-sch., 6.20; Union, 7.40; Whitefield sab.-sch., 5.71; Watkins Union sab.-sch., 2.11. *St. Paul*—Dundas sab.-sch., 2.42; Faribault sab.-sch., 2.11; Forest sab.-sch., 1; Jordan sab.-sch., 3.25; North St. Paul sab.-sch., 3; St. Paul 9th sab.-sch., 13.17; Christian End. Chap. sab.-sch., 5; St. Paul Dayton Avenue sab.-sch., 35.70; — Park sab.-sch., 10; Warrendale sab.-sch., 5. *Winona*—Albert Lea sab.-sch., 11.68; Austin sab.-sch., 10.79; Blooming Prairie sab.-sch., 3.55; Canton (sab.-sch., 6), 12; Harmony Miss. sab.-sch., 4.60; Henrytown sab.-sch., 2.40; Houston sab.-sch., 4.88; Kasson, 4.84; Le Roy (sab.-sch., 7.95), 11.82; Owatonna sab.-sch., 17.04; Pratt sab.-sch., 2.56; Pleasant Valley sab.-sch., 1; Rusford (sab.-sch., 7.70), 10.70; Yucatan sab.-sch., 2. 519 72

MISSOURI—*Kansas City*—Brownington, 5.35; Deepwater sab.-sch., 4; High Point sab.-sch., 2.57; Kansas City 2d sab.-sch., 31.67; — Hill Memorial sab.-sch., 7.27; Lowry City, 7.38; Raymore, 16.83; Sedalia Central ch. and sab.-sch., 16.25. *Ozark*—Joplin 1st, 1.62; Springfield 2d sab.-sch., 6.65; — Calvary sab.-sch., 8.40; Waldensian sab.-sch., 1.58; White Oak, 3.50. *Palmyra*—Bethel sab.-sch., 3.35; Brookfield, 4.39; Centre sab.-sch., 5; Hannibal sab.-sch., 19.69; Macon, 5; Moberly, 9; New Providence sab.-sch., 7; Pleasant Prairie sab.-sch., 4.28. *Platte*—Avalon sab.-sch., 5.41; Gaylor City, 5; Hopkins, 9.25; Kingston sab.-sch., 2; Marysville 1st, 16; St. Joseph Hope (sab.-sch., 2), 3; Tarkio (sab.-sch., 5), 10. *St. Louis*—Bethlehem sab.-sch., 1.50; Marble Hill, 3; Salem German, 2.50; St. Louis 1st, 51.07; — Gravois Mission, 7.15; — Mizpah sab.-sch., 10; — North sab.-sch., 15; — Westminster sab.-sch., 4.41. *White River*—Allison Chapel sab.-sch., 75 cts.; East Little Rock sab.-sch., 55 cts.; Harris Chapel sab.-sch., 1.50. 818 87

MONTANA—*Butte*—Hamilton (sab.-sch., 4), 7; Missoula sab.-sch., 11.25; Phillipsburg sab.-sch., 11.75; Potomac, 3. *Great Falls*—Great Falls, 14.35; Havre (sab.-sch., 5.20), 10.20; Wolf Point sab.-sch., 2. *Helena*—Basin sab.-sch., 2.73; Boulder Valley, 4.25; Helena 1st (sab.-sch., 11.48), 23.93; — Central, 4.12; Wickes sab.-sch., 1.35. 95 93

NEBRASKA—*Box Butte*—Bodard sab.-sch., 1.70; Soldier Creek sab.-sch., 61 cts.; Union Star (sab.-sch., 47 cts.), 1.55. *Hastings*—Hartwell sab.-sch., 2.63; Holdrege sab.-sch., 7.29; Kenesaw, 2.50; Lysinger sab.-sch., 2.30; Platte Valley sab.-sch., 2.75; Republican City sab.-sch., 2; Sunny Side sab.-sch., 1.59; Verona sab.-sch., 4. *Kearney*—Berg sab.-sch., 1.20; Broken Bow, 4.10; Clontibret Dublin sab.-sch., 4; Farwell sab.-sch., 1.05; Grand Island sab.-sch., 11.52; Lexington (sab.-sch., 16.76), 22.64; North Loup sab.-sch., 3.22; Rockville sab.-sch., 6.20; Shelton sab.-sch., 3.93; Sumner sab.-sch., 2; Trape's Grove sab.-sch., 70 cts.; Wood River sab.-sch., 4.07. *Nebraska City*—Adams (sab.-sch., 7), 14; Auburn sab.-sch., 6.76; Beatrice 1st sab.-sch., 5.37; Blue Springs sab.-sch., 7; Nonpareil sab.-sch., 3.33; Palmyra (sab.-sch., 4.92), 11.82; Raymond sab.-sch., 5.25; Staplehurst sab.-sch., 4.74; Table Rock sab.-sch., 3; Tamora, 6; Tecumseh, 9. *Niobrara*—Atkinson, 5; Emerson sab.-sch., 10.40; Millerboro sab.-sch., 6; Niobrara, 5; South Fork sab.-sch., 6.15; Willowdale sab.-sch., 1. *Omaha*—Brancroft sab.-sch., 8.08; Bedford Place sab.-sch., 5.87; Belle View sab.-sch., 1.75; Bethany sab.-sch., 16 cts.; Behlehem, 1; Blair sab.-sch., 1.90; Black Bird Hills ch. and sab.-sch., 1.06; Divide Centre, 50 cts.; La Platte sab.-sch., 2.40; Marietta, 8.40; Monroe sab.-sch., 7.79; Omaha 1st German sab.-sch., 1.01; — Ambler Place sab.-sch., 1.12; — Ontario Street Mission sab.-sch., 1.84; — Lowe Avenue (sab.-sch., 12.04), 13.54; Pleasant Hill sab.-sch., 1.17; Webster sab.-sch., 1.33. 262 29

NEW JERSEY—*Elizabeth*—Cartaret sab.-sch., 2; Murray Miss. Co., 47.43; Elizabeth Madison Avenue sab.-sch., 16.19; Glen Gardner sab.-sch., 5.55; Perth Amboy sab.-sch., 55.21; Roselle, 5.37; Springfield sab.-sch., 22.12. *Jersey City*—Englewood Bethany Chapel sab.-sch., 3; Hoboken sab.-sch., 11.25; Jersey City 2d sab.-sch., 50; Paterson 3d, 8; — Redeemer sab.-sch., 75.23; Westminster sab.-sch., 8.25. *Monmouth*—Atlantic Highlands sab.-sch., 5.23; Barnegat (sab.-sch., 3), 6; Calvary (sab.-sch., 12.37), 23.92; Columbus sab.-sch., 10; Forked River (sab.-sch., 2), 4; Mount Holly, 11.25; New Gretna sab.-sch., 8; Perrineville, 7.10; Plattsburg sab.-sch., 6.15; South Amboy, 5; Tennent sab.-sch., 26; Tom's River sab.-sch., 4.10. *Morris and Orange*—East Orange 1st sab.-sch., 61.87; — Bethel sab.-sch., 25.42; Flanders sab.-sch., 6.15; Madison, 36.06; Mt. Freedom sab.-sch., 5.54; South Orange 1st sab.-sch., 22.31; Succasunna, 10; Summit Central sab.-sch., 20.34. *Newark*—Montclair 1st sab.-sch., 50.83; Cedar Street sab.-sch., 7.10; Newark 2d, 5.97; — 3d sab.-sch., 20.57; — 5th Avenue (sab.-sch., 10.55), 27.58; — Calvary, 1.75; — Park, 4.35; — Roseville sab.-sch., 50; — South

Park, 34.06; Roseland sab.-sch., 10.65. *New Brunswick*—Alexandria, 5; Amwell United 1st (sab.-sch., 3), 6; Bound Brook, 20; Cranbury Neck sab.-sch., 2; Dayton, 3.30; Dutch Neck (sab.-sch., 5.44), 18; Ewing sab.-sch., 5.55; Lawrence sab.-sch., 8.42; — Rosedale sab.-sch., 6.76; Pennington sab.-sch., 9; Princeton 1st sab.-sch., 9; Stockton, 5; Titusville sab.-sch., 6.47. *Newton*—Asbury sab.-sch., 9.04; Blairstown, 20; Bloomsbury, 3.35; Branchville sab.-sch., 16.43; Delaware sab.-sch., 11; Lafayette sab.-sch., 2.15; Musconetcong Valley sab.-sch., 3.85; Ogdensburg sab.-sch., 3; Oxford 2d sab.-sch., 8.55; Phillipsburg 1st (sab.-sch., 7.92), 14.24; Sparta sab.-sch., 4; Stanhope (sab.-sch., 1.43), 5. *West Jersey*—Atlantic City German, 2; Bridgeton Irving Avenue (sab.-sch., 5.39), 5.81; Hammonton sab.-sch., 12.67; Merchantville sab.-sch., 16.05; Millville sab.-sch., 8.33; Pleasantville, 5; Salem (sab.-sch., 8.11), 34.52; Tuckahoe sab.-sch., 2.52; Vineland sab.-sch., 10; Williams-town sab.-sch., 9.07; Woodbury, 28.57.

1180 37

NEW MEXICO.—Arizona—Flagstaff sab.-sch., 11.37. *Santa Fe*—Raton 1st, 19.05; Santa Fe sab.-sch., 4.75.

35 17

NEW YORK.—Albany—Albany 2d sab.-sch., 36; — 6th sab.-sch., 37.45; — Clinton Square sab.-sch., 25; — West End (sab.-sch., 42.05; Mission, 2.18), 44.23; Amsterdam 2d sab.-sch., 5; Ballston Centre sab.-sch., 20.46; Ballston Spa (sab.-sch., 20.25), 31.25; Broadalbin sab.-sch., 4.30; Charlton sab.-sch., 30; Corinth sab.-sch., 10; Esperance (sab.-sch., 12.75), 16.30; Jefferson, 2.02; Northville sab.-sch., 1.50; Princeton sab.-sch., 24.57; Rensselaerville, 11.69; Sand Lake (sab.-sch., 9), 12; West Galway (sab.-sch., 9.06), 11.06. *Binghamton*—Binghamton Immanuel sab.-sch., 8; — Ross Memorial sab.-sch., 8.42; — West sab.-sch., 68.18; East Maine, 5; Nichols sab.-sch., 10.56; Preble sab.-sch., 2. *Boston*—Barre sab.-sch., 9; Boston 1st sab.-sch., 74.50; Brockton sab.-sch., 6; Houlton sab.-sch., 18; New Bedford sab.-sch., 28; Portland sab.-sch., 13.70; Providence 1st, 12; Quincy (sab.-sch., 12.42), 19.54; South Ryegate sab.-sch., 18 cts. *Brooklyn*—Brooklyn Bethany sab.-sch., 17; — Duryea (sab.-sch., 36), 55; — East Williamsburg German, 10; — Franklin Avenue sab.-sch., 5.77; — South Chapel, 28.75; Evangelical, 6.21. *Buffalo*—Buffalo East (sab.-sch., 12.16), 13.27; — Lafayette Street sab.-sch., 9.93; — Memorial Chapel sab.-sch., 10.80; — Westminster, 24.74; Dunkirk sab.-sch., 18.48; Franklinville sab.-sch., 15.71; Fredonia sab.-sch., 20; Orchard Park sab.-sch., 15; Tonawanda sab.-sch., 16.37; Westfield sab.-sch., 20. *Cayuga*—Aurora (sab.-sch., 20), 27.23; Dryden sab.-sch., 5; Mapleton sab.-sch., 7.70; Port Byron, 10; Springport sab.-sch., 15.57. *Champlain*—Berkmantown, 7.34; Belmont, 2.26; Burke sab.-sch., 6; Chateaugay, 3.22; Essex sab.-sch., 2.50; Fort Covington ch. and sab.-sch., 10.25; Peru sab.-sch., 7.02; Port Henry sab.-sch., 17.30; West Constable sab.-sch., 5. *Chemung*—Beaver Dam sab.-sch., 3; Breesport, 6.25; Burdett (sab.-sch., 3.40), 8.40; Elmira Franklin Street sab.-sch., 9.50; — North sab.-sch., 20; Mecklenburgh, 19; Monterey sab.-sch., 1.80; Weston sab.-sch., 2.16. *Columbia*—Ancram Lead Mines, 5; Austerlitz sab.-sch., 2.37; Cairo sab.-sch., 10; Hudson sab.-sch., 25. *Genesee*—Attica sab.-sch., 18.73; Corfu sab.-sch., 6; Leroy sab.-sch., 30.79; North Bergen sab.-sch., 5.55; Orangeville, 5.30; Pike sab.-sch., 5.54; Wyoming, 5.26. *Geneva*—Geneva 1st (sab.-sch., 34.66), 44.25; — North (sab.-sch., 38.05), 63.05; Ovid sab.-sch., 33.07; Seneca sab.-sch., 15.37; — Halls Corners sab.-sch., 6.86; Shortsville sab.-sch., 16.11; West Fayette sab.-sch., 5. *Hudson*—Centreville South sab.-sch., 8.35; Chester (sab.-sch., 12), 13.65; Circleville sab.-sch., 10; Denton sab.-sch., 5.75; Florida (sab.-sch., 9), 12; Good Will, 2.22; Haverstraw Central (sab.-sch., 40), 51; Jeffersonville German, 10.34; Liberty ch. and sab.-sch., 18; Lewbeach sab.-sch., 1.20; Milford sab.-sch., 17; Mt. Hope sab.-sch., 9.50; Unionville (sab.-sch., 21.75), 28.75; West Town sab.-sch., 15.54. *Long Island*—Bellport sab.-sch., 10; Mattituck (sab.-sch., 20), 25; Sea-Tuck sab.-sch., 22; South Sea-Tuck sab.-sch., 2.70; Southampton sab.-sch., 7; South Haven sab.-sch., 25; Stony Brook sab.-sch., 10.63; Yaphank sab.-sch., 7.22. *Lyons*—Ontario sab.-sch., 6.10; Sodus, 6.69. *Nassau*—Far Rockaway ch. and sab.-sch., 25; Northport, 18; Whitestone sab.-sch., 11. *New York*—New York 7th sab.-sch., 14; — 7th German sab.-sch., 10.44; — 1st Union sab.-sch., 23; — Riverdale sab.-sch., 15. *Niagara*—Barre Centre sab.-sch., 5.25; Lockport 2d Ward sab.-sch., 3.57; Lyndonville sab.-sch., 8; Mapleton Station sab.-sch., 4.52; North Tonawanda North sab.-sch., 26.78; Ridge Road Union sab.-sch., 6.25; Wright's Corners sab.-sch., 5. *North River*—Amenia, 10.79; Bethlehem sab.-sch., 6.10; Highland Falls (sab.-sch., 6.76), 21.81; Matteawan sab.-sch., 14.51; Pine Plains sab.-sch., 10; Pleasant Plains sab.-sch., 16.75. *Ontario*—Cherry Valley sab.-sch., 15; Colchester, 3.15; Fly Creek sab.-sch., 1.83; Milford sab.-sch., 4.75; Worcester sab.-sch., 3. *Rochester*—Brighton ch. and sab.-sch., 36.30; Caledonia sab.-sch., 11.82; Chili, 5.50; Dansville sab.-sch., 2; Fowlerville sab.-sch., 10; Mt. Morris sab.-sch., 12.06; Nunda, 19; Parma Centre sab.-sch., 2.25; Pittsford sab.-sch., 11.28; Rochester Mt. Hor sab.-sch., 8.11; Sparta 2d, 5; — South ch. and sab.-sch., 4.59; Wheatland sab.-sch., 4.50. *St. Lawrence*—Canton (sab.-sch., 11.50), 22.35; Carthage sab.-sch., 31.50; Evans Mills sab.-sch.,

4.50; Gouverneur, 10.75; Louisville sab.-sch., 10.44; Morristown sab.-sch., 11.07; Waddington Scotch, 36. *Steuben*—Almond, 11; Cuba, 22.16; Germantown District sab.-sch., 1.55; Painted Post, 5.11; Pultney sab.-sch., 8.93. *Syracuse*—Amboy sab.-sch., 12; Camillus sab.-sch., 2.45; Canastota Mission sab.-sch., 2.51; Fayetteville sab.-sch., 6.82; Manlius sab.-sch., 3; Skaneateles, 2.78; Syracuse 1st sab.-sch., 36.80. *Troy*—Caldwell, 5.70; Lansingburg 1st, 22.77; Melrose sab.-sch., 7; Sandy Hill sab.-sch., 16.57; Tomhannock sab.-sch., 2; Troy sab.-sch., 12.34), 67.95; — Oakwood Avenue sab.-sch., 32; Waterford, 33.65; Whitehall sab.-sch., 7.16. *Utica*—Alder Creek and Forestport, 8; Augusta sab.-sch., 6.77; Boonville sab.-sch., 15.44; Clinton, 17.59; Dolgeville, 10.23; Higginsville sab.-sch., 2; New Hartford ch. and sab.-sch., 16.86; Oriskany sab.-sch., 8; Sauquoit (sab.-sch., 3), 8; South Trenton sab.-sch., 4.73; Utica Bethany, 1.94; — Highland sab.-sch., 2; — Memorial sab.-sch., 20; Waterville (sab.-sch., 20), 21.85; White Lake sab.-sch., 5; Williamstown sab.-sch., 11.64. *Westchester*—Darien (sab.-sch., 20), 40; Gilead sab.-sch., 10; Hastings sab.-sch., 6; Irvington sab.-sch., 10; Mt. Kisco sab.-sch., 10; New Rochelle 1st (sab.-sch., 55.25), 75.75; — 2d sab.-sch., 19.20; Peekskill 1st (sab.-sch., 75), 96.79; — 2d sab.-sch., 33.27; Port Chester, 14.49; Rye sab.-sch., 15.40; South Salem (sab.-sch., 15.62), 22.62; Stamford 1st sab.-sch., 36.29; Yonkers Dayspring sab.-sch., 10; — Immanuel Chapel sab.-sch., 30.

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NORTH DAKOTA.—Bismarck—Steele sab.-sch., 4.59. *Fargo*—Casselton sab.-sch., 3.56; Fargo sab.-sch., 3.42; Lisbon sab.-sch., 5.65; Oakes sab.-sch., 2. *Minnewaukon*—Minot, 4. *Pembina*—Ardoch, 4; Arvilla sab.-sch., 4; Crystal (sab.-sch., 1.40), 3.40; Emerado, 11.35; Gilby sab.-sch., 3; Larimore sab.-sch., 5; Tynes sab.-sch., 10.38.

64 35

OHIO.—Athens—Beverly, 7.67; Carthage sab.-sch., 2; Cutler, 2.56; Deerfield sab.-sch., 5.80; Gallipolis, 5.41; McConnellsville sab.-sch., 6.29; Marietta sab.-sch., 12.61; New England, 1.10. *Bellevue*—Huntsville sab.-sch., 8; Rushsylvania (sab.-sch., 14), 17; Urbana sab.-sch., 31.33. *Chillicothe*—Bainbridge, 4.34; Hillsboro sab.-sch., 3.30; McArthur sab.-sch., 5.70; Union sab.-sch., 3.87; Washington sab.-sch., 5.81; Wilkesville sab.-sch., 3.50; Wilmington, 2.65. *Cincinnati*—Avondale Trinity sab.-sch., 43.12; Cincinnati 1st sab.-sch., 10; — 2d (sab.-sch., 41.83), 89.70; — 3d, 6; — 5th sab.-sch., 8.83; — 7th sab.-sch., 60; — Clifton (sab.-sch., 32.50), 41.70; — Pilgrim, 3.70; Glendale 32.40; Hartwell (sab.-sch., 9), 10; Lebanon sab.-sch., 5.32; Monroe, 7.50; Morrow, 1; New Richmond, 6.50; Pleasant Ridge sab.-sch., 20.85; Pleasant Run, 4.26; Silverton sab.-sch., 13.65; Springdale (sab.-sch., 8.27), 11.94; Westwood Ger. sab.-sch., 2. *Cleveland*—Cleveland Bethany, 21.41; — Case Avenue sab.-sch., 15.35; Guilford, 6.19; New Lyme sab.-sch., 12; North Springfield sab.-sch., 6.66; Solon sab.-sch., 8.12; Willoughby sab.-sch., 7.48. *Columbus*—Columbus Westminster sab.-sch., 25.40. *Dayton*—Bath, 95 cts; Bethel, 5.53; Dayton 1st sab.-sch., 37.63; — 4th sab.-sch., 15.63; Gettysburg sab.-sch., 6; Greenville, 13; Hamilton sab.-sch., 9.31; Symmes Corners sab.-sch., 3.35; Monroe sab.-sch., 3; New Carlisle (sab.-sch., 7.31), 9.50; New Jersey sab.-sch., 8.47; Seven Mile sab.-sch., 6; South Charleston, 8.75; Springfield 1st (sab.-sch., 20), 52; — 2d (sab.-sch., 14.84), 55.78; West Carrollton sab.-sch., 7.40; Xenia sab.-sch., 15.19. *Huron*—Bloomville sab.-sch., 6; Fremont sab.-sch., 11.74; Melmore sab.-sch., 2.50; Milan, 3.75; Norwalk sab.-sch., 15; Olona sab.-sch., 10; Tiffin, 15. *Lima*—Blanchard sab.-sch., 8.40; Enon Valley sab.-sch., 10; Harrison sab.-sch., 7.25; Kalida sab.-sch., 5.17; Lima Market St. sab.-sch., 12; Rockford sab.-sch., 6.87; Rockport sab.-sch., 8.70; Rushmoresab.-sch., 2; St. Mary's sab.-sch., 11.20; Van Buren sab.-sch., 10. *Mahoning*—Kinsman, 29.81; Leetonia sab.-sch., 7.77; Lowell sab.-sch., 1.90; New Lisbon, 21.40; Niles sab.-sch., 27.90; Petersburg sab.-sch., 4; Youngstown Westminster sab.-sch., 43.75. *Marion*—Berlin South, 3.20; Cardington sab.-sch., 5; Chesterville sab.-sch., 8.51; Delhi, 5.80; Iberia sab.-sch., 5.75; La Rue sab.-sch., 4.01; Liberty (sab.-sch., 3), 3.50; Marion (sab.-sch., 16.62), 24.07; Mount Gilead (sab.-sch., 8.41), 14.66; Richmond, 1.65. *Maumee*—Edgerton (sab.-sch., 3.25), 7.25; Fayette sab.-sch., 1.60; Grand Rapids sab.-sch., 2.50; Hicksville sab.-sch., 8; Paulding, 20.69; Perrysburg 1st, 7.45; Toledo Collingwood Avenue sab.-sch., 40.72; West Union (sab.-sch., 5), 10. *Portsmouth*—Coalton sab.-sch., 5; Decatur sab.-sch., 2.40; Manchester sab.-sch., 9; Mount Lehigh sab.-sch., 5.75; Portsmouth 1st sab.-sch., 25. *St. Clairsville*—Antrim sab.-sch., 2; Bannock (sab.-sch., 6.42), 9.42; Beallsville sab.-sch., 4; Bethel sab.-sch., 6; Buffalo, 11.75; Caldwell, 3; Coal Brook sab.-sch., 10.50; Farmington sab.-sch., 8.46; Freeport, 6.15; Lore City sab.-sch., 3.84; New Athens, 3; Rock Hill sab.-sch., 12.10; Scotch Ridge sab.-sch., 10; Sharon (sab.-sch., 3), 7; Short Creek, 6. *Steubenville*—Bethel (sab.-sch., 4), 12; Centre Unity sab.-sch., 3; Corinth sab.-sch., 15; Dell Roy sab.-sch., 5.39; East Liverpool 1st (sab.-sch., 61.18), 84.75; East Springfield, 3.50; Harlem sab.-sch., 9; Madison (sab.-sch., 9.50), 13.50; Newcomerstown sab.-sch., 4.25; New Harrisburg sab.-sch.,

7; New Philadelphia sab.-sch., 16.65; Potter Chapel, 7.50; Smithfield sab.-sch., 11; Steubenville 2d (Miss. Chap. sab.-sch., 18.21), 39.61; — 3d sab.-sch., 6; Two Ridges sab.-sch., 9.13; West Lafayette, 1.18. *Wooster*—Belleville sab.-sch., 4.85; Canal Fulton sab.-sch., 2; Congress sab.-sch., 13; Creston, 11.42; Dalton sab.-sch., 3.50; Doylestown, 90 cts.; Fredericksburgh sab.-sch., 24.60; — Margaretta Band, 2; Hayesville sab.-sch., 3.06; Hopewell sab.-sch., 5.50; Jackson sab.-sch., 10; Lexington sab.-sch., 6.62; Mansfield, 45.12; Marshallville, 1; Mt. Eaton sab.-sch., 1.31; Nashville, 6.50; Perrysville ch. and sab.-sch., 3; Wayne, 4; West Salem, 1; Wooster 1st (sab.-sch., 4.52), 40.47. *Zanesville*—Chandlersville sab.-sch., 2.50; Clark, 12.23; Coshocton sab.-sch., 15.91; Mt. Vernon sab.-sch., 50; Mt. Zion, 8.07; Newark 1st sab.-sch., 16; — 2d sab.-sch., 21.02; New Concord, 9.45; New Lexington sab.-sch., 3.34; Rendville sab.-sch., 5; Utica sab.-sch., 7.42; Zanesville 1st sab.-sch., 16; — 2d (sab.-sch., 8.53), 16.78.

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OREGON.—*East Oregon*—Union (sab.-sch., 13.14), 13.60. *Portland*—Astoria (sab.-sch., 18), 19.31; Bethel sab.-sch., 3.20; Clackamas 1st, 49 cts.; Mount Tabor sab.-sch., 7.50; Portland 1st, 26.23; — Piedmont sab.-sch., 3.57; — St. John's sab.-sch., 3.50; — Westminster sab.-sch., 11.50; Springfield sab.-sch., 4.35. *Southern Oregon*—Ashland sab.-sch., 8.50; Klamath Falls, 2.50; Medford sab.-sch., 6; Willowsdale sab.-sch., 2. *Willamette*—Independence Calvary (sab.-sch., 3.11), 4.28; Lebanon sab.-sch., 8; Newport sab.-sch., 2; Oak Ridge sab.-sch., 2; Salem, 6.43.

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PENNSYLVANIA.—*Allegheny*—Allegheny Central, 1.75; — Providence sab.-sch., 20; Bellevue ch. and sab.-sch., 33.28; Bull Creek ch. and sab.-sch., 24.65; Freedom, 6; Glasgow sab.-sch., 2; Glenfield sab.-sch., 32.74; Hoboken, 5; Lebanon (sab.-sch., 23.68; C E, 1.32), 25; Pine Creek 1st sab.-sch., 10.50; Tarentum sab.-sch., 30.83; Welsh Union Miss., 5. *Blairsville*—Armagh sab.-sch., 8.46; Conemaugh sab.-sch., 4; Cross Roads sab.-sch., 6; Fairfield sab.-sch., 13.50; Greensburgh Westminster, 7.76; Harrison City sab.-sch., 11.65; Johnstown (sab.-sch., 6.85), 29.85; Morrellville Laurel Ave., 13.30; New Salem (sab.-sch., 16.15), 33; Plum Creek, 16; Vandegrift sab.-sch., 9.17; Wilmsdirt sab.-sch., 10.55. *Butler*—Concord sab.-sch., 12.78; Grove City sab.-sch., 35.12; Harlansburgh, 3; Muddy Creek sab.-sch., 10.50; New Hope sab.-sch., 7.85; New Salem sab.-sch., 9; North Liberty, 7.50; Portersville sab.-sch., 73.27; Sarversville sab.-sch., 8; Scrub Grass, 8; Unionville sab.-sch., 9.17; Zelienople, 15. *Carlisle*—Burnt Cabins sab.-sch., 1.25; Carlisle 1st, 13.53; Chambersburgh Central ch. and sab.-sch., 19; Duncannon (sab.-sch., 9.85), 20; Great Conewago sab.-sch., 7.54; Harrisburgh Covenant, 5; — Market Square sab.-sch., 31.25; Lower Path Valley sab.-sch., 10; Metal sab.-sch., 6.25; McConnellsburch, 2.60; Millerstown sab.-sch., 10.60. *Chester*—Bryn Mawr (sab.-sch., 60), 104.67; Chester 2d sab.-sch., 9; Christiana sab.-sch., 5.25; Clifton Heights sab.-sch., 24.48; Coatesville (sab.-sch., 25), 50; Darby Borough (sab.-sch., 39), 51.53; Fagg's Manor sab.-sch., 40.54; Fairview sab.-sch., 12; Glenolden sab.-sch., 21.81; Honeybrook (sab.-sch., 12.41), 22.91; Harmony sab.-sch., 2.09; Kennett Square (sab.-sch., 8.53), 16.53; Middletown ch. and sab.-sch., 10.67; Oxford (sab.-sch., 36.13), 76.78; Trinity sab.-sch., 18; Wayne sab.-sch., 37.16; West Chester 1st, 25; — Westminster sab.-sch., 25; West Grove sab.-sch., 10.64. *Clarion*—Adrian sab.-sch., 6; Callensburg sab.-sch., 8.69; Dagus Mines sab.-sch., 5.18; East Brady sab.-sch., 15; Freedom sab.-sch., 6.12; Leatherwood sab.-sch., 3.87; Licking sab.-sch., 14.75; Marionville sab.-sch., 27; Mount Pleasant sab.-sch., 2; Pisgah (sab.-sch., 19.23), 25.66; Reynoldsville sab.-sch., 25; Sligo, 8.30; Sugar Hill sab.-sch., 20; West Millville sab.-sch., 1.96. *Erie*—Cochranon sab.-sch., 14; Cool Spring sab.-sch., 6; Erie Park sab.-sch., 20.30; Georgetown sab.-sch., 7; Harmonsburg sab.-sch., 2; Irvineton (sab.-sch., 8), 10; Meadville Central sab.-sch., 26.52; Neillsburg sab.-sch., 3.26; North Clarendon, 14.34; North Warren, 3; Pittsfield sab.-sch., 10.11; Pleasantville sab.-sch., 13; Sanville sab.-sch., 12.83; Tideoute sab.-sch., 13; Venango sab.-sch., 2.30; Warren, 42.06; Waterford sab.-sch., 20.75. *Huntington*—Altoona 1st sab.-sch., 38.17; Birmingham Warrior's Mark sab.-sch., 11.69; East Waterford sab.-sch., 3.80; East Kishacoquillas sab.-sch., 10; Everett, 5; Glen Richey, 2.17; Houtzdale, 1.62; Mann's Choice, 1; Milesburg sab.-sch., 16.30; Moshannon and Snow Hill (sab.-sch., 3.26), 5.26; Mount Union sab.-sch., 27.03; Osceola sab.-sch., 16.80; Petersburg sab.-sch., 15; Pine Grove sab.-sch., 5; — Mills sab.-sch., 8.54; Port Matilda, 6.36; Shirlsberg, 5; Spring Mills, 5; State College sab.-sch., 17.66; Tyrone (sab.-sch., 30.62), 63.13; Upper Tuscarora sab.-sch., 8; Winburn sab.-sch., 9. *Kittanning*—Centre sab.-sch., 7; Currie's Run sab.-sch., 35; Ebenezzer sab.-sch., 14; Ford City, 1.30; Freeport (sab.-sch., 14), 29; Glen Campbell 4; Jacksonville sab.-sch., 12; Kittanning 1st sab.-sch., 25; Leechburg sab.-sch., 58; Marion, 16; Parker City, 14; Salisbury sab.-sch., 15; Late Lick sab.-sch., 11.03; Tunnelton (sab.-sch., 4.88), 7; West Glade Run sab.-sch., 5. *Lackawanna*—Ashley sab.-sch., 25; Athens, 15.45;

Bennett, 10.60; Bethel sab.-sch., 4; Canton sab.-sch., 20; Dickson City sab.-sch., 5; East Canton sab.-sch., 10; Franklin, 2; Harmony, 7.46; Kingston sab.-sch., 32.37; Langcliffe, 30; Lebanon, 6.76; Montrose (sab.-sch., 41.13), 64.40; Moosic and Greenwood sab.-sch., 24.55; Mountain Top sab.-sch., 4.65; Mount Pleasant sab.-sch., 4.50; Olyphant sab.-sch., 10.74; Plains sab.-sch., 10; Scranton 1st sab.-sch., 38.60; — Adams Ave. sab.-sch., 3.82; — English sab.-sch., 35.62; — Green Ridge Avenue sab.-sch., 51.10; Shickshinny sab.-sch., 10; Sugar Run sab.-sch., 2; Taylor, 4.75; Ulster Village sab.-sch., 8; Warren (sab.-sch., 5; Wilkesbarre 1st sab.-sch., 206.15; — Mem. sab.-sch., 118.02; — Westminster, 8; — Douglas Miss., 13; Wyalusing 2d, 30. *Lehigh*—Ashland, 2; Audenreid sab.-sch., 9; Bangor sab.-sch., 8; Bethlehem 1st sab.-sch., 8.85; Cataqua 1st sab.-sch., 19; Easton 1st sab.-sch., 14.21; — Cleveland sab.-sch., 1.35; — Brainerd, 24.91; Portland sab.-sch., 8.05; Pottsville 1st, 38.65; Sandy Run sab.-sch., 15.10; Slatington sab.-sch., 5; South Easton (sab.-sch., 14), 21. *Northumberland*—Berwick sab.-sch., 12.53; Bloomsburg sab.-sch., 36.01; Derry, 1; Great Island, 21; Jersey Shore sab.-sch., 22.08; Mahoning sab.-sch., 113.94; Midfield sab.-sch., 5; Montgomery, 5.10; New Berlin (sab.-sch., 5), 10; New Columbia, 2; Northumberland sab.-sch., 6.18; Raven Creek, 2.18; Washingtonville, 2; Williamsport 3d, 10.87. *Parkersburg*—Buckhannon, 10; Clarksburg sab.-sch., 3; Elizabeth, 4; Grafton sab.-sch., 4.50; Hughes River sab.-sch., 15.65; Kanawa (sab.-sch., 15), 30; Parkersburg 1st sab.-sch., 17.80; Sugar Grove (sab.-sch., 7.53), 9.41. *Philadelphia*—Philadelphia 4th (sab.-sch., 22.83), 32.83; — Bethlehem sab.-sch., 80 cts.; — Cohocksink 2d St. Miss., 9; — Green Hill, 8.25; — Holland Memorial sab.-sch., 5; — Hope sab.-sch., 10.44; — Mizpah sab.-sch., 1.29; — North sab.-sch., 3.50; — Tabor (sab.-sch., 50), 116.64; — Temple sab.-sch., 21.84; — Tioga, 18; — Trinity, 40; — West Park sab.-sch., 37.53. *Philadelphia North*—Abington (sab.-sch., 7.32), 26.88; Ashbourne (sab.-sch., 41.57), 52.57; Calvary sab.-sch., 17.59; Edgewood Miss. sab.-sch., 8.43; Forestville sab.-sch. 10; Fox Chase Mem. sab.-sch., 19.16; Frankford (sab.-sch., 65.44), 86.93; Germantown 1st sab.-sch., 45.87; Jenkintown Grace infant sab.-sch., 2.07; Morrisville (sab.-sch., 13.24), 18.74; Mount Airy (sab.-sch., 20.57), 24.76; Neshaminy of Warmintown, 23.55; New Hope sab.-sch., 25; Newtown, 25.77; Norristown 1st ch. and sab.-sch., 38.11; Overbrook sab.-sch., 8.95; Penn Valley sab.-sch., 2.20; Roxborough sab.-sch., 25; Wissahickon sab.-sch., 78.37; Wissinoming, 5. *Pittsburgh*—Concord, 2; Coraopolis (sab.-sch., 48.73), 62.03; Edgewood sab.-sch., 42.15; Mount Olive sab.-sch., 8; Mount Olivet sab.-sch., 13.09; North Branch sab.-sch., 8.25; Oakdale sab.-sch., 20; Oakmont 1st, 29; Pittsburgh 1st sab.-sch., 25; — 2d sab.-sch., 21.10; — East Liberty, 21.46; — Grace Memorial sab.-sch., 2; — South Side sab.-sch., 39.91; — Arlington Heights Miss., 8.37; — Tabernacle (sab.-sch., 29), 52; Wilkesburg sab.-sch., 43.50; Woodlawn sab.-sch., 16.71. *Redstone*—Bethel sab.-sch., 11.20; Industry sab.-sch., 4.50; Laurel Hill Mem'l Chap. sab.-sch., 10; Long Run sab.-sch., 9.60; Rehoboth sab.-sch., 12.28; — Webster sab.-sch., 8.12; Scottsdale sab.-sch., 60; Stone Road sab.-sch., 15.70; Tyrone sab.-sch., 7; Uniontown (sab.-sch., 40.87), 69.42; West Newton, 9.50. *Shenango*—Centre sab.-sch., 11.50; Clarksburg sab.-sch., 12.23; Hopewell sab.-sch., 18; Leesburgh, 11.25; New Brighton (sab.-sch., 12.75), 27.23; New Castle Central sab.-sch., 13.34; Princeton, 3; Pulaski sab.-sch., 12; Sharpville sab.-sch., 13.80; Transfer sab.-sch., 13.60. *Washington*—Allen Grove sab.-sch., 11; Burgetstown Westminster, 21; Claysville sab.-sch., 27.59; Cove sab.-sch., 9.50; East Buffalo sab.-sch., 10.87; Forks of Wheeling (sab.-sch., 6), 22; Hookstown sab.-sch., 14; Mount Prospect sab.-sch., 26.40; Pigeon Creek sab.-sch., 14; Three Springs (sab.-sch., 3), 5; Upper Buffalo, 13.40; Wheeling 1st sab.-sch., 45; — 2d sab.-sch., 22.29; — 3d sab.-sch., 25. *Wellsboro*—Antrim sab.-sch., 5; Coudersport sab.-sch., 12; Elkland and Osceola sab.-sch., 10; Wellsboro, 7.54. *Westminster*—Chanceford sab.-sch., 14.74; Leacock sab.-sch., 2.67; Middle Octorara, 3.57; Mount Nebo sab.-sch., 5.70; New Harmony, 20; Stewartstown sab.-sch., 13.86; Strasburgh sab.-sch., 11; Union sab.-sch., 30.

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SOUTH DAKOTA.—*Aberdeen*—Aberdeen (sab.-sch., 6.03), 10.03; Britton sab.-sch., 23; Castlewood sab.-sch., 5; Eureka, 8.37; Roscoe sab.-sch., 5.70. *Black Hills*—Englewood sab.-sch., 2.25; Lead sab.-sch., 4.75; Richford sab.-sch., 1; Sturgis sab.-sch., 3. *Central Dakota*—Blunt sab.-sch., 7.80; Lake sab.-sch., 3; Miller sab.-sch., 9; Pierre, 3.50; White sab.-sch., 16.70. *Dakota*—Ascension, 2; Buffalo Lake, 1.50; Hill, 32 cts.; Pine Ridge sab.-sch., 6.25; Yankton Agency, 3. *Southern Dakota*—Canistota, 8; Dell Rapids sab.-sch., 5.86; Evergreen sab.-sch., 2; Scotland sab.-sch., 10. 143 03. *TENNESSEE*—*Holston*—Beech sab.-sch., 1.50; College Hill, 6.60; Elizabethton sab.-sch., 2.50; Greenville (sab.-sch., 9.95), 22.20; Jonesboro, 8; New Hope sab.-sch., 1.20; Salem, 7.20; St. Marks sab.-sch., 2.60; Tabernacle sab.-sch., 6. *Kingston*—Chatanooga 2d sab.-sch., 6; Harriman, 6.10; Lansing sab.-sch., 1.36; Rockwood sab.-sch., 4.55; West-

minster sab.-sch., 2. *Union*--Cloyds Creek sab.-sch., 1.74; Erin sab.-sch., 4; Lawrence Chapel sab.-sch., 1.10; New Providence sab.-sch., 12.70; Washington sab.-sch., 4.71; Westminster sab.-sch., 4.15. 108 21

TEXAS.—*Austin*--Pearsall sab.-sch., 5; San Antonio Madison Square, 11. *North Texas*--Denison sab.-sch., 5.15; Gainesville sab.-sch., 15. *Trinity*--Dallas 2d sab.-sch., 6. 41 15

UTAH.—*Boise*--Bethany sab.-sch., 3.61; Boise City sab.-sch., 6.73; — 2d sab.-sch., 6; Caldwell (sab.-sch., 8.50), 13.81; Five Mile sab.-sch., 1.06. *Kendall*--Malad sab.-sch., 4.65. *Utah*--Hyrum Emmanuel (sab.-sch., 4), 7; Millville ch. and sab.-sch., 1; Sulina sab.-sch., 5; Salt Lake City 1st sab.-sch., 29.13; — West, 6.66; — 4th Mission, 2.74. 87 39

WASHINGTON.—*Olympia*--Cosmopolis (sab.-sch., 50 cts.), 2.50; Cumberland sab.-sch., 4; Olympia, 8.50; Tacoma Calvary (sab.-sch., 8), 10; — Sprague Memorial, 5; Vancouver sab.-sch., 4. *Puget Sound*--Blaine sab.-sch., 1; Ellensburg sab.-sch., 10; Fair Haven, 4.60; Getchell sab.-sch., 4.75; Mission sab.-sch., 3.42; Roslyn, 17; Seattle 1st sab.-sch., 17.46; Sumner sab.-sch., 8; Upper Natchez Valley sab.-sch., 4.50; White River sab.-sch., 1.10. *Spokane*--*Cœur d'Alene* (sab.-sch., 2), 3; Davenport (sab.-sch., 10), 16; Kings (additional), 75 cts.; Larene, 3; Spokane 1st sab.-sch., 22.48; Spokane River Indian, 2.50; Union Valley sab.-sch., 3.70; Wellpinnit sab.-sch., 3.75; Wilbur sab.-sch., 5.85. *Walla Walla*--Kamiah 1st, 51; — 2d, 5; Kendrick sab.-sch., 4.19; Starbuck, 3.10; Waiatsburg, 4. 234 15

WISCONSIN.—*Chippewa*--Ashland 1st sab.-sch., 10; Bayfield (sab.-sch., 4), 6; Cadotte, 1.14; Chetek, 1.25; Estella sab.-sch., 1.22; Hurley, 6.30. *La Crosse*--Galesville sab.-sch., 6.53; La Crosse 1st sab.-sch., 18.40; — Grace Chapel sab.-sch., 3.20; Neillsville sab.-sch., 1.50; North Bend sab.-sch., 11.70; Old White Hall sab.-sch., 1.50; Shortville sab.-sch., 3.26. *Madison*--Baraboo sab.-sch., 9.88; — Hoag Mission sab.-sch., 2.06; Beloit 1st, 3; Cottage Grove sab.-sch., 4; Dane Union sab.-sch., 6.14; Eden Bohemian sab.-sch., 1; Lodi sab.-sch., 17.15; Muscoda sab.-sch., 1; Oregon, 4.45; Rocky Run sab.-sch., 5.78; Reedsburg sab.-sch., 29.62; Verona sab.-sch., 4.95. *Milwaukee*--Columbus No. 4, 3.67; Hyland Prairie sab.-sch., 4; Juneau sab.-sch., 8; Milwaukee Calvary, 26; — Immanuel, 6.38; — Perseverance sab.-sch., 10.81; North Trenton, 4.25; Ottawa sab.-sch., 5.70; Waukesha sab.-sch., 11. *Winnebago*--Badger sab.-sch., 2.29; Green Bay, 7.62; Marinette Pioneer sab.-sch., 74.15; Merrill sab.-sch., 6.22; Neenah sab.-sch., 65; North Buffalo sab.-sch., 2.42; Oxford, 3.16; Sheridan sab.-sch., 2.37. 404 07

MISCELLANEOUS.

Collections per J. G. Harris, Petersburg, Va., 65 cts.; collections from Spring Valley, Liberty and Union Valley sab.-schs., Lincoln, Kans., 2.55; Union sab.-sch., Crawford, Neb., per Robert Ferguson, 1; Mrs. Malcolm McGregor, Hancock, Wis., 1.30; Contribution from Glenwood Springs, per C. W. Higgins, 2.20; Whitnell sab.-sch., Virginia, per E. Thomas, 1; Lake View sab.-sch., Miss., per William B. Green, 2; Prospect Park sab.-sch., Neb., 60 cts.; Hudson, Wis., per

C. R. Lawson, 1.28; contributions from M. S. Riddle, Elko, Nev., 5.50; Pleasant Vale sab.-sch., Neb., 82 cts.; collection from sab.-sch. institute held at Rural, Wis., 2; sab.-sch. No. 50, Gasper Co., Neb., 2.23; Johnson sab.-sch. No. 30, per W. F. Grundy, 50 cts.; from three little girls, Webster Grove sab.-sch., Mo., 74 cts.; contribution through W. L. Hood, Miss'y, Saginaw, Mich., 1; contribution per William Davis, Okla., 2.45; Presbytery Grand Rapids, collections per D. A. Jewell, 2.70; Presbytery of Winnebago, collections per Jos. Brown, 1.50; Presbytery of Parkersburg, collections per R. H. Rogers, 16; Presbytery East Oregon, collections per W. J. Hughes, 1.40; Presbytery of Ozark, collections per E. L. Renick, 7.90; Presbytery of Chippewa, collections per C. R. Lawson, 45 cts.; Presbytery of Peoria, collections per G. V. Albertson, 1; Synod of Michigan, Gladstone sab.-sch., 2.13; from Portland, Oregon, per W. D. Marked, 32 cts.; through Mrs. C. N. Hawkins, New Castle, Va., 2; Pine Grove sab.-sch., Mich., per Miss Kate Holmes, 25 cts.; North District sab.-sch., Wis., per Muriel Paquin, Sec., 1.50; Winchester, Wis., per L. Cole, Supt., 1.35; Walnut Grove sab.-sch., Minn., 85 cts.; through Samuel B. Moyer, Neb., 1.52; from M. G. Mann, Idaho, 1.65; collections from A. R. O'Brien, Iowa, 2.43; from O. G. Coppou, Holbrook, Neb., 1.50; from Sharon Tab. ch., S. C., 50 cts.; from Rapinville sab.-sch., Mich., 61 cts.; from a miss'y, 20 cts.; contribution per T. Scotton, 90 cts.; from Williams Grove sab.-sch., Clearfield Co., Pa., 3; Warner sab.-sch., Neb., per Mrs. S. E. Sherwood, 1.36; collections per D. A. McHugh, 90 cts.; collections per W. L. Hood, 1. \$81 79

INDIVIDUAL.

Mrs. C. Holt, Dickinson, Iowa, 1; Mrs. C. H. McCormick, 500; Miss Birdie Penn, Camden, Ind., 1; family contribution of William Baird, Miss'y, Wichita, Kans., 5; from H. J. Baird Huey, 5; Women's Home and Foreign Miss'y Society, Ottawa, Ohio, 50; "Cash," Chicago, 100; Samuel W. Brown, 300; from James J. Cone, Colo., 50; from J. A. Pomeroy, W. Va., 1; "C. Penna." 1 \$104 00

Contributions from churches \$4,946 65
Contributions from Sabbath-schools 14,185 61
Contributions from individuals 1,014 00

Contributions for July, 1897 \$20,146 26
Previously acknowledged 33,307 32

Total since April 1, 1897 \$53,453 58

C. T. McMULLIN, Treasurer,
1334 Chestnut Street, Philadelphia.

RECEIPTS FOR THE BOARD FOR FREEDMEN, AUGUST, 1897.

BALTIMORE.—*New Castle*--Smyrna, 2. 2 00
CATAWBA.—*Southern Virginia*--Mizpah, 2. 2 00
COLORADO.—*Boulder*--Fort Morgan 1st, 72 cts.; La Salle 1st Ladies' Society, 2.50. *Pueblo*--Cañon City 1st (sab.-sch., 5), 9. 12 22

ILLINOIS.—*Bloomington*--Pontiac, 10; *Chicago*--Berwyn C. E., 3; Chicago Covenant, 29; Joliet 1st, 1.50. *Freeport*--Willow Creek, 29. *Schuyler*--Macomb, 32. *Springfield*--Springfield 2d, 4.03. 108 53

INDIANA.—*Crawfordsville*--Crawfordsville Centre, 10; Hopewell, 5; Sugar Creek, 5. *Fort Wayne*--Huntington 1st, 3.70. *Logansport*--Brookston, 3.65; Chaimers, 1.82. *New Albany*--Madison 1st, 20; Orleans, 3.52; Paoli, 5.65; Salem, 6.70. *White Water*--College Corner, 6; Connorsville 1st, 8.75. 79 79

IOWA.—*Corning*--Malvern, 12.81. *Waterloo*--Clarksville, 7; Tama, 2.50; Toledo, 3. 25 31

KANSAS.—*Emporia*--Queenemo, 6.11; Waverly 1st, 19.24. *Larned*--Liberal, 1.80. *Solomon*--Concordia 1st, 8.06. 35 21

MICHIGAN.—*Lansing*--Homer, 7.39. *Monroe*--La Salle, 2; Reading 1st, 1.85. *Saginaw*--Saginaw West Side 1st, 16. 27 24

MISSOURI.—*St. Louis*--Emmanuel German, 5. 5 00

MONTANA.—*Helena*--Baisin, 1; Wickes, 1. 2 00

NEBRASKA.—*Boz Butte*--Crowbutte, 14 cts. *Hastings*--Hansen, 5. *Nebraska City*--Lincoln 3d, 2; Palmyra C. E., 1.50. 8 64

NEW JERSEY.—*Elizabeth*--Elizabeth 2d, 42.25; Plainfield 1st, 17.87. *Jersey City*--Englewood, 12.50. *Monmouth*--Calvary Riverton, 21.28; Cranbury 2d, 4.40. *Morris and Orange*--East Orange 1st, 68.50; Mendham 1st, 22.25. 189 05

NEW YORK.—*Binghamton*--McGrawville, 1.68. *Cayuga*--Meridian, 5. *Champlain*--Chazy, 8.44. *Hudson*--West Town, 3. *New York*--New York Sea and Land, 13.31. *North River*--Newburg Calvary, 8.89; Poughkeepsie 1st, 13.94. *Rochester*--Sparta 2d, 5. *Syracuse*--Skaneateles, 6. *Utica*--Lyons Falls Forest, 5.15. *Westchester*--Yonkers Westminster, 7.32. 77 73

OHIO.—*Cleveland*--Cleveland 1st, 200. *Mahoning*--Youngstown 1st, 19.27. *Portsmouth*--Eckmansville, 5.80. *Steubenville*--Wellsville 1st, 18. *Wooster*--Marshallville, 1. 244 07

PENNSYLVANIA.—*Allegheny*--Allegheny McClure Avenue, 60. *Blairsville*--Johnstown 1st, 56.28; Parnassus, 9.71. *Carlisle*--Paxton, 19. *Chester*--Oxford 2d, 60 cts.; Wayne sab.-sch., 3.64. *Kittanning*--Indiana 1st sab.-sch., 25. *Lackawanna*--Wysox, 1.50. *Lewigh*--Port Carbon, 10.50. *Philadelphia North*--Norristown 1st, 45.34. *Pittsburgh*--Idlewood Hawthorne Avenue, 5; Pittsburgh East Liberty, 49.30; — Point Breeze sab.-sch. Bible class, 75. *Shenango*--Clarksville sab.-sch., 13.30. *Washington*--Upper Buffalo, 22.45; West Alexander, 50. *Westminster*--Mount Joy (sab.-sch., 1.48), 20; Strasburg, 4. 470 62

TENNESSEE.—*Union*--New Market 1st, 3; Spring Place, 1. 4 00

WISCONSIN.—*La Crosse*—Hixton, 2. *Winnebago*—Green Bay French, 1. 3 00

Total receipts from churches during August, 1897. \$1,296 41

MISCELLANEOUS.

"C. Pa." 8; Rev. Samuel Ward, Emporia, Kans., 3; "A minister's tithe," Athens, 64 cts.; "A minister's tithe," Fargo, 64 cts.; "A minister's tithe," Parkersburg, 64 cts.; Rev. E. P. Crane, Jersey City, 1.50; estate of Miss Sarah M. Pardee, Ypsilanti, Mich., 100; Interest from invested funds, 30; A member of Beechwood Presbyterian Church, 25 cts.; W. A. Hope, Flat

Rock, Ill., 4; Rev. Charles G. Sterling, Madison, Wis., 5; Miss Julia Clark, Moline, Ill., 2; Mrs. A. H. Kellogg, Barrington, Ill., 10; Mary E. Sill, Geneva, N. Y., 5; Rev. John Stone, per Rev. H. Lyman, Cortland, N. Y., 3; "Friends," per Miss M. E. Holmes, 261.84 \$435 51
Woman's Board of Home Missions 485 47

Total received during the month of August, 1897, \$2,217 39
Total received during the month of August, 1896, 3,254 31
Total received since April 1, 1897 18,765 66
Total received during same time last year 32,322 95

JOHN J. BEACOM, *Treasurer*,
516 Market St., Pittsburgh, Pa.

RECEIPTS FOR BOARD OF MINISTERIAL RELIEF, AUGUST, 1897.

INDIVIDUAL.

"K. Penna." 100; "Mrs. K. Penna." 100; Mrs. John Kidd, Bloomington, Ill., 3; Member of the Huntington 1st Church, L. I., 50; E. L. Moore, Auburn, Kans., 5; Mrs. M. McFarland, Rivera, Cal., 5; Mrs. E. C. Millard, Evanston, Ill., 4.50; Mrs. F. Cairns, Wash., D. C., 10; Mrs. E. M. Shotwell, Plainfield, N. J., 2; Rev. and Mrs. E. Thompson, Taylorville, Ill., 5; "Christian Endeavorer," 5; Mrs. Sophia McIlvaine Hines, Gap, Pa., 20; Mrs. A. H. Kellogg, Barrington, Ill., 5; Rev. R. Arthur, Topeka, Kans., 3; Miss Mary E. Sill, Geneva, N. Y., 3; Miss Elizabeth Sill, Geneva, N. Y., 3; Miss M. G. Muse, Beaver, Pa., 5; C. G. Sterling, Madison, Wis., 2.50; Rev. W. C. Johnston, Africa, 10; S. F. Johnson,

Africa, 10; O. Roberts, Africa, 3; "C. Penna." 6; "Minister's tithes," 1.92; Rev. E. P. Crane, Hanover, Ger., 1.50; Anna W. Ludlow, Harts-horne, I. T., 5 \$368 42
Churches 1390 24
Interest from invested funds 4741 20
Legacies, unrestricted 1241 19

For Permanent Fund, from Cleveland 1st Church, O. (Mrs. Mather) 500 00

Total receipts in August \$8241 05

W. W. HEBERTON, *Treasurer*,
1334 Chestnut Street, Philadelphia.

N. B.—The space required for Receipts being more than we had anticipated compels us to omit again the two pages of "Officers and Agencies of the General Assembly." Any reader who needs to refer to them will pardon us, we trust, for giving him the trouble to look in the August number or any earlier one.

—Dr. George Smith informs his Scottish friends who every year spend money and time, often tediously, in the hotels of the Riviera and the Nile-boats of Egypt, that the same expenditure would open to them a new world in a better climate if they made a tour of northern India from December to March. "Cook" would arrange the details and supply the Madras Christian servant; "Murray" would prove guide, philosopher and friend; missionaries, merchants and officials offer a welcome, and even the invalids would find a new vitality. The whole story of India—its people and their history; its religions; its architecture and its arts; its missions and philanthropies; its mountains and rivers and lakes; its cities and villages and its political and social needs—would lie open to the traveler, casting a spell over the thoughtful which must result in disinterested service.

—There are in California over one thousand Chinese women held as slaves by reason of purchase from dealers who import their victims from China in violation of the Exclusion Act. Most of these women are imprisoned in disreputable resorts in the section of San Francisco known as "Chinatown," and are subjected by their degraded owners to the most cruel treatment. Those engaged in Chinese mission work in California are frequently appealed to by these wretched slave women, but their rescue is found to be well-nigh impossible because of the perfection of the system, and the threats of assassination at the hands of the Chinese slave dealers. A petition setting forth the

facts in the case, and receiving many signatures, is to be forwarded to Washington, praying the Federal authorities to thoroughly investigate the evasions of the immigration laws, and to put an end to the scandalous traffic.—*Christian Intelligencer*.

—Many a discouraged country pastor might find reason to feel himself useful in Christ's kingdom if he were to consult the statistics of our city churches. While in the aggregate the number of persons received to our denomination by letter and that upon confession of their faith does not greatly differ, the number of those who join the city churches by letter is likely to be three and four times the number upon examination. The reason is that our cities swallow up our rural communities; and the country pastor who mourns the removal of his members is the one important factor in the prosperity of the great church upon the avenue or the boulevard. Just as the mountain rill or the meadow brook combines with a thousand like itself to form the great flood upon which vast river steamers ride, so these rural churches are the mothers of great enterprises which in the city come to their full use and expression. Without the rivulets the river would soon run dry. Except for the fidelity and self-devotion of the rural church and country pastor, these great fountains of spiritual power and Christian benevolence would perish at their source. And this is felt by all the wise and thoughtful pastors in our metropolitan centres.—*The Interior*.

THE GENERAL ASSEMBLY'S COMMITTEE,

1334 CHESTNUT STREET, PHILADELPHIA.

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[Each of these Editorial Correspondents is appointed by the Board of which he is a Secretary, and is responsible for what is found in the pages representing the work of that Board. See list of Officers and Agencies of the General Assembly on the last two pages of each number.]

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Rev. Daniel W. Poor, D.D.

In our January number (1894), an editorial notice of Dr. Poor's retirement from the office of Corresponding Secretary of the Board of Education was accompanied by the likeness of him, which we had procured for the purpose without his knowledge. Our readers will surely be glad to see it again now, when he has gone from earth to his heavenly home and reward. The 21st day of October was the fiftieth anniversary of his marriage, and many friends, knowing that he was too feeble to endure a personal reception of them, had prepared to send letters of affectionate greeting to be received by him on that golden day. All who know him will easily imagine the joy which such letters would have given to a heart of which age and even paralysis could not abate the youthful freshness. They will surely comfort her whose faithful love has been his most precious possession, next to the love of his Saviour, for these fifty years.

THE CHURCH AT HOME AND ABROAD.

NOVEMBER, 1897.

CURRENT EVENTS AND THE KINGDOM.

Hunan Yielding at Last.—The first land grant in the Chinese province of Hunan to a Protestant missionary society has been secured by Dr. Griffith John, of the London Missionary Society, who will erect a mission house.

A Bible for an Emperor.—The agents of three Bible societies interested in the distribution of the Scriptures in Japan are commissioned to present to the Emperor of Japan a large folio Bible in the English language. A suitable letter is to accompany the gift.

Distinguished Scientists.—The recent meeting in Toronto of the British Association was a notable event. Many of the famous members of that body are Christian men, and the reverent, devout tone of the gathering has been noted in the reports of the papers presented.

Sunday Labor.—The International Labor Congress at Zurich adopted a strong resolution against Sunday labor, except such as is "absolutely necessary to secure the resumption of work on Monday," and such as is "required for the education and recreation of the people."

Education in the United States.—The last report of the Commissioner of Education gives the number of colleges in this country as 484. Of these, 188 have no endowment, 54 report endowments of less than \$25,000, while only four have endowments exceeding \$5,000,000. There are 278 of these institutions that have less than 100 undergraduate students. The increase in the number of college students has been for several years more rapid than the increase of population.

Greece and Turkey.—Lord Salisbury's proposal for the settlement of one of the

long-pending questions between these two countries has been accepted by the six powers, and Greece has passed into the hands of a receiver. An international commission is to control the revenues set apart to meet the Greek indemnity loan, and guarantee the payment of the bonds. This is one step towards peace; but some other questions affecting the two nations do not yet appear to be finally settled.

In Hausaland.—The battle of Bida opened the long closed doors of Hausaland, or the Central Soudan, says the *Missionary*, and thus gave the Christian world access to fifteen millions of the finest people in Africa, a hundredth part of the world's inhabitants. This country is more accessible than was Uganda, and British authority insures protection of life. Moreover, the Hausas excel in physique and intellect, are famous as traders, have a vernacular with no mean literature, and possess great cities, such as Kano, Sokoto and Gando. The Church Missionary Society has entered upon the work of evangelization.

Cruelty to Prisoners.—On the first of January, 1897, a law went into effect which practically forbids labor in the prisons of New York State. It was believed by those who secured its passage that it would help to solve the labor problem. But solitary confinement is not reformatory; it does not fit the prisoner to be a productive and useful member of society after his release. Pathetic appeals for work now come from men who cannot endure the mental agony of absolute idleness. Many of them have become insane. The physical, mental and moral condition of these men is made worse by enforced idleness. Friends of humanity regard the experiment as a failure. It is cruelty to prisoners.

FROM THE PRESBYTERIES.

THE Presbytery of Southern Dakota embraces twenty-seven churches, twenty-five of which report less than one hundred members each. The report on systematic beneficence, presented at the September meeting, showed that this presbytery has, during the past five years, contributed ten thousand dollars to the beneficent work of the Church, an average of over one dollar and a half a year for each communicant.

THE September meeting of the Presbytery of Chester was held with Fagg's Manor church which was organized one hundred and fifty-eight years ago. The pastor, Rev. Joseph L. Polk, Ph.D., presented to presbytery a gavel whose hammer was a cross section cut from the oak tree under which Whitefield stood when he addressed, very near this church, an audience of 15,000 people. The handle, from a piece of the wood of the first Fagg's Manor church, was secured with a splinter from the old pulpit.

MANY Omaha Indians attended the fall meeting of the Presbytery of Omaha, held in the Blackbird Hills Church, and four of them addressed the presbytery. An excellent paper was read by the superintendent



of the government school setting forth the benefits which have been conferred upon the tribe by missionary work.

THE Committee on Home Missions in the Presbytery of Buffalo made several excellent recommendations which have grown out of past experience, one of which is the following, that all home mission moneys be paid to the churches instead of to the ministers, in order that the churches may realize that they are the ones who receive the aid.



The Witherspoon Building.



Statue of JOHN WITHERSPOON, D. D., LL. D.,
IN FAIRMOUNT PARK, PHILADELPHIA.

Erected 1876, by a Committee of the General Assembly
of the Presbyterian Church and placed in the
custody of The Presbyterian Historical Society.

THE WITHERSPOON BUILDING.

In Volume xix, of *THE CHURCH AT HOME AND ABROAD*, we gave on p. 10, a cut representing "the new Presbyterian House" in Philadelphia, as *it was to be*. The work of demolishing the structures standing on the ground which had been purchased for it had just then begun. The building thus planned had not received a distinctive name. It now stands complete and bears, conspicuous upon its front, the honored name which is at the

head of this article. Some would have preferred the name *WESTMINSTER BUILDING*. The orthodox significance of that name would have been obvious; the historic and ecclesiastical appropriateness of this is quite as evident; and, when once people get used to it, it will be convenient. Of what building or person or magazine was it ever possible to select a name to which some of its friends would not have preferred another?

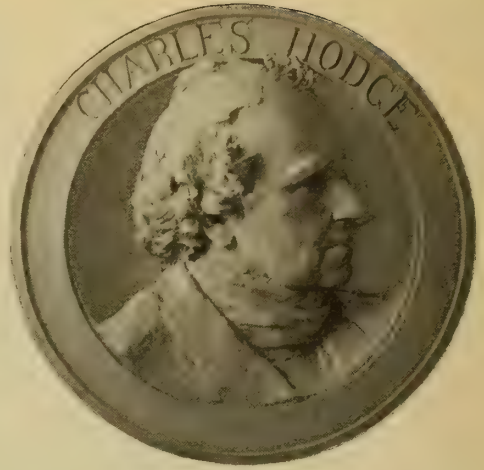
But any *name* of a real live person or really useful building by and by comes to signify all that that person or building comes to be.

WITHERSPOON.

This word, considered etymologically, from its component syllables, would have a droll rather than a venerable significance. But it has been dignified, yea, glorified, by a great biography, by the life and character of a great preacher, teacher, patriot, whom all American and all British Christians delight to honor. The building now bearing that great name is incidentally a monument to that great man, but is dedicated to a greater than he, and is to be chiefly occupied by agencies designed to disseminate ideas and principles to the promotion of which that great life was devoted. It will fulfill the proper significance of its name only as those agencies shall be faithful to the trust committed to them and shall be loyally and generously sustained by the ministers and elders and people of the Church which has instituted them, and has the right and the power to control them.

It is proper to repeat now, in the present tense, the statement which we printed in the future tense nearly two years ago, January, 1896, briefly describing the building, then designed, now realized.

It has been built by the Presbyterian Board of Publication and Sabbath-school Work on the lot purchased and held by that Board in trust for the Presbyterian Church in the United States of America.

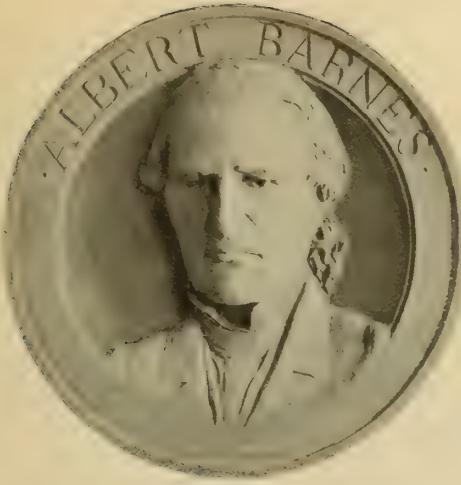


It has three fronts—one looking south upon Walnut street, one looking east upon Juniper street, and one looking north upon Sansom street. The Walnut street front measures seventy-five feet; the Juniper street front, 325 feet; the Sansom street front is of equal width with that on Walnut street, but its lowest story above ground is the covered entrance to a driveway for cartage, extending to a small open court giving light and air to a number of convenient and eligible rooms on higher floors, not opening upon either of the streets. Beneath the driveway, securely placed, are the engines for heating and lighting the building and lifting its elevators. Of these three are near the Juniper street entrance and two near that from Sansom street. The basement is to be chiefly used for packing and storing. The first floor above ground is for the book business of the Board of Publication and Sabbath-school Work, with its store, periodical department and business offices. On the second floor are two auditoriums, the larger one having, with its gallery, a seating capacity of twelve hundred.

WHAT THE BUILDING IS FOR.

All the Philadelphia agencies of the Church are provided with suitable rooms, viz., the Boards of Publication and Sabbath-school Work, Education, and Ministerial Relief, the Presbyterian Historical Society, THE CHURCH AT HOME AND ABROAD, the Stated Clerk of the General Assembly, the Women's Societies and Committees of Home and Foreign Missions; also several other Presbyterian agencies.





Spirit of God, in wisdom and understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set, and in carving of timber, to work in all manner of workmanship."

Dr. McCook was invited to write an article for this number of our magazine, describing the decorations devised by himself for this sacred edifice, but when I called on him with such invitation, I found him not only laden with the manifold cares of his pastorate, but weighed down with the additional burden of domestic grief and anxiety. So I sat an hour with him under the shadow that darkens his home, while the wife of his love waits in extreme physical pain and depression, from which no hope of relief remains except the coming of the Lord to take her unto himself, that where he is there she may be also. It was a precious privilege to sit thus with him in brotherly sympathy and grateful remembrance of consolation which his own words conveyed to me in similar grief and bereavement nineteen years ago.

The residue of the building, twelve stories high, contains about one hundred and fifty offices, with suitable conveniences, for rent.

It will be noticed that the new building extends from Walnut street on the south to Sansom street on the north, while the old building extends from Sansom to Chestnut street. Only the breadth of Sansom street is between the two, but the old building stands further west, by its own breadth, than the Witherspoon Building.

ADVANTAGES.

The advantages to the new building of so much additional light and air from its 325 feet of front on Juniper street are obvious, while the higher market value of property fronting on Chestnut street than of that on Walnut street makes the financial value of the change no less evident.

CHARACTER OF THE BUILDING.

The Witherspoon Building is a massive, majestic and beautiful structure. Its architectural features are worthy of study for their artistic merit and for their historic and ecclesiastical significance.

The architect, Mr. J. M. Huston, gratefully acknowledges his indebtedness to Dr. H. C. McCook for information and guidance in respect to the symbolical and historical decorations which abound in the building, and all intelligent visitors who view these significant emblems will be grateful to both these faithful and skillful brethren who have wrought together, as did Bezaleel and Aholiab of old, who were "filled with the

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble, by the comfort wherewith we ourselves are comforted of God."



DECORATIONS.

We have selected a few specimens of these beautiful and appropriate decorations, and present them to our readers on these pages. To have presented all that are equally significant and suitable would have given similar decoration to all the pages of this number.

MORE TO FOLLOW.

One peculiarly appropriate, the likeness of John Calvin, will be found in the Christian Endeavor pages, and our readers may expect to see more such in those pages of subsequent numbers.

The architect informs us that "the decorations are grouped in three heads: (1) Biblical, as represented by ten statues of the Great Prophets; (2) Historical, by means of busts of prominent men representing the various countries; (3) Ecclesiastical Organization, as represented by means of seals, statues, etc., which are emblazoned on the exterior of the building."

Our old friends, accustomed to address us and to find us at 1334 Chestnut street, if they arrive by the Pennsylvania Railroad, will have only one square farther to walk, and then will be saved the tiresome climb up two long flights of stairs. Entering the Wither-



spoon Building by either of its doors, they will easily step into an elevator, and ascend without effort to our rooms on the fourth floor, and will also find just as easily the rooms of the good men and women in charge of the mission, educational and publication agencies of our Church, whom all readers of *THE CHURCH AT HOME AND ABROAD* love for their work's sake.

WITHERSPOON BUILDING, PHILADELPHIA, PA., will be our appropriate and sufficient Post-office address.

After the foregoing pages were printed, Mrs. McCook fell asleep in Jesus. It was my privilege to be with the bereaved congregation to which her husband has long ministered with her faithful help, at their communion service and the service preparatory to it, while she lay dead in the Manse. I trust that the following stanzas, the authorship of which is unknown to me, will be a comfort to all who love Mrs. McCook.—H.A.N.

CHRISTUS CONSOLATOR.

Beside the dead I knelt for prayer
And felt a presence as I prayed.
Lo! it was Jesus standing there,
He smiled: "Be not afraid."

"Lord, thou hast conquered death, we know.
Restore again to life," I said,
"This one who died an hour ago."
He smiled: "She is not dead."

"Asleep then, as thyself didst say;
Yet thou canst lift the lids that keep
Her prisoned eyes from us away."
He smiled: "She doth not sleep."

"Nay then, though haply she do wake,
And look upon some fairer dawn,
Restore her to our hearts that ache!"
He smiled: "She is not gone."

"Alas! too well we know our loss,
Nor hope again our joy to touch
Until the stream of death we cross."
He smiled: "There is no such."

"Yet our beloved seem so far
The while we yearn to feel them here,
Albeit with thee we trust they are."
He smiled: "And I am here."

"Dear Lord, how shall we know that they
Still walk unseen with us and thee;
Nor sleep, nor wander far away?"
He smiled: "Abide in me."

MARTHA OF BETHANY.

Have you thought of Martha only as a busy, bustling housekeeper, more anxious about getting a nice supper for the Master than to listen like Mary to his teaching? If so, you have made as much of a mistake as you would if you judged John by the angry look and tone in which he once talked about burning up a Samaritan village with fire from heaven. Probably you are more apt to think of John leaning his head on the Master's breast at the Supper. Why not do as well by Martha?

Look at her sitting with bowed head in her cottage, four days after the death of her brother. Somebody tells her that Jesus is coming up the road from the Jordan. How quickly she springs up and hastens down the road to meet him! Listen to the eager talk she has with him there in the road. First comes from her trembling lips the bitter thought of what *might have been* if he had come a week sooner; then the gentle hint of what perhaps may yet be, if he will "even now" ask it of "the Father."

The calm, strong words, "Thy brother shall rise again," do not at once comfort her. They only suggest what she knew before. Martha is not sorrowing as those who have no hope. She has not only taken from Job and David and Daniel the expectation of another life which they avowed, but she has listened to Jesus combatting the false teaching of the Sadducees and declaring not only that human souls live on after leaving their bodies, but also that those bodies shall be made alive again and come forth out of their graves. "I know that he shall rise again in the resurrection, *at the last day*." I know not how many ages hence—long after Mary and I shall have been laid in the cave beside him, and all will have crumbled to three piles of dust, I know all that. I have learned all that from our holy Scriptures, as you have expounded them to us. I accept your exposition. I believe the Scriptures. I expect my brother to rise again *at last*. But *now*! The *present* loneliness! Oh, how my heart aches and faints in it! No manly form going in and out at our door any more; no heavy step and no bass voice any more sounding through the rooms. How can Mary and I live there?

She does not ask to be relieved of this by

any present interposition. She is not quite sure that she is at liberty to ask that. But with right womanly tact she intimates that perhaps he may do it *even now*.

In truth, the Master means to do that very thing. But before doing it he will do something better than that for her, and for us. He will drop into that woman's heart, wide opened by her great sorrow, a truth concerning himself which shall fill it, as the air fills our breathing bodies, uplifting them in joyous vigor and intimating its own undiminished unfathomableness. He waits, before telling Martha what he will do for her in the present particular emergency, until he can lead her mind into larger and better appreciation of what he himself is.

"I *am* the resurrection and the life."

What power is it, Martha, do you suppose, that is to raise all the dead at the last day? Whose voice is it that shall sound through all the sepulchres so that all the dead shall hear it, and, mightier than any tempest that ever bellowed over Gennessaret, shall sound to the bottom of the sea, and make it give up its dead? That will be my voice. That will be my power. That divine energy has its seat and home in me—unites itself inexplicably with this human gentleness and sympathy and tear-dropping love.

Martha, do you believe *this*?

Martha does not exactly say whether she takes that particular declaration to be true. But she says much more—immeasurably more. She takes *him* to be all that he claims to be, "the anointed son of God, who was to come into the world." Did John or Nathaniel make a more satisfactory avowal of faith in Jesus? Did not Martha's avowal *mean everything*? What more could she have said?

H. A. N.

There is a land of pure delight
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.

Could we but climb where Moses stood
And view the landscape o'er,
Not Jordan's stream nor death's cold flood
Could fright us from the shore.

THE CHURCHES AND THE CITIES.

The general awakening of the American people to the necessity of improvement and even reform in municipal government and in civic life is one of the most significant signs of the times. Clean streets, clean homes and clean politics are in demand. The hope of some time getting these makes tolerable the present pain of seeing uncovered the filth that has been allowed to defile and to poison them. Desire for the success of this great endeavor is strongest in the purest minds. Those who have the highest and truest ideas concerning the city of God, the New Jerusalem, are most ready to welcome her "coming down out of heaven from God" to be the abode of redeemed and regenerate men. Our readers will recall a delightful glimpse of this civic ideal in an article by Rev. Mervin J. Eckels, D.D., in our June number, p. 402, entitled "Children in the Streets," eloquently pleading for our children that the streets of our cities may be made fit and safe for them to realize the beautiful prophetic vision of Zechariah—"the streets of the city full of boys and girls playing in the streets thereof." Such ideal glimpses are stirring many earnest souls unto practical activities which are full of hope and promise.

The secular press, in its most thoughtful and serious issues, recognizes the ethical elements and spiritual forces which are vital to any such reform of city life and government, and reasonably seeks alliance with the Church in the endeavor to secure them. Happily illustrative of this is a recent editorial article in the *Public Ledger* of Philadelphia, entitled "The Churches and the City." We gladly quote from that candid and thoughtful article:

A journalist, willingly and with respect, recognizing the place and power of religious bodies, may look at the general subject of city and Church from the side of the general good and the common welfare. Here there is a wide field for the Church's usefulness, and no danger is run of sectarian bitterness or irritating competitions. We may refer to some few points by way of illustrations.

There is the department of what may be called hygienic charities—pure milk and cheap ice, the children's week, the country homes for the convalescent poor, open and covered playgrounds. There is the careful and unbiased study of the press-

ing social questions; the gathering of facts and reliable information regarding the wage and salary earners; the suggestion of wise methods of relieving the congested city centres, and possible ways of removing the social cleavages so ominous and perilous. There is the formulation and the inculcation of those high principles that make for and secure noble and progressive citizenship, the teaching of civic duties and the pressing of them especially on our young men. Here is a wide and worthy field for the Church, and she need not leave her own sacred heights to do the needful work.

We may speak also of the Church's cheering sympathy with all higher efforts in and after wrier civic administration, and, at the same time, her generous but fearless and wholesome criticism. Why should there not be a wise nurture of lofty patriotism; a steady development of an intelligent, genial, dignified Americanism, which shall prove itself as far removed from braggart jingoism as from craven fear, and from all paltry depreciation of other nations as from silly imitation?

How easy it were for the churches to take, without any sectarianism or unlawful interference, a deeper and more helpful interest in our public schools.

Why should there not be a more generous alliance with the press; yes, and a deliberate, planned coöperation with it in its undeniable struggle for better days, and better rule, and homes, and water, and life generally? Can the Church afford to shut herself up to the simply moral and spiritual departments of activity, and allow such questions as healthy amusements, public offices, the better housing of the poor, the multiplication of town parks, the improving of the conditions of childhood, the care of the foreigners now thronging our alleys and courts, to the so-called secular forces and societies? If she forgets the masses in their six days of grind and grime, may the masses not forget her on her one day of worship?

We believe in and hold by the separation of Church and State; but not in the separation of the Church from the six-day working life of the people, not from the daily, common life of the city, now perhaps the most potent force in our American social, political, national life. If, like the broad-minded, statesman-like, nobly human Paul, that immortal citizen of Rome, the Church became "all things to all men," then like him she would save more. When Thomas Chalmers touched the common life as a common citizen then the churchman won the common heart and drew the city crowds around his pulpit throne.

REV. DR. W. A. NILES' VISIT TO CHINA.

Dr. Mary W. Niles writes thus from Trumansburgh, N. Y., September 22, 1897:

My Dear Dr. Nelson:—After my beloved father's departure for the better land, I found among his papers a letter to you. He may have already sent you a copy, but I hardly think so. Hence I have copied it and now forward to you. If I had discovered it before I would have asked him about it, and had one of my brothers copy it for you. My time was so occupied in caring for dear father that I could not have copied it myself. It was a precious privilege to be with father the last few months of his lovely life. Yours in sorrow,

MARY W. NILES.

REV. DR. NILES' LETTER.

My Dear Dr. Nelson:—Your kind invitation to furnish an article for THE CHURCH AT HOME AND ABROAD has reached me in this far-off land. An old man, too hoarse to preach, and with a heavy sorrow upon his heart, can hardly be blamed for listening to the voice of love from over the sea and attempting a voyage of more than 7000 miles to spend a few months with his only daughter in Canton, China. With a goodly company of missionaries, we sailed from San Francisco November 12, and without a day of sea sickness I reached here by way of Honolulu, Yokahama and Shanghai, on December 14 last, out of the East into the Far East.

THE SANDWICH ISLANDS.

A delightful day and a half was spent at Honolulu in the enjoyment of the hospitality of Mr. and Mrs. Frank Damon, through whose kindness we were permitted to see the city and particularly the Christian work among the Chinese, which is under the special charge of Mr. Damon, and to grasp the hands of Rev. Dr. and Mrs. Bingham, Rev. Dr. and Mrs. Gulick and Rev. Dr. and Mrs. Sereno E. Bishop, noble successors of a noble missionary ancestry. Evidently God in the gospel of his Son has wrought a mighty work in Honolulu through the agency of the early and late missionaries to the Sandwich Islands. I will not attempt to pass judgment upon the annexation question, but it is evident that the interests of Christian and free institutions are at a crisis in Hawaii, and that Christians there are very anxious that the islands should continue under republican and Christian control.

CANTON—WHAT A CONTRAST!

Canton is in wonderful contrast with Honolulu as well as with all other cities that I have seen.

Nearly or quite 1,500,000 people occupy 4½ square miles destitute of all the sanitary appliances which modern science pronounces absolutely essential for the public health of cities, and yet Dr. Kerr, for more than forty years resident here, thinks Canton is not more unhealthy or more subject to epidemics than western cities generally.

FIRST IMPRESSIONS.

You will not expect me to treat of the Eastern Question, nor of general mission work in China, but perhaps I may speak of first impressions of Christian work as I see it from these hospital grounds.

As the Canton steamer came to its landing, I was impressed in more ways than one by the swarm of half-naked coolies who climbed from the small boats on every side over the steamer railings to secure passengers and luggage. Amid the crowd on the wharf it was quite assuring to see the genial face of the venerable Dr. Kerr, and so we guarded our belongings against persistent pressure until he could reach us. Our baggage once under care of the hospital coolies, my daughter and I each took a "chair" and away the Chinamen bore us through the narrow and crowded streets of this great heathen city.

The helplessness of a lone foreigner in the midst of such strange sights and scenes was one of the early impressions greatly relieved as the coolies turned into the hospital grounds, and we were soon receiving the greetings of the ladies on Dr. Kerr's veranda.

HOW THINGS LOOK LATER.

Now I have been here long enough to have some impression of the things that I have seen and heard on these grounds.

The hospital grounds and those of the Presbyterian Board of Missions lie side by side, with only a narrow alley between them. On the hospital grounds are located the buildings devoted to hospital patients, the operating, drug and office rooms, and the rooms for assistant physicians; the chapel with 400 to 500 sittings, erected by S. Wells Williams, in memory of Rev. Charles Preston, and used for Sunday services by the Third Presbyterian Church; the building for a day-school for patients under the supervision of Mrs. Dr. Kerr, and the residences of Drs. Kerr and Swan. These grounds belong to the "Medical Missionary Society in China." The adjoining grounds of the Presbyterian Board are occupied by the Female Seminary under the superintendence of Miss Hattie Noyes, with its ten teachers and more than a hundred pupils; the

residence of the Misses Noyes and Butler, and the residence of Rev. Dr. Henry and his family. Recently a building has been erected on lots adjoining the mission grounds which has been rented for a residence for Dr. Mary W. Niles, in connection with which are homes for the teacher and school for the blind girls and rooms for the female students of medicine, connected with the Hospital Medical School. This building is especially convenient for these purposes, as it opens directly upon the mission premises.

CO-WORKING AGENCIES.

Now notice how these varied departments converge and work together to overcome the heathenism in the midst of which they are situated.

The hospital is known far and wide and, like the Master in seeking to save sinners, heals the sick and thus commends his religion as contrasted with their heathenism. The missionary physicians are not simply nor chiefly to relieve human distress. They are not merely the pioneers of the gospel to prepare the way for it. They are preachers of the gospel of love for lost and ruined man and they heal the multitudes as proof of the excellency of that ministry. Hence the difference between the hospital in Christian lands and among the heathen. Here teaching the gospel of Christ is the first and supreme business. As the multitudes come to be healed, there have been on some days as many as 400 such persons. The native preacher for the men and the Bible woman for the women speak to them as they wait in the chapel their turn to see the physicians, telling them of Jesus the Great Physician and of his salvation from the fearful malady of sin. Thus the seed is sown in hope of a gracious harvest. For those patients who are received into the hospital wards for treatment, the

same blessed truths are presented morning by morning as they are gathered for a half hour of worship, reading, teaching by a native minister, and service of song and prayer, and enforced by the Christian attendants, by the Bible women and by the missionary physicians, whose chief anxiety is to win souls under these favorable circumstances for the crown of Jesus.

A SPECIAL AGENCY.

Here comes in a special agency. Mrs. Kerr, of her own means, erected a building on the grounds for the patients who are able to come to it. In this school the Bible is the text-book. There is also a school for male patients. These schools are taught by native Christian teachers under the supervision of Mrs. Kerr, and many commit to memory the ten commandments, the Lord's Prayer and the beatitudes. Some have committed to memory much of the New Testament. This is the case with a blind and lame slave girl, whose mistress, finding that amputation of one of her legs was necessary, forsook her, leaving her, without any support, upon the hospital. That girl has been received into the church and has committed the entire New Testament, except a few of the last chapters of the book of the Revelation.

On Sunday, besides the usual morning prayers, there is a Sunday-school at half-past ten o'clock in the large chapel, for the women patients and others, superintended by Dr. Niles. The attendance is about one hundred, and the International lessons are taught. At 11.30 A.M. the congregation of the Second Presbyterian Church, the teachers and pupils of the Female Seminary, the families of the missionaries and as many of the patients as are able gather for public worship.

THE LEPER ISLAND OF MOLOKAI.

BISHOP E. R. HENDRIX, D.D., LL.D.

[From The Independent.]

A land where one does not have to pay taxes or rents, and where a beneficent government provides cottages and rations, herds and clothing, and where not only blankets but even medical attendance are without cost, is not this a veritable Utopia? Yet such a land is our nearest neighbor in the Pacific, and is only some two thousand miles distant. As one's steamer leaving San Francisco approaches the Hawaiian Islands before it can drop anchor in the beautiful

harbor of Honolulu, it must needs pass Molokai. And Molokai? Why that is the fifth island in size of the entire group of the Sandwich Islands and is some forty miles in length, with an area of about 200,000 acres. On its eastern side are elevations of fully 2500 feet, while on its western slopes they diminish to a height of about 1000 feet. Its valleys are beautiful and are filled with deer. A herd of spotted deer, presented by the Mikado of Japan some thirty years ago, were placed by the

King of the Sandwich Islands on Molokai, and now numbers some three thousand, roaming at will over a large part of the island. Here are many kinds of the most luxuriant tropical vegetation, the balmiest air, the most invigorating sea-breezes, even such spicy breezes as blow soft o'er Ceylon's isle. But though every prospect pleases, few persons can be induced to make their home on Molokai. The entire population is only some three thousand, and a year ago eleven hundred and twenty of these were lepers.

Molokai, as is well known, is the name for the leper colony of Hawaii. The lepers do not occupy all the island, but only a grassy plain, ten miles in length, and varying from one to two miles in width on the north side of the island, and yet separated wholly from the rest of the island and its population by a precipice fully a thousand feet high, which can be scaled at only one point, and here it is securely guarded. Despite their freedom from taxation and rents, their ample supplies of food and clothing, their abundant herds of cattle and horses, and their fertile fields which require so little labor, the lepers are virtually life-prisoners, shut in by the ocean on one side and by the impassable mountain on the other. Most of the lepers are natives, but foreigners are found among the colonists, and all who once come to this part of Molokai, save to bring supplies, or to inspect, as the Board of Health twice each year, do so with the expectation of never returning. At a cost of some \$10,000 per month, the Hawaiian government maintains this open-air leper hospital in order to perfectly quarantine and thus finally stamp out leprosy among the Sandwich Islanders. Sheltered from the strong sea wind, this plain of Kalaupapa would make an ideal place of residence, alike for its beautiful surroundings and the salubrity of its cli-

mate; and here everything is done, compatible with preventing the spread of the disease, to make its unhappy victims contented. . . .

Among the victims of leprosy are persons of excellent families, whose friends build cottages for them on Molokai, and see that they lack nothing for their comfort. It is stated that the first person to be removed to the leper island was a lawyer who had been active in securing the regulation which required the removal of lepers in order to prevent the spread of the disease. No sooner did the unmistakable evidence of the dread disease first appear than he insisted on setting the example of patriotism in voluntarily surrendering himself to be removed to Molokai, although some years might have passed before his condition would have been known to the public. The disease had made considerable inroads among the lower classes, and nothing but this heroic remedy promised to suppress it effectually. Vigilance is used to separate any one who is suspected until it is definitely known whether or not he is a victim of the disease, and if so, he is promptly exiled to the island. Children born of parents who are lepers, after passing a given age without showing signs of the disease, are removed from Molokai and kept in confinement for a certain number of years so that they may neither contract the disease nor be the means of spreading it; then, if found "clean" by the Board of Health, they can be permitted to go anywhere. Such children are educated at the expense of the government. Thus, after thirty years, the government has the satisfaction of believing that effectual means have been devised of caring for the unfortunate lepers in the most humane manner, while attempting to suppress the disease which was so threatening to the population and fair name of the Hawaiian Islands.

HOME MISSIONS.

NOTES.

West and East.

The West requires the same kind of preaching that the best churches in the East do, because Western people are Eastern people of the best sort.

Trans-Mississippi.

Of the twenty-two States and Territories west of the Mississippi river, every one but three is larger than the whole of New England. With natural resources in every respect greater and climate more desirable than those of New England, why may we not develop twenty-two New Englands in that region? Give them the gospel and we may. The population is much the same.

A Bright Boy.

One of the native boys of Alaska, who was for a time in our school at Sitka, now married and living at Killisnoo, is holding services with his people and doing much good. This case is the more remarkable because while in school he was reticent even to diffidence, and not considered a Christian worker.

Another boy at Moira Sound, who never made a public profession, is engaged in Bible work on the Sabbath.

Topics for 1898.

The topics for the Monthly Concert of Prayer for the year 1898 are given in our October number, p. 305.

They are much fuller than the old topics, and better adapted to the present condition of our great Home Mission field. Pastors, Sunday-school superintendents, leaders of missionary societies and bands and Young People's societies are asked to give these topics careful attention on the monthly recurrence of the missionary meeting.

Six Years of Labor.

Rev. W. W. Warne and wife, of Chilcat, Alaska, after six years of faithful labor in that isolated community, have taken a vacation of six months which they spent with friends in the East. It is doubtful if these

devoted missionaries could have been prevailed upon to leave their chosen work even for a much needed rest had not the impaired health of their children required it. The atmosphere of the States proved beneficial and the entire family return in excellent health.

Growing Cities in Texas.

We have been slow in responding to the call for churches in our connection in the growing cities of Galveston and Houston in Texas, because we felt that we were doing as much as we could for that State, but they enrolled themselves last spring, asked to be organized by Austin Presbytery, and called for ministers. The Rev. J. Lovejoy Robertson, D.D., responded to the call from Galveston, and Rev. A. E. Krom heard and accepted the invitation from Houston. Both of these churches are growing vigorously, but have not yet houses of worship of their own.

Death of a H. M. Family.

Many read of the terrible railroad accident at New Castle, Colo., September 10, and were shocked at the terrible details, but few knew that in that dreadful wreck were the mangled bodies of a whole missionary family. The Rev. Alexander Hartman, with his wife and two children, were on their way from Herscher, Ill., to Payson, Utah, to take charge of our mission church there. Mr. Hartman's limited means would not allow him and his family the luxury of a Pullman car. They took the day coach, which was crushed into splinters and burnt to ashes, while the Pullman was unharmed and its occupants unhurt. Mrs. Hartman and the children were burned in the wreck. Mr. Hartman was rescued with both legs broken. When he recovered consciousness he inquired about his wife and children, and when he learned their fate, prayed that he might be taken to join them. His prayer was answered, and they were a reunited family just twelve hours later.

H. M. Conferences.

The General Assembly recommended "that conferences be held during the year in all the presbyteries in the interests of Home Missions throughout the country" ("Minutes," of 1897, p. 46).

The purpose of these conferences is twofold: 1. To give the people information about the Board and work of Home Missions. Every giver has a right to know all he wants to know about every Board of the Church. The officers of the Home Board are always glad to give any desired information. Missionary conferences afford the best opportunity to discuss most fully and fairly the Board and the work. 2. To awaken the Church to her duty and privilege in regard to the evangelization of our country. The Board is equipped for all the business the Church may require of it, but the business cannot be done without money. The Church has the money and will give it when she has an intelligent conception of the need. Will the presbyteries provide in their own way for these conferences?

Dedication in Montana.

The First Presbyterian Church of Butte, Mont., has just completed and dedicated the finest church in the State. The sermon at the dedication was preached by Dr. Craig of McCormick Seminary. The doctor was as much appreciated in that typical mining city of the West as he always is in the cultured congregations of the East. The evening congregation was a third larger than the one which greeted him in the morning. He called for \$6000 from the audience to pay the balance due on the building. It proved to be a case of effectual calling. That amount was raised immediately. The church cost \$25,000, exclusive of the splendid organ.

When the Rev. E. J. Groeneveld, D.D., the pastor, took charge of this church nine years ago it was a feeble flock, just making its first attempt to walk alone. But it had been nourished on the sincere milk of the word by the Rev. J. R. Russel, its first pastor. With able and scholarly preaching and unremitting pastoral care, the church has had a strong and steady growth.

Nebraska.

Robert L. Wheeler, D.D., Chairman Presb. Com. on Home Missions of the

Presbytery of Omaha, sends the following interesting items:

Creston.

Our little church at Creston has taken on a new lease of life, and now faces a most hopeful future, because of the excellent work of our pastor-at-large, the Rev. Robert L. M. Braden, who has been assisted of late by evangelist Nance, in a series of special services, resulting in a general quickening of religious power in that vicinity, and the reception of eleven persons into the church, the consecration of the children, and an offering to the Board of Home Missions of \$26.07. The pastor-at-large of Omaha Presbytery is doing an unsurpassed work in pastoral visitation, presenting the cause of Home Missions, and preaching and holding communions with the sixteen pastorless churches placed under his care by the Presbytery of Omaha.

Papillion.

This church, with the outlying stations of La Platte and Anderson Grove, will by the aid of the pastor-at-large be in possession of a pastor. The Rev. William Nichol has been invited to the field, and great good is in store for these feeble churches.

Florence.

One of the oldest of our mission stations, being a thriving city in the early times of 1850, when the Mormons rested here on their way to Salt Lake. Rev. W. B. Lower is doing a good work at this place and at Ponca Schoolhouse, a thrifty settlement near by, the pastor-at-large assisting in a delightful communion service October 3.

Valley.

This important field has of late been supplied with services by the young men from Bellevue College and the Omaha Seminary, resulting in important advancement along spiritual lines among the young people. This church was formerly connected with Waterloo, and their progressive pastor, the Rev. Edwin Aston (Moderator of the Presbytery), visited Valley, preaching one Sabbath to the people with marked acceptance.

Bancroft.

One of our seminary boys, Mr. James Oastler, has done most excellent work here,

and with Brother Braden's help special services were held with encouraging additions to the church and the Endeavor society. This church occupies a commanding position in the beautiful and exceedingly fertile valley of the Logan.

Craig.

A church whose foundations are in families "to the Manor born" from Cadiz, Ohio, who kept the spark of Presbyterianism alive in an early day in meetings in the schoolhouse, on the lands of the late Adam Clark, which in process of time developed from the "Clark Schoolhouse" to the First Presbyterian Church of Craig, a result of the faith and devotion of God's pioneers in Burt county. Happy is the coming man to be pastor of this consecrated people.

Speech in House of Representatives.

Hon. William S. Linton, of Michigan, in a speech in the House of Representatives, Thursday, June 7, 1894, said, among other things :

Our public school system, "the bulwark of this country," non-sectarian and non-partisan, and the embodiment of the best educational thought of this enlightened century, should be the boon of the nation's wards that compose the remnant of the unfortunate Indian race and they should not be forced hereafter to attend, as they have been for centuries, without material advancement, that class of schools where Indians always remain Indians, and which to-day keeps the great bulk of the population in poverty-stricken Italy (where it is said 63 per cent. of the people cannot even read and write), Mexico, and similar countries from rising up out of the slough of ignorance and superstition in which they are engulfed.

I do not intend to attack any religious denomination as such, but the subjoined table showing one Church alone to have received during the past eight years \$2,366,416, while all others combined, fifteen in number, received during the same period only about one-half that amount, proves conclusively that it pays to maintain here, on a prominent street, at the nation's capital, a bureau of Indian missions that has all the appearance of a huge lobby for advancing their interests.

As stated by a Senator from New England, they have been on the ground here for years pushing Catholic schools upon the Government as earnestly as was in their power, and largely to that influence is attributed their great increase, which has come to be for their Church three-fifths of all the appropriations. They are active still, foisting upon the

people of this country schools that do not belong to the civilization of to-day.

For more than a century the Mission Indians have been under Jesuit control, education and influence, and to-day are as incapable of self-support as citizens of our country as babes. They are reliant more than ever upon those from whom they receive their instructions. They go in temporal matters as they do in their spiritual, where they are advised to go by their superiors. They plant where they tell them to plant and sow where they tell them to sow.

The founders of the Republic builded better than they knew when they demanded the separation of Church and State, and little did they imagine that appropriations would ever be made as shown by this table :

AMOUNTS SET APART FOR RELIGIOUS BODIES FOR INDIAN EDUCATION FOR EACH FISCAL YEAR, 1886 TO 1893.									
DENOMINATIONS.	1886	1887	1888	1889	1890	1891	1892	1893	Total.
Roman Catholic.....	\$118,343	\$194,635	\$221,169	\$347,672	\$356,957	\$363,349	\$394,756	\$369,535	\$2,366,416
Presbyterian.....	32,965	37,910	36,500	41,825	47,650	44,850	44,310	29,040	315,080
Congregational.....	16,121	26,696	26,080	29,310	28,459	27,271	29,146	25,736	208,819
Martinsburg, Pa.....	5,400	10,410	7,500	Dropped.					23,310
Alaska Schools.....		4,175	4,175						8,350
Episcopal.....		1,890	3,690	18,700	24,876	29,910	23,220	4,860	107,146
Friends.....	1,960	27,845	14,460	23,383	23,383	24,743	24,743	10,020	150,537
Mennonite.....		3,340	2,500	3,125	4,375	4,375	4,375	3,750	25,840
Middletown, Cal.....		1,523							1,523
Unitarian.....		1,350	5,400	5,400	5,400	5,400	5,400	5,400	33,750
Lutheran.....			1,350	4,050	7,560	9,180	16,200	15,120	53,460
Methodist.....				2,725	9,940	6,700	13,980		33,345
Mrs. L. H. Daggett.....								6,480	6,480
Miss Howard.....				275	600	1,000	2,000	2,500	6,375
Lincoln Institution.....	33,400	33,400	33,400	33,400	33,400	33,400	33,400	33,400	267,200
Hampton Institute.....	20,040	20,040	20,040	20,040	20,040	20,040	20,040	20,040	160,320
Total.....	\$228,259	\$363,214	\$376,264	\$529,905	\$562,640	\$570,218	\$611,570	\$525,881	\$3,757,951

The sentiment of the American people is aroused against this unholy and unconstitutional union of Church and State shown by these figures.

Concert of Prayer For Church Work at Home.

JANUARY	The New West.
FEBRUARY	The Indians.
MARCH	Alaska.
APRIL	The Cities.
MAY	The Mormons.
JUNE	Our Missionaries.
JULY	Results of the Year.
AUGUST	The Foreigners.
SEPTEMBER	The Outlook.
OCTOBER	The Treasury.
NOVEMBER	Romanists and Mexicans.
DECEMBER	The South.

ROMANISTS AND MEXICANS.

It is not pleasant to say anything derogatory of any Church in this age of toleration. It is not popular to speak disparagingly of any system of faith in this country of religious liberty. He who ventures to do these unpleasant and unpopular things must justify his course on other than religious grounds if he would command sympathy and respect. Men nowadays care less for principles than for practical results. One must show what harm anything does or what good it accomplishes in order to command the respectful attention even of Christian men and women. Everything is judged by its utility. If it can be shown that a Roman Catholic priest can quell a riot and thus rescue periled lives and save property from the destructive violence of a mob, there are good men and women ready to excuse the Catholic Church on this account from all charges of evil on other accounts, and to commend it to the generosity of municipalities and Legislatures, not considering that the very power which enables the priest to quiet his inflamed and violent subjects enables him also to determine elections, control political parties, promote the schemes of bosses and serve the purposes of any hierarchy that might command his services. If he can quell a mob it is plain that he also has it in his power to direct the energies of such hostile destructive elements at his will. But it remains to be shown that he ever does actually use his power for other than the purest and best purposes. It is no more than fair that the Roman Catholic Church should be judged by the general trend of its work and influence rather than by exceptional facts in its history.

What, then, has been the general character of that Church in this country as compared with Protestant Churches?

Its ambitious and distinctive methods in regions where it has existed side by side with Protestant churches afford an index to its character. That index points not to a zeal for souls, but to a dangerous usurpation of power in local and in national affairs. The Rev. Dr. Scott F. Hershey, of Boston, states the case very forcibly in the Introduction to his valuable book, "The Roman Papacy." He says: "The secret manner in which the Roman hierarchy have worked their way into the control of nearly all the large city governments in the North, the public schools in towns and cities, the State Legislatures, and of recent years the Congress of the United States, the departmental branches of the government at Washington; the torrent of abuse they pour upon every one who raises a voice against their ecclesiastical favoritism, their demand for public money for Roman Catholic institutions; the alarmingly large contribution of this Church to our pauper and criminal classes, entailing a grievous burden upon the general public to support the errors and failures of life directly produced by and traceable to their ecclesiastical system; the preservation in our country of such Spanish and mediæval institutions as that of the conventicle prison in daily violation of constitutional and statutory law; the vast, rapidly growing and exceedingly dangerous money power by which it is easy for an archbishop to turn a half million dollars into the election of a single State to help Roman interests in the American republic; the enormous accumulation of property held independent of taxation, amounting in Washington city to more than twelve million dollars, or three times as much as all Protestant holdings together, in which is a political inequality of stupendous extent; the criminal effort to derange all the facts of the past in our history and literature until we have a generation of Americans mostly without any historical knowledge of the past evils of Romanism and hence incompetent to judge or deal with its present evils; the priestly domination of the daily press to the extent that reliable news are withheld; the presence at our national seat of government of an accredited representative of the Pope, taking a hand in our public affairs—these things have made

the condition which is before us. The settlement of this condition, and it is a religious-political one, confronts the true patriotic citizenship of the land. This settlement involves such considerations as the American constitutional idea of sovereignty in conflict with the Papal idea of sovereignty, the danger of relieving Roman Catholic ecclesiastics from the authority of civil forms, the evident conflict between Canon Law and Civil Law; some limitation of the dangerous money power of the Roman Catholic Church; the more complete and assured separation of Church and State, the prevention of the ecclesiastical use of public money, the preservation of our public school system, the recovery of municipal government from ecclesiastical domination, etc., etc.

"We have no desire to be intolerant with the religious rights of the Roman Catholic Church. We should be just as ready to champion our Roman Catholic fellow-citizens in the enjoyment of all these religious rights, privileges and opportunities which belong to them under the constitution, as we are ready to defend the rights of the Protestants. It is the religious intrusion of that Church into our public affairs that we do and must continue to oppose."

The true genius of a Church can best be determined by the results of its life and work in regions where it has had exclusive sway, and a fair and extended experiment, with none to molest or hinder. Fortunately our country furnishes such a test. The Roman Catholics came to Florida, Mexico, New Mexico, Colorado, Arizona and California, with the most genial climates, the most fertile lands, and the richest mineral hills and mountains, and occupied them a century before the earliest settlers of the original thirteen States established their homes among the sand dunes of the Carolinas and the granite hills and snow-covered valleys of New England.

It is true that venturesome and unwelcome Protestants intruded into Florida and South Carolina at an early day, but they interposed no great obstacle to Spanish designs as they were soon exterminated by the bloody hands of Catholic assassins. Left to themselves, with all the advantages of time and climate and varied and abundant natural resources, they should have led all others in every glorious enterprise and

achievement. But what have they actually accomplished? They have never built a city, nor erected a factory, nor laid a mile of railroad, nor founded an institution of learning, nor organized a bank, nor established a State, nor evolved a single principle of liberal civil government, nor elevated a single tribe of Indians out of their blankets and wigwams into civilization and citizenship. The dense ignorance and spiritless indolence of their people in a climate invigorating to mind and body are criminal. The cruel and indecent rites of the Penitentes result in crimes that should be punished as murder. Their obstructive opposition to the infusion of intelligent American elements with ideas of material enterprise, of religious freedom, of social purity and domestic happiness, reveals the genius of the Roman Catholic Church. It is most securely entrenched in the ignorance, poverty and isolation of its people.

Our Church has attempted no aggressive movement against the Catholic Church or its communities as such. But we have instituted a rescue work for the ignorant, the neglected and depraved among the Mexicans in the Southwest, just as we have in Utah, in Alaska, among the Indians, among the mountains of the South and in the slums of the cities.

We began mission work in Santa Fé in 1867; in Las Vegas in 1869; Taos, in 1872; Ocate, 1878; Coralles, 1879; Mora and El Rancho de Taos, 1881; Aqua Negra, Las Cruces and La Costilla, 1882; El Rito, 1883; Pajarito, 1884; El Prado de Taos, Embuda and Capulin, 1887; Penasco, Buena Vista, Albuquerque and Raton, 1888; Chaperito, 1889; Socorro, 1891; Pena Blanco, 1893.

Among the Mexicans we have at present three boarding schools and twenty-six day schools, with forty-seven teachers. Out of these schools and missions have grown twenty-eight churches in New Mexico, three in Arizona, two in California and one in Colorado.

Our mission churches in Arizona are in Solomonsville, with Rev. Adolfo Guerrero in charge, and at Tucson and Florence, with Rev. E. C. Chavez as their minister.

The California churches are in Los Angeles and San Gabriel, and are under the pastoral care of Rev. A. Moss Merwin.

The Mexican church in Colorado is at Las Animas and is in charge of licentiate Lewis M. Bernal.

"TOO MANY CHURCHES."

REV. J. MORDY.

While a vast part of Oklahoma is without gospel ordinances, there is no part of it that is overworked. We have not too many churches in any town. A notion prevails that if all denominations except one were to withdraw from any town, the church-going people could all be cared for by one minister. The truth is that every preacher who expects a congregation here must go from house to house and hunt the people out. Having got them out he must keep after them, and if he be absent from home for one week his congregation will be smaller the next Sabbath.

It is a well-known fact that every pastor's ability to herd is limited, and if he had the whole Territory to himself he could only overtake a very limited part of it. Every preacher has five times as much work as he can do without interfering with any other church. As some families would like to hold three or four quarter sections of land while they are not able to work more than a garden patch, so some churches would like to keep a large town in the centre of a surrounding country extending for twenty miles in all directions with a service once in two weeks, and that attended with perhaps only from fifteen to twenty persons. When we attempt to do anything for these neglected places they charge us with a breach of the comity rules, when the truth is that not one-tenth part of the people in the surrounding country know that there is a missionary in the place at all. No man interferes with the work of another here unless he does it willfully.

If the working power of each were multiplied by five, we should not be overcrowded, even in the towns. I think it necessary to make this statement because we have some reason to fear that our people in the East have the idea that we have too many churches out here, and that, were the people only agreed, one pastor could not only preach to, but shepherd all the half-hearted, visit every week or two all the godless people in the town and township, besides attending to all the other numerous calls which consume our time.

It is true that all our churches are weak and some ready to die, but none of them could be materially and permanently

strengthened by the removal of other denominations. Only those visited and herded would go to church, and if one shepherd had too large a flock, they would inevitably stray off and be lost. Multiply the laborers, and you multiply the church-going people and the amount given; diminish the laborers, and you increase the spiritual darkness.

The opportunities for sowing are immense, but, like the settlers on the claims who have lost their crops, mostly because their ground was not prepared, we need much patience. The missionary requires much patience with people who on coming here were bankrupts in character as well as in business, and the Board of Home Missions will need to exercise much patience in waiting for substantial progress towards self-support. There are many temptations here to adopt suspicious means to secure a temporary success, but which cannot last because founded on wrong principles.

We are toiling, watching, waiting and praying, and we feel certain that we cannot be disappointed because God's promises are sure.

CHURCH FINANCE.

BY A LAYMAN.

We generally believe that giving is an act of worship and it is the duty as well as privilege of each member of the Church to contribute according to his ability to sustain the work of the Church. We should therefore give with the same systematic care and thoughtfulness that we devote to any other part of our public or private worship. The reverse, however, is generally true, for in many cases the amount contributed, to what is commonly called the beneficent work of the Church, is given as a result of an appeal from the pulpit, not much thought having been given to the subject or the whys and wherefores, previous to the appeal. The amount of the "collection" therefore depends very much upon the nature of the appeal, or the condition of the weather which influences the size of the congregation. A little reflection will indicate that this "hit or miss" method is not in keeping with the magnitude or importance of the work.

The Presbyterian Church is an organization in this country which has undertaken to carry out the Master's order to preach the gospel to every creature and tribe and nation. It undertakes to establish branches or local churches in all parts of the world where there may be an opportunity to preach the word. This work must be supported by the local churches and it is generally done by contributions. Arrangements for carrying on the work are made by the Boards of our Church by which the Boards assume the payment of salaries and expenses, and yet the funds necessary to meet the obligations are not pledged and the whole work is constantly in a condition of uncertainty. Now and then a large deficit must be arranged for by borrowing, and then heart-rending appeals are sent out to the churches for help. Would it not be more business-like to obtain a fair estimate of our resources and then confine our work to our available means? The question naturally is, How can this be done? We desire to make some suggestions in the way of methods which may to a certain extent answer the question. It is a common custom for the managers of railroads and other large concerns to count the cost before laying out their work, and then to estimate the resources. The prudent and safe manager will always confine his plans for expenditure within a fair estimate of his resources, and we can see no reason for not doing likewise in the management of our Church. Indeed, we believe our Boards are doing so as far as possible, but under our present system the larger part of our resources depends upon the uncertain collections taken in the local churches. There is the place for improvement, if such a thing can be brought about. We need to reform our methods and give the people a chance to support the general work of the Church in a thoughtful, systematic contribution, and any plan which will provide the means for the general work as certainly as the local work is provided for, will answer our purpose. Many seem to think that a church out of debt for its home property and with a revenue sufficient to pay all expenses has reached the extent of its work and obligation. This idea indicates that the people of such a church do not know or realize the obligation that rests upon

them to support the general work of the whole Church. This obligation is frequently not understood or appreciated by the members and consequently the obligation does not exist in their minds. The obligation does exist, however, for we have authorized certain Boards to carry on certain work with the distinct understanding that the churches will provide the means, and there is just as much reason for pledging the necessary funds for the work of the Boards as there is for pledging funds for each local church.

There is only one item of expense in the general work of the church which is provided for in a systematic business way and that is the expense of the General Assembly, which is met by assessment. This is very well so far as it goes, but one naturally inquires why should other important lines of work be left to the uncertainties of a collection? We therefore suggest that each Board should present to the General Assembly a careful estimate of the amount of money required to carry on its work for another year. This estimate should be carefully considered by competent committees and cut down or increased according to material prospects and other considerations. Then the amount in each case should be apportioned to the churches according to membership and each church advised of the assessment per member necessary to carry on the work in hand. This would be a very valuable guide to the pastor and officers of each church, giving them something definite to work on. Many churches can go beyond the estimate and others may fall far below it, but knowing how much is required, all will be able to work more intelligently. The local church officers can then arrange for collecting the funds by adopting the plans already in operation for collecting the revenue of the local church. A great many plans have been proposed and experiments have been made with more or less favorable results and it is not our intention to enter into that field of discussion, but one point is quite evident and that is, no particular plan can be adjusted to all the churches. Congregations differ as to ability in proportion to individual wealth and character. The weekly envelope system may be just the best way of collecting money in one church, while in a church near by the

quarterly payment plan may be the best. The method of collecting subscriptions can be easily arranged by the officers of each local church if the principle upon which subscriptions are based can be clearly defined. We use the term "subscriptions" advisedly, for we believe that free-will offerings or gifts to the Lord's work do not lose any virtue because the giver thoughtfully and prayerfully considers how much he can give during a certain period and deliberately subscribes that amount to be paid at certain times. We have assumed that the work of the church to which its members should contribute consists of the local work and the general work, both of which are equally important and may be itemized as follows:

Local Work.—Pastor's support, expense of choir, fuel, lights and repairs, home Sunday-school, mission Sunday-school, local charities, etc.

General Work.—Home and Foreign Mission work, Education, Church Erection, Ministerial Relief, expense of General Assembly, etc.

If this is made clear to each congregation so that each member will clearly understand the responsibility resting upon the membership to maintain and forward the entire scheme of Presbyterian effort, we imagine there will be a cordial and satisfactory response from a majority of each congregation in the form of subscriptions covering the entire line of work. Right here it may not be amiss to emphasize the fact that the membership of our churches has very little knowledge of the plans, purposes and basis of the Presbyterian organization, so little that intelligent support of the work of the Church can hardly be expected. If any pastor doubts this statement we would like to witness a test in his own church by calling the members together for examination as to what they know about the organization and purpose of the Presbyterian Church. It is safe to say that more information should be given the members if intelligent support is to be obtained, and when it is clearly understood that the local and general work of the church are equally important, it will not be difficult for the deacons to obtain subscriptions embracing all that members of congregations should support.

We contend, therefore, that subscrip-

tions should be taken for the whole work of the church, and in order to present this matter definitely we suggest the following plan, taking for example a congregation that has adopted quarterly payments based on pew rentals for the support of the local church. The deacons should make an estimate of the amount required for the local work of the church for one year, which we will say amounts to \$3000 for a membership of 200. This estimate should be itemized and presented to the people in such a way that all will clearly understand how the money is to be appropriated.

A second estimate made by the General Assembly, or by the deacons, should embrace all the objects classified in this article under the title of "General Work," and we will say it amounts to \$10 per member, or a total of \$2000. This estimate should also be clearly itemized and presented to the people in that form. Each member of the church will then have before him a careful estimate of the amount of money that church should contribute for one year, covering all the objects which should engage the attention and means of the Presbyterian Church, and according to the estimate the local church should furnish \$5000, or an average of \$25 per member. When it is understood that one subscription can be made which will settle the perplexing question of, "How much shall I give for this or that cause?" the average man or woman will gladly and thankfully take the subscription card and fill it out intelligently, and for the purpose of illustration, we present the following form:

.....1897.

The following is my subscription to the work of the Presbyterian Church for one year from January 1, 1898, which will be payable quarterly, on demand, on the first days of January, April, July and October, and shall be appropriated by the deacons of the Presbyterian Church as follows:

Support of local church and including	_____
use of Pew No.	_____
Board of Foreign Missions.....	_____
Board of Home Missions.....	_____
Board of Education.....	_____
Board of Freedmen.....	_____
Board of Church Erection.....	_____
Board of Aid for Colleges.....	_____
Board of Publication.....	_____
Board of Ministerial Relief.....	_____
General Assembly.....	_____
Miscellaneous.....	_____
Total.....	\$ _____
Signature.....	_____

It should be made known to contributors

that they can contribute to each of the objects specified on the card and thus signify how much they desire to help each branch of work, or they can contribute a round sum under the item of Miscellaneous, in which case the session will make the appropriation to each object according to its judgment.

The foregoing is sufficient for detail which can be adjusted to the requirements of each congregation. A date should be fixed for all churches to report the results of the subscription to some one designated by the General Assembly to receive such reports, compile them and furnish copies to each Board for guidance as to resources. The deacons of the churches will proceed to collect the subscriptions and at stated periods, say quarterly, forward the proportion due each Board. In connection with this plan a course of systematic education and information should be given to each church; at regular times the work and wants of each Board should be presented and special collections be taken to accommodate those who have not subscribed. The literature of the Boards should be freely circulated and a systematic effort should be made to impart information concerning the local and general work of the Church in such a way that each member may become familiar with all the detail and feel a personal interest in the general organization and success of the Presbyterian Church.

The foregoing plan for subscriptions and collections can be adapted to weekly or monthly payments, as the case may be. There are very few churches where any defined plan will work to the satisfaction of all, and arrangements for the collection of contributions should be flexible enough to meet the conditions in each church. The main point of this article is to set forth the importance of including the entire work of the Church in our calculations and to promote the systematic and intelligent support of all the operations of the Church.

REV. JOHN MURRAY AND PRESBYTERIANISM IN NEW ENGLAND.

PROF. JOHN MOORE.

The most prominent resident preacher in New England for years was Rev. John Murray. He was born in the county of Antrim, Ireland, in 1742. He showed

remarkable mental precocity in early life. He entered the University of Edinburgh, from which he graduated with high honor. He became a member of the Presbyterian Church in his native town at the age of fifteen, and began to preach at eighteen. At the age of twenty-one he came to America, arriving in New York. From there he came to Boothbay, Me. In 1763, at a meeting of the inhabitants, it was unanimously voted to invite him to become the regular minister of the town. He had determined to return to Ireland, and took his departure from them the next year, but with the promise that if he should ever return to America, and the way was open, he would settle among them. Having changed his mind in regard to his return to Ireland, the next year he was taken under the care of the Presbytery of New York, ordained and settled as pastor of the Second Presbyterian Church in Philadelphia, immediately following the Rev. Gilbert Tennent. In 1766 Mr. Murray returned to Boothbay, and the people, pressing, the call previously given, were successful. There being some irregularities in regard to his credentials, there was an investigation, and the result was satisfactory.

During his short pastorate in Philadelphia, there had been many conversions under his labors, and more additions to the Church than during the whole time of Tennent's ministry. After his return to Boothbay, an extensive revival broke out, extending to other regions. He organized a church there which became the largest in Maine. People would go miles on Sabbath to hear him. He was not only powerful as a preacher, but most laborious as a pastor. The historian, Williamson, speaks of him as "a minister whose piety was incense, both at the fireside and the altar." His whole soul seemed to be absorbed in his work. In his private diary in 1766, after a day spent in pastoral visitation, was the following record: "Alas! alas! what shall I say? I now fear the success of my ministry more than ever. O my God, enable me to be found faithful. O pour out thy Spirit on these poor families, that they may not forget the promises this day made in thy sight, that thy worship shall be daily, morning and evening, maintained in their houses, and that they will never rest till they have received Christ into all their

hearts. O let the convictions we hope begun on two of them be carried deeper and deeper until ended in conversion. Eight unbaptized—all prayerless. Alas! alas!" A powerful revival soon broke out, and a Presbyterian church was organized April 12, 1767, and the sacrament was administered for the first time in Boothbay. After this he had invitations to preach in several towns, and a great deal of the time he preached daily, great numbers of people being converted under his labors. In Bristol, the town appointed a committee to take step, to organize a Presbyterian church, which was accomplished in the course of a year. The chief topic in conversation in different places was religion, and Mr. Murray's lodgings were crowded with companies to a late hour in the night, who called for religious conversation and prayer. The revival continued for two years. Thus this most zealous and eloquent preacher was not only a stated pastor, but, in a large sense, an evangelist. Wherever he went through Maine the churches were crowded and he made full proof of his ministry.

Millis, the historian of Portland, writes that previous to the Revolution "there was no part of New England so strongly imbued with Presbyterian principles as that portion of Maine which lies between the Kennebec and Penobscot. In fact, the population at one time was nearly all Presbyterian from the circumstance that the Scotch-Irish immigrants had taken possession of the prominent points of that territory."

One prominent place with which the name of Mr. Murray is associated is worthy of special mention—Belfast, Me. That place, which is now a city, was settled by people from Londonderry, N. H. The original proprietors numbered thirty-five; and at the earliest meeting they held, two years before they took possession of the territory, they voted "that no person shall own a right amongst us that shall not be able to produce a good certificate of moral character to the satisfaction of the company and the gentlemen from whom we purchase." Upon their settlement in the town they set apart 100 acres of land for the first settled minister and for a house of worship to be built on it. The chief mover in the enterprise was John Mitchell. He was a boy of five years when his father came

from Ireland to Londonderry. Mr. Murray preached the first sermon in the town, and for a long time continued to preach there occasionally. There was no stated minister there till after the Revolution. The name of the first regular pastor was Price, and following him came Rev. Alfred Johnson, who had studied theology with Mr. Murray in Newburyport. The church gradually became Congregational, but not without opposition on the part of the true Presbyterians. After that the church gradually drifted into Unitarianism. In 1818, by the vote of the majority of the pew-holders, the society became Unitarian, and has remained such ever since, retaining in their possession the valuable property. It is noticeable that no Presbyterian church in New England, while remaining such, became Unitarian. I gave an example of this in the previous article, in the case of the Federal Street Church in Boston, now the Arlington Street Unitarian.

But to return to Mr. Murray. His popularity in Maine was most remarkable. It was discovered some years ago that the old church at Brunswick was "shored up," and it was learned on inquiry that it was a precaution against accidents from the crowd of people when Mr. Murray preached. One of the ministers in Portland, whose name was Smith, did not invite him to preach, and there was raised "a sad toss," among his people on that account, which was in 1772. In 1787 Mr. Smith wrote again in his journal "a great uproar about Murray's not preaching." His power of extemporaneous utterance never failed him, no matter what the emergency might be. In Brunswick, Judge Hinkley was prominent in his opposition to the Scotch-Irish. One Sabbath when Mr. Murray occupied the pulpit, the judge was offended with something in the sermon, and, stepping into the aisle, asked the preacher if he "knew in whose presence he stood?" Mr. Murray replied yes, he stood in the presence of "a judge of the *Inferior Court of Common Pleas*." The judge answered: "Then I will say unto you, as the Lord said unto Elijah, 'What dost thou here,' John Murray?" Mr. Murray directly repeated Elijah's answer (1 Kings 19: 10), and taking it for his text preached on it an hour. There the dispute ended, and the preacher was more popular with the people than

ever. One of his early opposers at Newburyport, where he afterwards settled, gave him a text at the church door to preach on immediately as a test of his ability. He laid aside the sermon he had prepared, and spoke with such power as called forth from Rev. Mr. Parsons the eulogistic remark that he had not been surpassed since the days of the apostles.

During the Revolutionary War he took the most decided stand in favor of American independence. He was a member of the provincial Congress when it met in Watertown, Mass., and was for a time president and secretary of that body. While a member he rendered important service in reporting rules and orders for Congress, which sustained a relation to the rules observed in the Legislature of Massachusetts to-day. An incident occurred that used to be related by Dr. McKeen as given to him by old Mr. Reed of Boothbay, who witnessed the scene he described. "Early in the war the British cruisers were in the habit of putting into Boothbay harbor, and the sailors would frequently go ashore and pilfer from the Whigs or patriots. The people remonstrated with the officers, but without effect. They then went and got Mr. Murray. Donning his canonicals—the white wig and gown and bands—he was carried on board ship, and there talked with so much force and eloquence, that the inhabitants had no further trouble." Mr. Reed further related that "the dignity of his appearance was such that all the ministers in Maine put together would not equal him; that he was superior in personal knowledge to any other man that ever walked on God's footstool; that if he had not said a word, such was the grandeur of his looks, that he would have carried his point; and that the officers were greatly surprised to see such a specimen of dignity coming from the coast of Maine."

On account of his efforts and influence in favor of the American patriots, he became a special object of opposition and enmity on the part of the British. In 1779, a new armament descended upon the coast, and a reward of \$25 was offered for his seizure. Near where he lived the British had a post, and he was under the necessity of escaping from his home, for safety elsewhere. At one time

during the war there was great gloom and discouragement, when Newburyport was called upon to furnish a full company of soldiers for service. For days the work of securing the men dragged. On the fourth day Mr. Murray was invited to deliver an address to further the undertaking. He was escorted to the parade, and from there to the Presbyterian church. There he gave an address of such power that tears were drawn from many eyes. After the assembly was dismissed, a member of the church stepped forward to take command and the company was immediately filled. In 1783, he published a discourse of remarkable merit, bearing the title "Jerubbaal; or, Tyranny's Grove Destroyed, and the Altar of Liberty Finished."

In 1773 Mr. Murray received a call from the wardens of the large and wealthy Episcopal church in Portsmouth, N. H., to take charge of it, with the offer of a high salary. He respectfully declined to accept the invitation, giving as a reason that he was a Presbyterian from strong conviction, and that while he highly appreciated their generosity, the large salary offered was not a sufficient motive to decide against his conscience.

He had preached in Newburyport nearly two years before he resigned at Boothbay. In 1781 he was constituted as pastor of the First Church, commonly known as the Federal Street Church. He preached in Newburyport for about twelve years. His congregation numbered 2000, and his people were most enthusiastically attached to him. While there he had a number of theological students under his care, that being before the period of theological seminaries. He was enthusiastic in the cause of education, and aided several young men in securing an education. An incident occurred which showed his warm and generous heart and quick perception of worth. A boy in the public school drew a sketch of the preacher on a blank leaf in his Testament. Such an act in that day was regarded as very irreverent; but Murray saw that there was considerable in the boy, and, instead of allowing him to be flogged, he put him under the instruction of a portrait painter.

While Mr. Murray was in Newburyport, there was another John Murray who became prominent, the founder of the Universalist

denomination. It was sometimes difficult to distinguish them, both having the same name. To meet this difficulty as far as possible, the one was denominated *Salvation*, and the other *Damnation* Murray. Once at an auction in Boston, Mr. Murray gave his name, when the auctioneer inquired, "What Murray?" "Rev. John Murray." "Which Rev. John Murray, Salvation, or etc.?"

Mr. Murray died in 1793, aged fifty-one. His last sickness was of two years' continuance, in which he showed the spirit and power of the gospel he had preached to others. After much research into his history, I cannot but regard him as one of the grandest men that ever lived. I trust what I have here written may in some degree restore what I may style a lost chapter in New England ecclesiastical history.

Letters.

ALASKA.

REV. L. F. JONES, *Juneau*.:—I was absent from the field during the former part of the quarter. I returned to find the work in good condition and nearly all the natives away. The Klondyke craze has drawn them to the portages, where they make good wages packing for miners. This exodus has left us very few here. Of course we believe it is only temporary, and that as soon as the rush into the Klondyke is over they will return. The few who are left come regularly to church, and our services do not lack in interest if they do in numbers. At our late communion, which was Sabbath last, two were received into the Church on profession of their faith. They were husband and wife. Their little infant daughter, about six weeks old, was also presented for baptism. Others who had professed their faith in Christ during the quarter would have united with us had they been here. But they were and still are away. I performed two marriages and held but one funeral service during the quarter. Work in the Sabbath-school is progressing as usual. The children are nobly helping to pay for our church repairs. I advanced the money myself to pay for this work. The church members are making special contributions toward it. One Indian woman came in one evening about three weeks ago and said, "Mr. Jones, here two dollars I give you for pay for church. To-morrow I go Dyea to pack. I get more money I give some more to you." One woman makes and sells baskets. This basket money, as she says, she gives to

the Lord. In one way and another I have received about seventy dollars on this debt. It will soon be all paid, and it is now only three months since it was repaired. What a beautiful little church we now have! And how proud our people are of it!

FRANCIS H. WILLARD, *Sitka*.:—During the month of May the school attendance dropped to thirteen. The great Klondyke excitement stirred up our people to such an extent that fishing or hunting was hardly thought of—much less school. So very early in the spring our people flocked to Dyea and Skagway, where able-bodied men could easily earn thirty to forty dollars a day, and where even the Klingit dog was worth more than his weight in gold. These two villages ("Dyea" and "Skag-way") are typical "mushroom" towns. Especially is this true of Skagway, which but a few months ago consisted of two shanties. To-day 3000 tents besides a number of fairly well-built frame houses crowd themselves up the narrow gorge and spread away up the steep sides of the rugged mountains. The wondering native here sees his white brother at his worst, for who ever heard of a mining town without its full quota of saloons, gambling dens, dance houses and houses of ill repute? Skagway has them all. How appalling to see this tidal wave of sin and corruption creeping nearer and yet nearer upon our little mission at Haines. Here at least should be a quiet Christian community where our people could congregate in the winter after their conflict with the outside world. But if recent rumors are to be relied upon it will not be long before Haines Mission will be experiencing these first symptoms of civilization. After all is said, there is this bright side to such a situation—a true as well as a bright side. At these two villages are congregated Christians from every mission station in S. E. Alaska. In union is strength. Where our little Chilcat Christians would have made a weak, ineffectual stand *single-handed*, the standard of the cross is planted firmly by coöperation. Instead of old tribal lines drawn taut, these Christian Klingits are making common cause against a common enemy. We hear of splendid prayer meetings held by these natives. Almost every Dyea mail brings us requests for special prayer. Undoubtedly we know nothing at all of the greater part of the good done by these meetings. We have the promise that if we sow good seed in due time we shall reap *if we faint not*. These natives believe this promise. Their works show it. Join your prayers with ours, dear friends, for a greater outpouring of God's Holy Spirit upon his Klingit children.

MISSOURI.

REV. FILIPPO GRILLI, *St. Louis*.—Although we encounter so many obstacles, still sometimes it happens that the work is appreciated and praised. An Italian physician who arrived lately in St. Louis came twice to our meeting and said to a friend in a private conversation: "Would God that all the Italian colony of the city was going to listen to Mr. G——; for his work is a moral reconstruction." Notwithstanding the great heat we kept on our cottage meetings in three different houses. Last Thursday night we went to the friend's house of whom I have spoken several times. I knew our brother had moved the week before, but as I did not know his new address we went nevertheless thinking it would be a good opportunity of asking somebody else to let us have the meeting in his own house. So we did. A man and his wife were well pleased to have us in, but the woman's mother was so frightened that she turned aside, took up her rosary from her pocket and during the whole service went on counting its beads. The same old woman is in possession of a letter published in New York by the "Progresso Italo-Americano" Press, which letter claims to have been written by Jesus himself to his followers on earth, and promises many absurdities to those who keep it always on their breast. Sometime I hope I may be able to send you a translation of it that you may see what is the condition of these poor people. The Sunday-school is continually opposed by the priests and nuns. Every now and then they send somebody to see which children are in our school and naturally their attention and threatenings are turned against our best pupils and their parents.

Lately a young priest called on one of our strongest adherents. He found her while she was cooking the family meal, and abruptly asked her why she never goes to mass at the cathedral. "I don't go," she said, "because I go to my own church." "Which?" "The Italian Protestant church." "Why, was you not born a Catholic?" "Yes, but I am now a Protestant."

NEW MEXICO.

REV. R. M. CRAIG, *Santa Fé*.—On two occasions I have conducted services in the Spanish church of this city, and from August 23 to September 4, at the request of the Home Mission Committee, I spent on a mission trip through the counties of Rio Arriba and San Juan, during which time I traveled by rail 775 miles and by stage or on horseback 160 miles, in all 935 miles. I preached seven times, baptized and received into the church four adults, and baptized two infants and observed the sacra-

ment of the Lord's Supper four times. I held congregational meetings and looked into the work generally. I was kindly received everywhere, and the people with whom I came in contact seemed hungry for the word of life. One old man came over the mountains some thirty-five miles to be present at the communion, and remained for the service next morning and then left for home to get to work again.

I was saddened to see how few of the people can read, not more than one-seventh of those attending the services. There are about thirty villages, with from twelve to one hundred children of school age in each, and not a school of any kind, and everywhere I went the people were pleading for a school.

I think now as our evangelists are becoming better educated, the time has come when we must use them in this important work and instruct them as we did one of our young men this summer to open a school and teach five days in the week, and preach and teach Sabbath-school.

NORTH DAKOTA.

REV. CHARLES SLACK, *Gilby*.—Our congregations have been much larger than during any part of the year and our Sabbath-school never was so well sustained. Prayer meetings have been unusually good and well sustained. Finances have greatly improved. Salary paid up. The only debt remaining is one hundred dollars due the Board of Church Erection on manse, which will be paid this fall. Money has been raised for a new bell, which will soon be placed. During the two months I have delivered twenty-eight sermons and addresses, and made over one hundred visits and calls.

PENNSYLVANIA.

NEW ITALY PRESBYTERIAN CHURCH.

REV. ALBERT J. TREICHLER, *Bangor*.—My missionary work among the Italians has so far many encouragements. Though we have much opposition from the Catholics, yet the people are awakening and many are eager to hear the gospel.

The members in general are faithful and regular at the Sunday meetings. This summer the church has always been full of attentive listeners; neither heat nor rain would keep them at home. My members, I am glad to say, do not show their faith with the rising of the barometer, because the gospel has changed their lives and they are leaning on the everlasting arms. At our last communion service I received into full membership seven new members on confession and two by letter. During

the quarter I have administered baptism to seven infants. The prayer meeting is also very well attended, and continues to be interesting and helpful. Several who before never spoke at a meeting now begin to testify and lead in prayer; the women begin to do it too, what is difficult to find among the Italians.

The Sabbath-school is very progressive. This last quarter we had an increase of forty-four scholars. They are doing well and their attendance is regular. Our school has been accepted in the Italian S. S. Union of Italy, from which I receive S. S. helps and the Teachers' S. S. Manual in Italian. The Board of Publication has granted us help. So our children are well supplied with reading matter. On June 13 we had "Children's Day" services. It was successful, and seven dollars were collected and forwarded to the Board of Sabbath-school Work. The adults' Bible class connected with the S. S. is also progressing.

The C. E. Society is doing much good among our young people, and I hope that the members will try to do always better.

My mother and sister will soon also open a mothers' meeting and also a Junior Society of C. E.

If the church work is progressing and doing well yet a revolution must come in their homes. For this purpose, in a few weeks (*Deo volente*) I will begin a course of weekly lectures on "Hygiene," "Domestic Life," "Care and Training of Children," "Family Life," "Care of the Sick," etc.

UTAH.

Rev. O. S. WILSON, *Nephi*:—We are sorry to see the people of our new State break the pledges they made to the Government with regard to the relations of the Church and State. The Mormon Church controls things here now as never before. Polygamy is practiced, but we are powerless to bring offenders to justice because the officers of the law are Mormons or are controlled by the Mormons. They are teaching their doctrines as never before. That, however, is not the worst feature. They are deceitful and underhanded. They take great delight in publishing abroad that they have stopped all objectionable features of their religion. We know of teachers applying for positions in the public schools who have been refused because they would not teach the Mormon doctrine or because they would not work with the Church. They still look upon Christian missionaries as intruders and they are bringing such pressure to bear upon the Christians in some places that they are compelled to leave in order to get work. We need more grit

and grace, more prayers and sympathies now, and shall continue to in the future as never before. It seems to me that the Church in the East ought to know these things from a man of experience who can talk to them face to face.

Our school opened last Tuesday, September 7. The enrollment last week was twenty-five. Miss Meiling being new in Nephi will work under some disadvantages, as the school bids fair to far outnumber the ability of one teacher to attend to it.

REV. N. E. CLEMENSON, *Logan, Cache County*:—We have not been straitened in God. He is faithful. Our trouble is in environment. The pressure grows more intense as power is regained by the priesthood. Hence living here becomes more and more difficult, especially to those who have to depend upon the community for labor and bread. It is quite impossible for a dependent non-Mormon to secure employment. We have lost eight persons by removal the past three months. Two families have gone to California for sheer lack of work. They could not live here. The old prophecy is fast being fulfilled: "All who are not Latter-day Saints will be glad to get away." It really begins to look as if this inter-mountain country was destined to be the particular possession of Mormonism. The power of the Church is tremendous. The men who come have either to give way before it or go away in despair, both to the infinite gratification of the priesthood and the confirmation of the "Saints" in the divinity of their faith. On the other hand, if we gain a family from Mormonism, it is all but a foregone conclusion that we will lose it. Life will become so uncomfortable as to make removal most desirable. How can we ever make head against such conditions? The most prosperous condition is but a retrogression. Before such odds, in the face of such difficulties, the bravest heart at times quivers with misgivings. Think of it! In the previous quarter we received three persons on confession of faith; in the past we have dismissed eight. With anything short of the faith of Abraham one is most likely to "stagger at the promise." Yet we may not faint. We must readjust the armor, and by divine grace be girded for the fray. "The guard dies but never surrenders," was said of Napoleon's matchless guard. It must also be said of the Master's forces in Utah. As the darkness thickens, courage and resolution must rise to breast the terrible assault.

Pray for us. Forget us never. Add not a straw to our discouragement. Come to our aid in every possible way, and make us realize that we have friends who sympathize with us.



Men and Women—Native Groups.

Native Converts—A Christianized Group.

TAMING AND BEAUTIFYING THE AFRICAN.

FOREIGN MISSIONS.

NOTES.

Current Topics at the Board's Rooms.

The question presses with increasing gravity whether the hearty, generous offerings of the missionaries to lift the Board's debt will yet meet with any response from our home churches along the same high line of self-denial and love to the Foreign Mission cause. Apart from the nearly six thousand dollars sent by the missionaries, much of it in comparatively small sums, and the few subscriptions from officers and members of the Board, with the clerks at the rooms, nothing to speak of has reached the treasurer. The actual condition of the Board's finances is apparent from the statement of Mr. Hand herewith published. The receipts for the first five months of the year show an advance over the same months last year of but \$1112.86.

A few outgoing missionaries, sent with special funds raised by their friends, have gathered at the rooms during the summer and early fall, along with some of the older missionaries returning to their fields, and have received the farewell salutations of the secretaries and a few other friends, and they have been in frequent remembrance as they have gone on their way across the oceans.

Sad as it made us to hear of the early death of our young brother Lyman, of Siam, yet the report of his exultant translation to the service of heaven inspired devout praises to our Redeemer God for his abounding grace. Inspiring, too, of gladness and thanksgiving are the jubilant echoes that reach us from our missionaries in the African "Bush," as on their hill residence at Elat, they greet one another, the older men and their much-expected physician, Dr. Bennett, just arrived, accompanied by Dr. Johnson, who had journeyed much of the way through mud that was ankle deep.

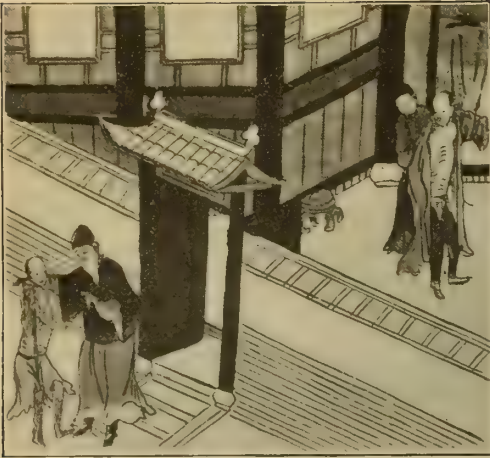
The New Opening in the Lao Country.

The story told on another page by Dr. McGilvary, of the reception given him and Dr. Peoples on their tour in the hitherto unvisited region of the Lao country, is

enough to stir every devout reader to the bottom of his soul. Here are priests and headmen among the people welcoming with pathetic and joyful interest the message of salvation through the grace of Jesus Christ; and like the jailer at Philippi, ready on the very first hearing to be baptized into the Christian faith, and whole villages gathering to listen to the Christian Scriptures, whose overflowing demand for Christian books it was impossible to supply. It is not strange that these apostles from our Presbyterian Church should send back to us an appeal for immediate help to plant among those hungering, open-minded heathen a new missionary station. Men and women there are, too, here at home, who stand ready to-day to respond to these calls, who long to go to just such a field with the message of life. Must we tell them that the Church will not furnish the necessary funds to send them?

Openings in Venezuela.

The new missionary enterprise in Caracas finds much encouragement. Political and religious liberty is favorable to a free proclamation of the gospel. Says Mr. Pond: "We find many a heart as well as many houses open to receive us and the message of life in Jesus' love. Not a few latent Protestants are met with, and need but the motive power of the Holy Spirit's touch to be turned into active disciples. Pray for these." One week Mr. Pond made sixteen calls on entire strangers, and in every case was kindly received and read the Bible and offered tracts, and several bought Testaments. One young man was so interested that he called and had a long talk with Mr. Ferrando on the subject of religion and Protestantism. At one of the prayer meetings two young men were present who are at school in New York and home for vacation. They are from Catholic families, but have come under Protestant influence in the States, and said they should like to come to the services while in Caracas. The expected revolution may interrupt these services temporarily, but when it is over there will probably be better opportunities for reaching the people.



The Prodigal Son. Confession and Forgiveness.

Christian Story and Chinese Art.

Not a little has been written of the employment of Chinese pictorial art as a vehicle for vile attacks on the Christian religion. It is interesting to know of a new effort to use that art for the illustration and enforcement of Christian truth. An English missionary conceived the plan of getting a Chinese artist to put in picture form a Chinese conception of Scripture story. The results are gathered in a little book entitled "Eye Gate, or the value of native art in the mission field, with special reference to the evangelization of China." We present in this number two specimen illustrations from this unique collection, though not in the colors given in the original. This new missionary endeavor illustrates the disposition of the Christian missionary to utilize the conditions he meets with for the better proclamation of his divine message. It is a fresh exemplification, too, of the purifying and ennobling influence of Christianity upon the social life and customs of heathen lands.

Fresh Literature on Missions.

Not in many a day has there been added to the literature of Christian missions a more valuable contribution than the portly volume on "Christian Missions and Social Progress," from the pen of Dr. James S. Dennis, just issued from the press, some extracts from which appear on another page of this number. The aim of the author has been to collect and array con-

temporary evidences from the world-wide field as to the beneficent results of Christian missions in bettering the social conditions of the peoples among whom they have been established. The volume evinces most extended and elaborate investigation, careful and accurate study, and in its beautiful English style fully sustains the high reputation of Dr. Dennis as an instructive and engaging writer. The value of the book is greatly enhanced by the profuse illustrations of a high order which adorn its pages. Altogether it is a work which adds much new and strong light on the operations of Christian missions. It furnishes evidence drawn from all over the world, and from all classes and conditions of mankind, which demonstrates beyond cavil that while Christian missions carry with them to non-Christian lands a sovereign and effective method of deliverance from sin, they at the same time "implant in the life of society new capacities, new desires, new motives, new appreciations, perfected ethics, vitalized moral forces and



The Prodigal's Departure.

fresh altruistic impulses, so making Christianity the hope, as its Master is the Light, of the world." This book is especially helpful in the study of the Monthly Concert topic of this month.

Another Foreign Secretary Abroad.

Dr. S. H. Chester, D.D., of the Southern Presbyterian Board of Foreign Missions, started in July for a tour of a few months among the missions of that Board in China,

Japan and Korea. The very conservative General Assembly of the Southern Church, appreciating the high importance of such an acquaintance with the missionary work as comes from personal contact with it, authorized the secretary of their Foreign Board to make this tour, special funds having been generously provided for it. It is probable that Dr. Chester and Mr. Speer will meet at the annual meetings of their respective missions in Shanghai during September.

It is very fitting that we also call attention to the visit to China of Mr. William Henry Grant, known to so many in our Church for his active interest in the missionary work, and his important contributions to their progress in many ways. His tour is wholly independent of Mr. Speer's movements, but they have not infrequently been together in their travels in China, Japan and Korea, collecting valuable impressions of the cause as a whole, each along his own lines.

In Memoriam.

The Siam Mission is in sore grief by reason of the death of its youngest brother, the Rev. F. I. Lyman. Mr. Lyman was attacked by "pernicious fever" in July, and in spite of the skillful professional services of Dr. Thompson and Dr. Wachter, and the nursing of his devoted wife, he succumbed to the disease on the 15th. Dr. Thompson says: "The mind was not wholly clear during those last three hours, yet there were occasional glimpses into the mysteries beyond, which thrilled us through in spite of our sorrow. Once his face lighted up with happiness, and we caught the words, 'Doors—Open,' and we were glad with him over the welcome which he seemed to see awaiting him within those upper portals. Before that, he had suddenly lifted himself half off the bed, with a look of intense joy upon his face, and with hand pointing upward, exclaimed: 'Crowned, crowned!' As we knelt about the bed we thanked God for the victory given, while our tears fell fast. As to his readiness and preparedness to go, there could be no doubt. His life was wholly consecrated to the Master's service, and he had attained a degree of spiritual growth which we also longed to reach. His delight was in the Lord his God, and he did meditate therein most truly, his habit having been to spend from

two to four hours daily in Bible study. A new copy of the Bible which he began to use on landing in this country bears upon almost every page evidences of his thought and study. Only the day previous to his death, when burning with the thirst of fever, he said to Mrs. Lyman, 'Do you know what I would like? I would like to drink from the river of the fountain of life which flows out from the throne of God.' His wish is satisfied now, as also his other longing, expressed in the hymn he loved and sang last with his wife, 'I shall see him face to face.' "

Mr. Lyman was from Council Bluffs, Ia., and a graduate of the Omaha Theological Seminary. He went out to the field in November, 1896. He gave promise of being a most valuable member of the missionary force seeking the redemption of Siam. His loss is a serious one to the cause in that land. Mrs. Lyman, it is understood, desires to remain on the mission field, and spend herself in that service for which her husband has laid down his life.

FRESH FACTS.

On August 29, a new little church edifice was dedicated in Tocopilla, Chile, built by the natives. Mr. Robert Elphick, the young pastor here, is doing most excellent work.

Dr. J. M. Allis, of Santiago, has recently made extensive itinerating tours in the northern sections of the Chile field, using the stereopticon, and meeting with a cordial reception everywhere. His experiences show that the people are hungry for the truth.

Mr. Lowe, of the Chile Mission, writes that in the absence of the missionary last January no meetings were held at Copiapo, but some poor little boys, twenty in number, went several nights to the top of a hill 600 feet high, where no one could make fun of them, and there sang the gospel hymns which they had just learned. Partly through fanatical prejudice they were all arrested one night for rolling stones down the hill, and fined one dollar each.

Two young ladies in Chanaral, Chile, converted a year ago, have held religious services Sunday nights in private houses. About fifty attend; several have been rescued from most sinful lives through the

power of God. Among other converts is the teacher of the public school, a young man of promise. They have now rented a room, and the work is taking larger proportions. What cannot God do with two converted girls?

A wealthy manufacturer in Bahia (Brazil) has recently turned over to the use of the Presbyterian Mission a new school building, completely furnished and equipped with material from the United States, to accommodate 150 pupils, and will support the teachers required for kindergarten and primary grades, on condition that it be made a model school like the "American" school (mission) at S. Paulo, the mission to have absolute control of the work and the selection of teachers, as if it were a regular mission school.

A superintendent of a small gold mine in Chile (employing about sixty men) was converted about a year ago. He has been like a "city set on a hill." This man was converted by reading a copy of our religious paper, *El Heraldo Evangelico*.

Mr. Eakin, reporting his arrival back to his Bangkok home, writes: "The children caught the chicken-pox on the steamer crossing the Pacific. One of Mrs. Fulton's little ones had it, and when we came to Hongkong the health officer would not let them go ashore. It was rather hard on the poor little things who had been cooped up so long, but it was cooler on the steamer, and we saved about thirty dollars of a hotel bill while waiting for the steamer to Bangkok. So we thought that the Lord's hand was in it, and that it was all for the best. We are all well now, and at work."

An interesting baptism recently took place in Lahore. It was of a young Mohammedan, a student in the local Islamia College, who is reading in his second, or sophomore, year, as it would be called in America. For some two or three months he was very regular in attendance at all the services of the Hindustani church, including all the meetings of the Christian Endeavor Society. Then he was baptized on confession of his faith in Christ. His father is one of the leading Mohammedans in Lahore, and, moreover, a preacher of Islam. His brother is a man of liberal

mind, quite different from the ordinary Mohammedan. If the young man stands fast and proves himself a genuine Christian, there are hopes of his father and mother also.

MISSIONARY CALENDAR.

DEPARTURES.

September 2—From New York, returning to the Laos Mission, the Rev. and Mrs. Hugh Taylor and Miss I. A. Griffin.

September 9—From New York, to join the African Mission, the Rev. and Mrs. F. G. Knauer.

September 11—From New York, returning to the Eastern Persia Mission, the Rev. and Mrs. L. F. Esselstyn and family.

September 13—From New York, returning to the Korea Mission, the Rev. and Mrs. S. F. Morre. To join the Korea Mission, the Rev. W. B. Hunt, the Rev. Cyril Ross, Miss E. L. Shields, Miss E. H. Field. Returning to the West Japan Mission, the Rev. and Mrs. F. S. Curtis and family. To join the West Shantung Mission, Miss Mary L. Burnham, M.D. To join the East Shantung Mission, the Rev. and Mrs. H. W. Luce.

September 15—From New York, returning to the Western India Mission, the Rev. J. M. Goheen, Mrs. Goheen and one child, the Rev. John Jolly, Mrs. Jolly and one child. To join the Lodiana Mission, the Rev. F. O. Johnson and Mrs. Johnson.

September 20—From New York, to join the Brazil Mission, Miss M. C. Chamberlain.

September 22—From New York, returning to the Lodiana Mission, Dr. Emily Marston.

September 25—From New York, to join the Colombia Mission, the Rev. and Mrs. A. R. Miles.

October 9—From New York, returning to the Syria Mission, Rev. and Mrs. Franklin E. Hoskins and family.

ARRIVALS.

July 8—At San Francisco, from the West Japan Mission, the Rev. T. C. Winn, Mrs. Winn and three children, the Rev. J. B. Ayres, Mrs. Ayres and one child, and Miss S. M. Thompson.

July 21—At New York, from the Eastern Persia Mission, the Rev. S. L. Ward.

July 31—At New York, from the Colombia Mission, the Rev. D. C. Montgomery.

August 28—At New York, from the Eastern Persia Mission, Mrs. J. L. Potter and daughter.

September 18—At New York, from the Western India Mission, Mrs. J. P. Graham and daughter.

RESIGNATIONS.

From the Mexico Mission, the Rev. C. D. Campbell.

From the East Japan Mission, Miss Anna K. Davis.

From the Lodiana Mission, Miss Harriet A. Savage.

From the Colombia Mission, the Rev. and Mrs. D. C. Montgomery.

DEATHS.

July 15—At Ratburee, Siam, the Rev. F. I. Lyman.

August 1—At Avon Springs, N. Y., Miss Margaret Culbertson.

Concert of Prayer For Church Work Abroad.

November—INFLUENCE OF CHRISTIANITY ON THE
SOCIAL LIFE AND CIVIC INSTITUTIONS OF
HEATHEN LANDS.

- (a) Abatement of vices.
- (b) Improved mode of life.
- (c) Suppression of slavery.
- (d) Mitigation of war-feuds.
- (e) Abolition of barbarous rites—burying and burning alive—witchcraft—cannibalism, etc.
- (f) Destruction of caste.
- (g) Advancement of civilization—railroads, telegraphs, post-offices, administration of law, etc.
- (h) The purifying power of the gospel.

"Christian Missions and Social Progress." James S. Dennis. Revell, New York. Vol. i. \$2.50.

"Triumphs of the Cross." E. P. Tenney. Balch Bros. Boston.

"Ely Volume: Contributions of our Foreign Missions to Science." Thomas Laurie. American Board of Commissioners. Boston. \$1.50.

"Great Value and Success of Foreign Missions." John Liggins. Baker & Taylor Company, New York. 75 cts.

"The Miracles of Missions." A. T. Pierson. Funk & Wagnalls, New York. \$1.

"Encyclopedia of Missions." See "Commerce and Missions." Vol. i, pp. 308-312.

Board's Pamphlet: "Interview of Secretaries with Li Hung Chang." 2 cts. each.

PURIFYING POWER OF THE GOSPEL.

REV. J. J. LUCAS, ALLAHABAD.

During the recent plague in India the government sent physicians into every city where the plague appeared. Some were detailed for plague hospitals; some to investigate the nature of the disease, with a view to discover a remedy; others to inoculate those willing to submit to the process. Others gave their attention to the introduction of sanitary measures, looking to the purifying of the air and the water supply and to the cleansing of the streets and houses. In Saharanpur, where I was living at the time, officers were detailed to see that every house was whitewashed; and a physician was in attendance at the railway station whose sole duty was to examine the passengers before allowing them to enter the city or proceed on their journey. Thus the government, by the use of all the means at its command, fought the plague and strove to stamp it out, as well as to save those smitten by it.

This is an illustration, imperfect it is true,

of what the Church has been doing in India to save the people from a death worse than that by plague. Men and women have been sent to all parts of the country, their one mission, however diverse their methods, to fight this monster sin, to save those smitten by this plague of the heart, and to create, so to speak, an atmosphere in which they can live and grow strong. To this end some have given themselves to the proclamation of the gospel; others have gathered the young into schools and colleges to teach them of the things of Christ; others, still, have prepared books and tracts, and yet others have given themselves to the removal of disease and relief of suffering—each striving to stay this worse plague which has laid hold of the very heart of poor India.

It is not for me to tell in this paper of the hundreds of thousands of the saved who to-day in India speak the praises of the Lord Jesus; nor to tell of that greater multitude of the redeemed in glory who have gone up from India and to-day sing his praises, some of them wearing the martyr's crown. But I am to testify briefly of the effect which has been produced by these combined agencies in creating an atmosphere pure and healthy in which Christian thought can breathe more freely and the word of God find more ready entrance to the mind and heart. Men are living to-day who have witnessed the grossest exhibition of idolatry. I have seen within fifty miles of the city of Allahabad temples on which were carved representations of gods and goddesses such as would be found in Christian lands only on the walls of a brothel, and yet those temples were splendid specimens of architecture and at certain times were crowded with worshipers making their offerings. Through our preaching and tracts and schools we have made millions ashamed of such representations, and we have replaced them with thoughts of God which have opened the heavens, and let them catch a glimpse, at least, of what God is, and how abominable must be such representations and worship of him; the result being that Hindus in large numbers are turning away with loathing from a conception and worship of God formerly common to the mass of the people. I venture to say, that on temples built now such representations would rarely be carved. Not that there is not

now to be found, perhaps, in every town of the northwest province of India a representation of God, worshiped by the majority of the people, such that I could not describe it in this paper, but, be it not forgotten, it still stands true that our preaching and teaching have made millions ashamed of such representations, and have created a longing for something purer and loftier. To such souls the view of God and Christ as set forth in the Scriptures is like the bright shining of the sun to the prisoner shut up in a dark and loathsome cell.

Many years ago I saw a procession of four hundred Hindus, the members of a religious order, called Paramhous, march two by two from their camp to the junction of the Ganges and Jumna at Allahabad. Not one of them had so much as a rag of clothing—not that they were poor, for their bodies showed that they were well fed, and I was told that some of them had large possessions, the gifts of their followers. They were supposed to have reached a state of innocence common to little children in whom the sense of shame has not been developed. That procession was the great event of a day which, according to Hindu belief, comes only once in six years, and in which the people, by the hundreds of thousands, gather from all parts of India to bathe at the meeting of the Jumna with the Ganges. These men were regarded as the highest type of a holy and consecrated life, so much so that women were seen taking up the dust in which they had trodden to use as a charm. But, now, it is not too much to say that such a change has come over a small but influential section of the Hindu community that they would to-day join with the missionaries in a remonstrance against such a procession, and that not merely on the ground of decency, but because they themselves are disgusted with the ideals of a religious life which were the highest among the common people of India before the gospel reached them. The Fakir, sitting on the ground, nearly naked, his face covered with ashes, his hair uncut and uncombed for years, was the highest type of devotion to God known to the mass of Hindus a generation ago. To-day the light of the gospel is driving these men into the darkness where they belong, and ideals of character and life held up in the Scriptures are beginning to fill the hearts of that

rapidly growing class known as young India. They may not always acknowledge whence these ideals come, but it is not the less true that, before the preaching of the gospel, the men regarded as the most holy were those I have described above, men loathsome to look upon, leading idle, selfish lives; and though they still exert a tremendous influence in the villages and among the common people, yet we may safely say that their hold on the religious affections of their countrymen is loosening day by day.

Not a few Hindus of deeply devout temperament, who to-day would be wandering through the land as Fakirs had they not been brought under Christian influences, are doing much to purify the moral atmosphere and to establish a high standard of character and life. I bear in my heart two men of this stamp, perhaps my best friends among Hindus. One of them I met first in Allahabad. He had come there several years before to bathe in the Ganges, and had then heard the preaching of the gospel and taken back to his village a copy of the New Testament. Its words reached his heart. He received it as from God, but tried to harmonize its teaching with his beloved Ramayan. He was willing to be baptized, but I could not baptize him because he held the Ramayan to be inspired, and Ram, an incarnation of Vishnu, he worshiped. I lost sight of him for years, but only a few months ago he paid me a visit at Saharanpur. He has spent his time in going from place to place preaching, much of his teaching drawn from the New Testament. He claims that it is also in the Ramayan, but strange to say that, diligent student of the Ramayan though he was, he never discovered this teaching in it until he had studied the New Testament.

My other Hindu friend has often knelt with me in prayer. The last time I saw him, he took tea with me, having long ago broken caste. He is ready to praise our Lord in the same words we often use, and acknowledges him as a Saviour of men, but refuses to confess him as the only Saviour.

I believe these two men represent a large class in India, men who have been largely moulded by Christian ideals, and whose work, in any estimate of the changes taking place in the spiritual state of the Hindus, must not be forgotten. For though the number of such men is comparatively

small, their influence is great. They often present Christian truth in such a way that their hearers do not recognize its origin. Thus it gets a hearing without prejudice against it, and so makes its way quietly and unrecognized into the hearts and lives of not a few. While the state of such men is far from satisfying us, and often sends us in sorrow to our knees, yet we cannot but recognize with thanksgiving that the gospel has wrought a wonderful change in their thoughts and we cannot but long and pray that they may take the step which will make them disciples of the Lord Jesus and of him only.

CHRISTIAN MISSIONS AND SOCIAL EVOLUTION.*

JAMES S. DENNIS, D.D.

The prominence which sociology has attained in present-day thought suggests the question whether Christian missions should be considered a sociological agency. We reply without hesitation that, Christianity being sociological in its scope, Christian missions must be so considered, for their one purpose is to propagate Christianity and bring it into touch with the individual heart and with the associate life of man. It seems impossible to deny to missions a social scope of immense significance. They deal with the individual, and through him reach society. If they change the religious convictions and the moral character of the man, they put him at once into a new attitude towards the domestic, civil, economic and ethical aspects of society. If they put the individual right with God they will necessarily transform his attitude towards man into harmony with Christian teaching. They introduce also new institutions into the social life of mankind—not simply new ecclesiastical organizations, but new educational and philanthropic movements—and they also plant the germs of new political and industrial ideals, and open a new realm of intellectual and religious thought, which is focused in a wonderful way upon a new conception of liberty and a purer and nobler social life.

Christian missions, moreover, enter an environment where Christianity is bound to

overturn and overturn, in the interests of morality, justice and a larger and freer life to man. It brings "not peace, but a sword." It faces some of the primitive problems of society, and plunges at once into the thick of that tangled mass of traditional ideas and prevailing customs which are characteristic of ancient social systems. As an illustration, consider the attitude of Christian missions towards woman and her condition in the non-Christian world. They have a work to do also in behalf of children, and in the sphere of charities and correction, of industrial education, of medical and philanthropic efforts. In fact, almost every aspect of the ministry of Christianity to dependent, defective and delinquent social conditions with which we are familiar is or will be open to Christian effort in foreign lands. The Christian missionary is face to face with a colossal criminology, a vast, unregulated and pitiless penology. He deals with the raw material of all social sciences, with political economy in its savage and crude stage, with social institutions in barbarous confusion or reduced to a rude and primitive order. His life is in the midst of a society which is a perfect web of problems. He is a workman amidst social deterioration and sometimes amidst national decay. Then again it must be borne in mind that the religion he teaches stands for some of the most important sociological ideals—brotherhood, freedom, individual rights, justice, honor, integrity, and Christian ethics. If an ideal may be defined as an inspired and militant idea, then the Christian missionary is the knight errant of social chivalry, with a mission to fight moral evil and strive for the establishment of a nobler, purer and happier social order wherever God's providence leads him. He is a messenger and a prophet of that kingdom which is righteousness, peace and joy in the Holy Ghost. He works against enormous odds to introduce the gospel as a factor in the transformation and elevation of human society, and to rescue it from the downward trend. He works in the first instance directly with the individual soul, seeking its spiritual enlightenment and renewal, but in so doing he teaches also lessons in the art of living, and quickens aspirations and implants tendencies which ultimately accomplish a large and beneficent work in the general better-

* From a volume entitled "Christian Missions and Social Progress," by Rev. James S. Dennis, D.D., just published by Fleming H. Revell Co

ment of society. This is a range of service too broad and complex for foreign missionaries themselves to compass, but they will, so to speak, "set the pace," and give an impetus to the aspirations of native society, which, under the culture of Christianity, will make the coming century an era of immense and benign social progress.

ACCELERATED SOCIAL EVOLUTION.

Christian missions represent, therefore, what may be designated in unscientific language as accelerated social evolution, or evolution under the pressure of an urgent force which has been introduced by a process of involution. They grapple at close quarters with social conditions which may be regarded in the light of moral standards as in a measure chaotic, "without form and void." They have to contend alone at first, and perhaps for several generations, with primitive social conditions, the confused result of the age-long struggles of humanity. The spirit of order and moral regeneration has never brooded over that vast social abysm. It has never touched with its reconstructive power the elements heaped together in such strange confusion. Christian missions enter this socially disorganized environment with its varying aspects of degeneracy, ranging from the higher civilization of the Orient to the savagery of barbarous races, and in most cases without the aid of any legal enactments engage in a moral struggle with those old traditions and immemorial customs which have long had their sway as the regnant forces of society. They deal with a religious consciousness almost painfully immature in spiritual things, so that the splendid task of a matured Christian experience as represented in missions is to take by the hand this childhood of the heart and mind, and, by the aid of the rich and effective resources of our modern environment, put it to school—lead it by the shortest path into the largeness of vision and the ripeness of culture which have come to us all too slowly and painfully. What we have sown in tears let them reap in joy. In many foreign fields missions must face conditions which are so complex, so subtle, so elaborately intertwined with the structure of society, so solidified by age, and so impreguably buttressed by the public sentiment of the people, that all attempts at change or modification seem hopeless, and yet slowly

and surely the change comes. It comes through the secret and majestic power of moral guidance and social transformation which seems to inhere in that gospel which Christian missions teach.

A SOCIAL MINISTRY.

In this aspect of their work, however high may be the estimate put upon evangelism, they deserve appreciation also as a social ministry, and should have the support and sympathy of every lover of humanity. They are worthy of the notice and the admiration of every student of social science, and should receive the credit which is their due in recognition of their pioneer work in the direction of world-wide social reconstruction. They represent the advance-guard of sociology in its march into the realms of partially civilized or wholly barbarous society. They are partly based upon and largely inspired by the well-founded conviction that the noblest possible synthesis of social phenomena is that in which Christian ideals exercise a guiding and determining influence. In fact it is the lesson of history that no high ethical product is possible unless Christianity has a controlling power in moulding society. According to the most scientific conception of sociology, Christ is a great sociological leader in human history. He founded a cultural association which has had a mighty influence upon the inner experience and ethical development of society in almost every aspect of its multiform structure and life.

SAVING INDIVIDUALS NOT ALL.

The fact that devout men have gone to the mission fields with the single aim of saving individual souls and securing to them a portion in the spiritual benefits of Christianity does not at all indicate that this is all there is to missions. The aim was Christ-like, and was a sign of sublime faith and true heroism, and yet it may not fully represent the length and breadth of God's purpose. God often uses men of one special aim, with a somewhat contracted although vivid and intense conception of their mission, to accomplish through them a work of larger and grander scope than they realize. His intentions are not limited by man's comprehension of them. Many of the most magnificent movements of history have been a surprise to those who have, unwittingly perhaps, contributed by their labors and

leadership to bring them about. Duty often means much more than we think it does. God frequently honors a faithful and obedient servant by accomplishing through him more than he expects. In obedience to divine direction, he sows the seed without knowing what the fullness and glory of the harvest will be. In fact, "the work of the Christian reformer," as has been well said, "is that of the sower and not that of the conqueror." What a chapter of hope, what a vista of beneficent results, opens up in the work of missions when we regard it as a chosen instrumentality for the accomplishment of the larger plans of God for human society. The trite sneer at missions, unfortunately so common even among professing Christians, is a miserable anachronism in our age. It is the acme of religious provincialism; it is simply the old Phariseism in a modern garb.

TO REDEEM THE PRESENT LIFE.

Christian missions, as we shall see more fully later, have evidently entered upon a crusade not alone for the spiritual redemption of individual souls, but also with a larger purpose to redeem the life that now is, so that the social desert of the non-Christian world shall some day bloom and blossom as the rose under the ministry and culture of Christianity. They are of necessity charged with this sublime task. The religion of Jesus Christ can never enter non-Christian society and be content to leave things as they are. The life that now is in lands as yet but partially touched by Christianity has in its depths of misery and sorrow, heights of cruel, audacious wrong, lengths of far-reaching and crushing iniquity, and breadths of vast social evil, which Christendom, with all its perplexing problems, happily does not reveal. Christianity can never affiliate with these existing evils, nor can it condone them. It must work steadily and inexorably to supplant and abolish them. It must deal patiently with all phases of social defect. It must work with the power of sympathy and by the living energy of its principles to reform these great and brooding wrongs that oppress and dominate heathen society.

EVANGELICAL PURPOSE STILL SUPREME.

We would not be understood for a moment, in giving prominence to the sociological scope of missions, to be casting the

slightest discredit upon, or even detracting in any sense from, the honor and heavenly sacredness of the evangelical purpose. Individual regeneration, instruction, guidance and salvation are indeed the first and most indispensable purpose of the Christian missionary evangel. It would be, moreover, a lamentable and fatal mistake to substitute any other aim or adopt any other method than that of personal instruction and appeal. The individual conscience is the only practical basis for conscious responsibility. We would not be understood as asserting the necessity or even propriety of any exclusively sociological programme for missions. The way to reach society is through the individual. The individual soul is in the first instance the receptacle of the leaven of Christianity; from thence it leavens all the lump. The spiritual regeneration of the individual involves a further and larger influence upon the collective life. Just as the social misery and degradation of our great communities within the bounds of civilization is simply the cumulative result of individual delinquency and demoralization, so the saving of society is to be secured only through the uplifting of individual character, which in its total accretion issues in the redemption of society as a whole. As Christianity advances from heart to heart in this and other lands, it advances from home to home, and involves almost unconsciously a large and generous new environment of influences which works for the reformation and gradual discrediting of the old stolid wrongs of society. It works in foreign communities, a slow, almost unrecognized, yet steadily aggressive change in public opinion. It awakens new and militant questions about stagnant evils. It disturbs and proceeds to sift and disintegrate objectionable customs. It stimulates moral aspirations and quickens a wistful longing for a higher and better state of society. Christianity has been building better than it knew in establishing its missions in the heart of these ancient social systems. The sociological awakening in Christendom is not more impressive than the hitherto almost unnoticed achievements of missions abroad in the same general direction, in securing the enfranchisement of human rights, the introduction of new social ideals, and the overthrow of traditional evils.

BUDDHISTS WELCOMING THE GOSPEL MESSAGE.

REV. DANIEL M'GILVARY, CHIENG-MAI.

[Report of a tour by Dr. McGilvary and Dr. Peoples, in the northeast portion of the Lao country.]

The three objects of this tour were: 1. To preach the gospel and to distribute the word of God. 2. To survey the northeastern portion of the Siam-Lao field, and 3. To form the acquaintance of the highest French officials and ascertain the attitude of the French government to our mission work.

Inverting this order, I will take the last first, as all our future plans depended on our reception by the French. Hluang Prabang, the capital of their newly acquired territory, is a town of 8000 inhabitants beautifully situated just south of the 20th parallel and the great bend in the Maa Kong southward.

Soon after our arrival we called on Mr. Vacle, the commandant superior, and M. Grant, the commissaire, the second in rank. Their reception was all that we could desire. Mr. Vacle informed us of his instructions from Bangkok, in reference to our coming, and furnished us with a house, also that he wished to make our stay pleasant and would give us, as American missionaries, an open door for mission work, under French protection; only as the Lao have a religion, he could use no official authority in enforcing another. Of course we assured him that this was both in accordance with our prepossessions as American citizens and the spirit of Christianity. We enjoyed his generous hospitality, both in his residence and at his summer home in his artistic gardens two miles from the city. Here especially he expressed his pleasure in being able to explain the French policy, and to hear ours concerning our work.

A Roman Catholic mission has a large plant on the lower Maa Kong river, with a school and an orphanage. This mission is among the Lao* and for this reason we thought it not wise to recommend a permanent station in this portion of French territory. We think it a grand field, and had not the Catholic mission already been opened in the lower portion of it, we would

strongly recommend it as a station. So far from the French occupancy being an objection, it seemed advantageous. In Muang Luuk, the first town after leaving Nan, and in all the places visited below the city, and in the city itself, we had never seen, on a first visit, a more receptive people. At the village of Ban Hooie Kua, the Peea or head man, at once embraced the gospel. His mind had been prepared by hearing a young princess in the city (a former pupil of the Girls' School in Bangkok), refuse to join in Buddhist worship, and proclaim herself a Christian. He gave a joyful welcome to those who had come to teach the new religion. At his urgent request we remained a day longer to teach him and others. He took our books and promised to teach his villagers. At Ban Song, a large village of eighty houses, we had the same experience. The Peea and many others urged us to prolong our stay. The priests remained in our tent during the day and until late at night, manifesting a strong desire to understand the plan of salvation; and on our departure, the whole village assembled to wish us health and happiness and to urge our return. In the city it was impossible to supply the demand for our Scriptures and tracts.

From here we almost reluctantly turned our course northwest to the regions suggested by the commandant-superior. For this a passport was readily given, and we turned the great bend, crossed the Maa Oo, and visited the Lao towns and villages on or near its west bank to Ban Na Nyang. Our religious services were usually at night. Sometimes all the village, who could be, were present and there was the same desire for our Scriptures. At Na Nyang I had designed going north to Muang Oo, and through some of the towns of the Sip Song Pun Na, while Dr. Peoples was to cross to Chieng Kong. But the road to Muang Oo was very mountainous and the season was late and we both went west to Muang Sai, a Lu town, where the French have a station. There Dr. Peoples, anxious to return to Nan, took a more direct route home through Muang Hoon and other Lu towns, and crossed the Maa Kong at Pak Baang. I took a northwestern route through a portion of the Sip Song Pun Na, thence south and southeast and crossed at

*The inhabitants of the Maa Kong valley call themselves Lao, and the term Lao is so used in this letter, in contradistinction to our Laos, who disclaim it.

Chieng Kong. By this means we reached a greater number of people, but it was a great loss not to have Dr. Peoples' good judgment on the rest of the tour.

On Thursday afternoon of the third day of our stay in Muang Sai, an elderly looking gentleman with the bearing of an officer called on me, evidently on some business. He announced his name as Saan Suri Yah, said that he had been absent in the country and on his return he had learned from others that the teacher of the religion of the great God was here with his sacred books, which promised eternal happiness, not only to those whose merit had earned it, but even pardon to great sinners. He had heard the truth with great joy, and had come to inquire the whole truth about it. His earnestness attracted me so much that I postponed till night a visit that I was going to make to Ban Tin, a village close by, and devoted the afternoon to him. Our conversation then and during the two following days would itself fill a letter. His first remark was, he had been all his life following the only religion he knew, obeying the precepts of Buddha, with the hope of having sufficient merit to see the face of Aliyah Mettai, the coming Buddha, and be saved by him. Had he been wrong? No, a man can only follow the light he has. Buddhism had been a schoolmaster to him. It showed him his sins, but offered, as he says, no means of pardon. We have come to teach him what he has been ignorantly striving after. Better than I could have done, he then went over the teachings of Buddha, that suffering in the next life must follow the sins of this; that hence Gautama himself had passed through an endless cycle, having passed through the state of every sentient being, before he reached Nirvana; but it was an endless road. He had conned the deep problem of life from a Buddhist standpoint, and was ready to accept the no less deep but more logical system of a Creator and Governor, the origin of the universe, of man, the fall, sin as a violation of the law of the great Lawgiver, and the plan of salvation through the incarnation, obedience and death of the God-man.

With almost convulsive excitement he asked, "Will all my merit avail nothing?" To this I could only reply that his present duty was to accept the new light

now before him. What he had done in his ignorance he might safely leave to him who rewards and punishes with absolute justice. Would he accept the offer of free pardon for all of his sins now offered? He said, "Yes, I do." At night he attended the worship, in my absence conducted by our assistant, who told me on my return he had hardly ever met such a man.

The next day another officer who had been appointed the leader in Buddhist offerings, and who had been coming to us from the first day, professed his faith. They had talked it over, and both accepted the gospel. By Sunday three others had made the same profession and wished to be baptized. One thing was in the way of Saan Te Cha. He must resign his position in the temple. We all went together to the Peea. Saan Suri Yah was spokesman, and witnessed a good confession, that he had found the true way of life and had accepted it; that Saan Te Cha wished to resign his office with its perquisites. I listened with deep anxiety, and was greatly relieved to hear the Peea reply that they had been his teachers before and must be still; but he himself was very busy just now; next year he might accept the new religion himself. While speaking, I saw a young man whisper to Saan Suri Yah, when he turned around and said, "Here is Nan Panyah, my nephew, who wishes to join with me." It was rumored, too, that others of his pupils had decided to follow the two officers. It seemed that Sabbath afternoon as if we might soon organize a church. On consultation with my three elders, it was decided to baptize the Saans that night, and remain a week to instruct others more fully. But on returning home, the wife and children of Saan Suri Yah went to him with entreaties to delay. They were not ready yet, and begged him to wait. We had relied on him to teach and lead the others, and it was at last decided that probably their formal baptism, with no one to instruct them, might be premature and so advised them, though one of the younger men was with some difficulty reconciled. They took our Scriptures and promised to study them and teach others. As the season was advancing, we decided to commit them to God's tender care and leave on Tuesday.

The two Saans had been made the leaders in Buddhist worship in that place because the

head priest is addicted to opium. Nothing shows the decadence of Buddhism more than the use of opium in all the temples in that region. The head priests are most invariably slaves to the curse. I have seen them with my own eyes smoking, as drunk as I ever saw a Chinaman, with the temple fairly stifling with the fumes. What is worse, they justify it. Buddha's commands forbade the use of liquor, but there is none against opium. They say it may be sin for a man of family, for it eats their support. But whose business is it if a priest or a young man buys it with his own money? In some places the missionary is called on to make a regular crusade against it, and much is gained by directing the young to the danger of tampering with it. Saan Suri Yah readily saw that there is no merit in making offerings to a drunken abbot, though I have heard others argue that the merit was in the act of the offerings, without regard to the character of the priest.

Muang Sai is the centre of a large Ka Moo population. The last few evenings we were there we had as many as fifty or sixty Ka Moos, who came to hear the gospel. It is for this field I wish to plead for a mission station, and for which we beg the prayers of the Church. Who will say, "Here am I, send me to it?" And who will assume his support?

MARRIAGE AND DIVORCE IN WESTERN AFRICA.

REV. FRANK D. P. HICKMAN.

If it is true that there can be no homes without love, on the part of those about to establish the homes, and that without homes there can be no true strength or progress or happiness for a people, then the prospects for the people of this part of Africa are very dark, since they make marriages not a matter of love between two persons, but largely a matter of merchandise—a matter of buying and selling on the part of the would-be husband and the parents of the girl whom he would wed. Thus, when a man has secured his wife, he has the same feelings towards her, frequently, as for a highly prized article.

Let me give an account of the steps taken to secure a wife about Batanga. A man wishing to marry a certain girl, with-

out regard to the age of either, goes to the father of the girl and states his wish. The father, if he is pleased with the man, or even if not, if he believes the man to be able and willing to pay him a large dowry for his daughter, and that he can expect numerous favors after the man is married, agrees to the proposed marriage, when the dowry shall have been paid.

The daughter may or may not be consulted at all as to her wishes in the matter, according to the disposition of the father. Whether she is or is not consulted, her father, as a rule, believes that it is his bounden duty to get all he can out of his expected son-in-law in exchange for his hundred and more pounds of flesh.

There is a list of goods which was recently paid by a young man in our employ to a father-in-law who had an eye for business before the young man secured his wife. And the time will never come when his father-in-law will not regard it as his perfect right to ask his son-in-law for anything more he may want. The list is thus: eighty neptunes, five guns, thirty-two marks (about \$8) worth of cloth, three goats, five cases of gin, three kegs powder, two zinc trunks, two umbrellas, one coat, two chairs, two tall hats, three felt hats, one flag, four shirts, one tin of sugar, eight drinking glasses, twelve plates, one lamp, two brass kettles, four small iron pots, one knife, twenty-five pipes, two jugs, one large iron pot, thirty brass wires, four pairs of scissors and about twenty-three marks in cash (\$5.75).

Quite a long costly list for this country, when it is remembered that this young man receives but twenty marks (about \$5) per month for his wages upon which he must clothe himself as well as divide with others. When the father-in-law concludes that the son-in-law has paid him enough, for the time being, for his daughter, he then gives her over to the young man, and she becomes his wife.

As a rule there are some slight festivities just before a girl passes from single into married life, in the way of dancing and singing among her girl friends. Our Christian young men frequently have a Christian marriage ceremony performed at the time they take their wives.

After the girl has gone to her husband she is free from all service to him for per-

haps a month, except some small services, such as bringing him water. But after that she must settle down to hard work, and, in some cases, she is no better than her husband's slave. He regards her as his purchased possession, to be treated as he pleases.

When a girl has once married into a family she belongs to that family, if they wish to keep her, till she dies. If her husband should die, she must marry one of his brothers, if one of them should want her. If they do not wish to marry her, then she is put on the market again for some one else to take. If there are no male relatives then the next nearest male relative may either marry her himself or receive a dowry for her, and turn her over to some other man. On account of this custom among the people of claiming that a woman, once paid for, belongs to her husband's family, many women, on the death of their husbands, are forced to go into polygamy who otherwise would not do so.

There has recently been some talk among the Christians about Batanga of changing the present marriage customs, but not until the present dowry system is done away with entirely and men and women marry for love alone, as God intended they should do, will there be any possibility of establishing true homes, the foundation of true strength, among this people.

Concerning divorce there are no settled rules, so far as I have heard, in operation among the people. All the rights of separation, for whatever cause, are with the men. The woman cannot leave her husband on any grounds, if he is determined to retain her. But if he is willing, she may be separated from him, either by returning to him an equivalent for the dowry he originally paid for her, in most cases an utter impossibility, or by having another man pay to her husband a dowry for her release, when she becomes the wife of this second man. This, as in the case of the proverbial fish, often proves merely an exchange of the frying pan for the fire. We hope that through the word, and by speech and by precept, the men of this land may soon begin to recognize the true place of woman, and, recognizing it, that they may have the manhood to give her that place which God intended for her, a position of equality with themselves.

CHRISTIANITY AS A CIVILIZING FORCE.

J. C. R. EWING, D.D.

It may fairly be doubted whether any country has, in modern times, been the scene of more rapid and radical changes, in its social life, than India. These modifications in custom and thought have been largely confined to a decided minority of the population. They cannot, however, be regarded as unimportant or destitute of the deepest significance, inasmuch as the numerical minority there, as everywhere, is the powerful party. It wields the influence that elevates or degrades a people.

The present century witnessed the true beginnings of Protestant missions in India. The fruits of these, together with the descendants of those who were Christianized through the labors of Xavier and the heroic efforts of such pioneers as Ziegenbalg, Schultze and Schwartz, constitute a nominal Christian community of two millions, two hundred and eighty-four thousand, one hundred and seventy-two persons. As fruits we must reckon, too, a great multitude who, during the long chain of years since the gospel was first proclaimed in the land, have believed and been admitted to the Christian Church, and passed from earthly life. We may not forget these whose names are no longer in our statistical tables. "Through great tribulation" myriads have passed into the presence of their King.

Taking our stand upon the facts furnished by statistical tables alone, we can justly claim that Christian missions have achieved an astonishing degree of success.

Side by side with these fruits there are others which it is not possible to tabulate, which are no less real and no less a cause for devout thankfulness to God.

Before proceeding to enumerate some of the positive advances observable in the social condition of the people, let it be understood that two forces have been operating to bring about these changes. Of these the first and more powerful has been the direct preaching and teaching of the word of God by a constantly increasing number of Christian missionaries coming from Europe and America, nobly aided by an army of Indian brethren, who have heard

and gladly obey the command of the risen Christ.

The other force in operation has been that of the British government. While scrupulously observing its "non-interference" policy, it nevertheless rules the people in accord with Christian principles. The superiority of these principles is obvious to the thoughtful Oriental, and multitudes to whom the Christian Scriptures are as yet unknown have had their notions of life and duty materially modified by this real, though indirect contact with the ethics of those Scriptures. Further, a man is none the less a missionary because he happens to be in the government service. Some of the most effective missionary work ever done on the plains of Hindustan has been accomplished by such noble Christian officers as the Lawrences, Sir Donald McCleod, Sir Herbert Edwards, Sir Charles Aitchison, Sir Charles Elliott, Sir William Muir, Sir Henry Ramsay and Sir Mackworth Young. These, from the vantage ground of conspicuous political and civil positions, have lived for Christ and thus witnessed for him with tremendous potency.

We affirm that it is Christianity, the faith of the gospels as preached and lived by the followers of Christ, as inwrought upon the system of British law, and as giving character to the relations existing between a conquering island of the West and a subject continent of the East, that has produced the marvelous social changes of which mention is to be made.

1. *The Hindu Widow* has troubles that are well enough known, but cannot be named. There are in that country approximately 80,000 little widows who have not yet attained the age of ten years. Until very recently the remarriage of the widow was a thing not to be thought of. But sentiment is changing. Some of the reforming sects are advocating remarriage. A society for the purpose of promoting such marriages exists in Lahore. Frequent advertisements appear in the papers, such as this:

"WANTED.—A husband for a widow of high caste and of fair complexion. Can read and write Hindi."

Other notices contain offers on the part of eligible men to unite their fortunes with widows who fulfill certain specified conditions.

Mr. Justice Ranade, a Hindu reformer,

recently said in an address before a large assemblage of his Hindu countrymen: "This (the customary treatment of widows) is an illustration of the tyranny of the strong, ruthlessly exercised over the weak. This huge blot must be wiped out—the curse of God must rest upon a society which from generation to generation observes a custom which involves a huge injustice, and which is degrading to the higher life of humanity."

2. A movement has begun against what are known as *Nautch girls*. These women of depraved character have for centuries been regarded as an essential feature of all gala occasions. Even Europeans of the purest morals have not at all appreciated the evil of giving countenance to that form of entertainment, which consisted in witnessing the contortions of these dancing women. Leaders amongst the people are forming societies whose members are pledged not to attend any social function where *Nautch girls* are tolerated.

3. Many of the men are profoundly interested in the subject of female education. The old feeling was that women did not require education, that it was not safe to give it to them, as it would inevitably be used for improper purposes. No religious services were ordained for women. If they were to obtain anything after this life it must be through their gods (their husbands). The first schools for women were established by missionaries. Throughout the country there is a growing appreciation of the importance of educating the women. All the modern societies have their girls' schools. Public meetings are held and earnest speeches made in advocacy of the extension of the privileges of education to the females of the country. It is significant, too, that rarely, if ever, any dissentient voice is heard. The advocates of such measures do not always themselves do all that they say that they and their compatriots are in duty bound to do; and yet substantial advance in the education of public sentiment is visible. We shall not be surprised to see within the next decade the realization of the ideal now before some of the more enthusiastic minds—a Hindu woman's college.

4. The system of caste is being greatly modified. Its rules are tacitly ignored by thousands. Railway travel, ocean voy-

ages, and the public school, together with the Bible, which so strongly emphasizes what their common sense so definitely intimates, that "Of one blood God has created all nations," have brought multitudes to a position where they look with lofty disdain upon this ancient institution, and observe its requirements under protest and from selfish interest.

5. They have begun to demand a high standard of moral character in those who would be leaders. Two years ago a European barrister, who had figured to his great discredit in a divorce court, rose in the National Congress to address the assembly, and was met by the hisses and earnest protests of many of the Hindu and Mohammedan and Christian delegates who sat as members of that great assembly.

6. Honesty in Indian officials as well as in Europeans is demanded. Bribery is no longer assumed as a feature of the official's public life. Dishonesty is as stoutly condemned by the native press in India as in America. Higher ideas as to truthfulness and justice between man and man not only prevail in public utterances, but are finding a place in the personal life and character of the people, in direct ratio to the influence which has been brought to bear upon them, emanating from the divine word.

7. A cordial recognition of the righteousness of those laws which prohibit deeds which a century ago were regarded as essential concomitants of piety, is to be numbered among the victories of Christianity. Barbarous practices have been abolished, suicide forbidden, the offering of children to the Ganges at Sagar made a punishable offense. Female infants may no longer be destroyed. *Suttee*, or the voluntary immolation of widows upon the funeral pyres of their husbands, is nowhere tolerated. That these prohibitions, which were met with strenuous protest in the beginning, are right and good, is now cheerfully acknowledged.

That this direct gain to civilization as the result of the prevalence of Christian ideas in India is in any true sense the Christianization of the country is not to be, for a moment, assumed. India is Christ's only in so far as his life is embodied in the lives of the individuals who dwell there. Great numbers of those who have been influenced by him fail to see what he is.

They admire his life and teachings, but fail to grasp that sublime conception of him as the God-man, which is the glory of our faith and the joy and strength of our lives. The stupendous task before the Church, going forth in the power of the Holy Spirit to-day, is to bring the living Christ so vividly before the eyes of those millions, who have in some degree been disarmed of their prejudices against him, that multitudes of them shall see in him, not merely a great moral type, but a personal Saviour.

FUNERALS IN INDIA.

REV. A. G. M'GAW, ETAWAH.

In the latter part of June, Mr. Forman, of Fatehgarh, was visiting us, and asked to be taken to the bathing-ghats at the Jumna river—only less sacred than the Ganges. Just as we were nearing this place we saw a small group of men, eight or ten, taking a dead body to a suitable place on the bank for cremation. Both of us had a desire to see the performance, and, on inquiry, learned that there would be no objection to our being spectators—also that it was the body of a Brahman. It being a high-caste affair, we were sure the ceremony would be carefully done according to custom and hence were all the more anxious to see. We followed the crowd. Four men bore the light bamboo frame on which the body lay wrapped in cotton cloth. The rest went along irregularly, some before, some after. Some distance behind was a sweeper who, according to custom, was to get something of this world's goods out of this. Every few rods the funeral party stopped, placed the body on the ground, and some one poured a little stream of Jumna water on the ground, making a circle about the body, also sprinkling a little on the body. They soon reached the place, recognized as a usual burning-ghat by the ashes and by pieces of glass bracelets of women who had been burned. Right down by the water's edge preparations were made. First, all the old ashes and dead coals were washed away, by the sacred water, of course, then a layer of dry wood was put on the ground. The body, still on the bamboo frame, was laid by the water's edge, and two or three near relatives washed it, removed the cloth and put on a new clean one, and, having rubbed oil and



Funerals in India.

spices on the body, laid it on the wood. The rejected cloth was thrown to the sweeper, and at once, while the funeral solemnities were being enacted, he washed this cloth in the river not twenty feet away. While the body was being washed one man with a stick and stones guarded it from the turtles. The sound of voices had attracted *hundreds* of them, anxious for whatever of the remains should be thrown into the river. Many of them were immense fellows, with backs as broad as a tub, and it required diligence to keep them off. After the body had been placed on the wood, more ghee (clarified butter) was poured on the body, and a big lot of spices, sweetmeats, etc., were put on. The only explanation of this was that it was to counteract the bad odors. Next more wood was piled on both sides and on top the body, and then nearest of kin took fire and, after walking once around, set fire to the pile near the head. All then squatted on the bank, a little to one side, to watch the burning. A good breeze was blowing, which drove away all odors, and made the fire burn well.

After some time the man nearest of kin took a long bamboo stick and, poking the burning wood off the half-cremated skull,

proceeded to strike the skull with all his strength four or five times, then poured on to it more ghee, and more wood was applied. We had to leave before the end, but were told that most of the body would be consumed, and what little was left over would be thrown into the river. When people are poor and cannot afford so much wood and ghee more of the body is left, which becomes "bones of contention" among the turtles. I have heard that they sometimes get burned and drop their morsel very quickly.

Such was a Hindu funeral. Doubtless there had been chanting in the city. There they go along bearing the corpse crying, "Ram Ram is true," but there were no songs of praise to God, no word of consolation or of hope spoken, no prayer to the God of all comfort. How sad! how hopeless!

ALONG THE GRAND CANAL.

ROBERT E. SPEER.

The Shanghai of which the foreigner hears and which the traveler visits is neither China nor Chinese. Coming to it first from another land it might seem Chinese, but coming from Canton or inland cities, there

seems to be far less of China about it than there is of India in Calcutta or of China in Hong Kong. The native city is of the essence of China, but its dirty walled-in existence has been lost to knowledge in the preëminence of the foreign concessions with their fine modern structures and buildings and their civilized life. Great multitudes of Chinese, however, are employed and live in the concessions, and an extensive mission work is carried on among them, our own mission having two well-established churches, one at Hongkew with its own pastor, largely helped in his work by Dr. Farnham, and the other wholly self-supporting in connection with the great Mission Press, which turns out annually nearly 50,000,000 pages of Scripture and religious literature, and is also a sort of head and heart of the vast mission enterprise in China. Remote from the mingling of European and American and Chinese peoples in which the European and American elements overwhelmingly predominate in influence, giving the tone to the whole, our mission has another centre of work at the South Gate where the native city melts away into numerous villages, and where near by a "baby tower," a small white octagonal building with two little trap windows for the reception of baby bodies, dead, or, possibly in rare cases, alive, a strong force of young missionaries are living and working with brave and tireless devotion. To travel inland from Shanghai meant in former days long and tedious journeys by slow boats. Now, however, comfortable steamers run up the Yang-tse and many lines of steam tugs draw house boats of all kinds through the canals to the more important accessible cities. These canals intersect the country in all directions, and on one of them, the Soochow canal, we slipped out of Shanghai in "the quiet end" of a soft June evening. The tug that drew us drew also six other boats like ours, boats of three small apartments each. Before noon of the following day we reached Soochow. Less than ten years ago this would have been a three or four days' journey.

Soochow is a city of 500,000 inhabitants, well walled with six gates, each of which save one has also a water gate, for the city is threaded with a network of canals. The city is noted for its fine clothing. The emperor's wardrobe is supplied from two

cities, one of which is Soochow, where in a large yamen, guarded as usual by stone lions and presided over by a high official, the royal garments are made. The Chinese have a saying, "Heaven above and Soochow and Hangchow below." But the proverb arose in the city's palmy days when the population is supposed to have been three or four times what it is now. The Taiping rebels made sad havoc of it, and the city is full now of waste places and of mounds of rubbish from the buildings the rebels destroyed to get the timber for their fires.

Three missions have headquarters in Soochow beside our own. The Southern Methodists and the Southern Presbyterians have each a strong force here, and one man and his wife represent the Southern Baptists. The Methodists have concentrated their force at one point, while our own missionaries and our Southern brethren have scattered. There is much to be said in behalf of either policy. At one of our centres is the boys' boarding school, with the church in which the people have great pride, though it is a most simple, bare building, because they have invested a great deal in it themselves. One old woman whose husband had left her a little money, bought her coffin, laid enough aside for her few needs, and her burial expenses, and gave the rest to the church. The second centre is in the country five or six miles from the wall, and the third is near the West Gate in one of the busiest sections of the city, which at this point extends as far beyond the walls as in some other places it falls short of reaching to them. It is in this section that Mr. Nathaniel G. Tooker, of New York, is erecting a woman's hospital in memory of his wife, in connection with which he intends to support two women doctors and build a house for their residence. The Soochow people have gained a reputation for special hardness of heart and indifference. One nearby village seemed so dead to all spiritual interest that a missionary visiting it and preaching to its people faithfully, found them so dead that he could only rouse interest by going up and down the streets, crying in a loud voice, "Repent, for the kingdom of heaven is at hand." The medical work of the Methodists is proving very fruitful in breaking up this indifference in Soochow. The new Memorial Hospital will aid.

From Soochow to Hangchow is the southernmost reach of the Grand Canal, which runs northward through the province of Kiangtsu, Shantung and Pechi-li to Peking. For eight centuries the life of China has crept up and down its sluggish waters. The steam tugs, convenient though they be, seem an impertinence and an intrusion upon the sanctities of the sacred ages. A red glory of sunset lay over the rice fields and on the distant hills as we glided into the great waterway and turned southward. On the well-trodden path along the edge of the canal, the farmers were pressing home, the tired, earth-soiled buffaloes driven ahead and the men carrying their light plows or harrows on their shoulders. Gray stone archways, decorated with carved lions and dragons, stood out distinct against the soft passing light on the bank, commemorating the faithfulness of widows who were true to the memory of their dead and remained wed to them alone. Fine old stone bridges of square strong angles or delicately arched, passed over our heads, and small canals ran off right and left to villages and hamlets back amid the green coves. Presently the red light faded into gray, and in the quietness I could hear the voice of Mr. Garritt, who was with us, telling the good news of the Saviour with an earnest and fluent speech to the Chinese boatmen and the passengers of the boat just preceding ours in the long line drawn by the tug. The moon came out presently, and the calm, loving voice was still speaking, stopping now and then for a question. I waked after a while, and the voice was speaking still, and I thought of another missionary whose advice was his own practice, "Preach the word, be instant in season, out of season." Then my thoughts went back to Dr. Mitchell's ride past these same villages and cities eight years ago last November, and I sat up in the stuffy little boat to look at the heathen need which had so thrilled and fired his heart. One place after another slipped past. Now it was only a village and again a walled city. Now all was still, and again there was the heavy murmur of voices. To some of these greater cities a few missionaries from the Southern Presbyterian Church have come since Dr. Mitchell passed out of his suffering into the restful service of the saints on high, but though one-fourth of a generation has passed since then, only a

few of these places have been occupied. Very peaceful and still did the great life of China lie in the faint light. Or was it the great death of China? And then I looked up at the restful moon—the same moon that eighteen centuries ago looked down upon the sufferings and death of one who was lifted up to draw all men unto himself. How long are we compelling him to wait!

Toward evening of the day after leaving Soochow we reached Hangchow; the little boat in which we had been transferred so as to enter the city was drawn up a mud slide, taking the place of a lock, between two canal levels, and we were sculled through a stream of saffron foulness and past innumerable filth boats which I venture to mention only because all this is a nuisance and a nauseousness here of which people at home can gain no idea except by bringing their senses of smell over here. It was like an instantaneous sunrise with no preceding twilight, to step out of the stench and filth of the streams and the streets into a clean, simple mission compound.

Hangchow is a busy, active city, strongly touched by the currents of progress which have flowed from the humiliation of China in the war with Japan. Buddhist monasteries and Confucian endowments have been confiscated to house and support a military school, in which a German text-book on tactics is taught through a Chinese translation of it, and a college for the teaching of English, mathematics and sciences. Mr. Mattox, of our mission, gives a little time daily to the superintendence of this new college, and one of the two native teachers is an earnest Christian man. Foreign restaurants have been opened to meet the fashionable whim of the wealthy merchants and officials. We were invited to take the first meal in the newest of these, which is owned by a stock company about one-third of which stock is held by native Christians. These Christians desired to have the place closed on Sunday, and when the majority prevailed against this, they announced that they would receive none of the profits from Sunday opening. How many Christian stockholders in American railroads, restaurants or other concerns pursue as consistent a course? Both at Hangchow and Soochow there are new concessions with scores of new buildings, many of them silk filatures using foreign machinery introduced and

owned by Chinese capital. The people of all classes are eager to anticipate the foreigner and retain the profits of the new trade in Chinese hands.

The memory of Dr. Nevius is still precious in Hangchow, though he lived there less than a year, and the present boys' school, the oldest and strongest school in our mission, was once under his superintendence before it was moved from Ningpo. Mr. Judson has put a useful life into the institution and into the lives of the boys who have been in it during the last eighteen year. Of this and every branch of our work in Hangchow there is greatest need, as well as of the earnest work of the missionaries of the Church Missionary Society of England and of the Southern Presbyterians who work harmoniously with our own missionaries. Such pleasant unity of feeling among the missionaries of different bodies as exists at Soochow and Hangchow has been delightful to us.

The idols of Hangchow are innumerable. The temples are filled with them, and wherever a change in the face of the street produces a dead wall a shrine will probably be found enclosing a hideous figure whose frightful face looks out through a round hole in the fretwork of stone which shuts him in. Idol factories are passed along the street, and hundreds of Buddhist priests, with shaved heads and the burned marks of their devotion on their scalps, throng the monasteries or chant masses for the dead, or lounge leering in the shop doors. These idols and priests make up the popular ideas of religion and holiness.

Letters.

LAOS.

Rev. Mr. Dodd writes of a remarkable preaching service recently held at Chieng Hai, their new station, in connection with the ceremonies of burning one of the late rulers of the province. While making preparations for erecting tents near the place of the burning, to avail of the opportunities for preaching which the immense gatherings would afford, the authorities offered them a most desirable situation quite near the centre of the ceremonies, extending them a formal invitation to preach the gospel to all the people. It was very cordially given and thankfully accepted. Mr. Dodd goes on to say:

So far as I know, this invitation is unique in the

history of missions in this land. Invitations have been received for us to exhibit lantern slides in "palaces," but never to preach in such a public place as this before, I think.

We erected two tents with a large awning in front of the larger one. Into this one we brought the small organ, a violin, a few copies of books and tracts, some Scripture picture charts, a copy of the Lord's prayer written on cloth in large script, ourselves and a good company of native Christians, fresh from our knees. The smaller tent was for a sort of conference room for inquirers.

We had three services daily, one in the morning one in the afternoon, and the largest and best one in the evening. We had a good deal more of singing than of any other form of service, especially the first day. No text was taken as the basis of any formal sermon, but the workers and I took turns at telling the people the meaning of some hymn which we had just sung, or in exhorting. At every service an invitation was given to every one to attend our regular Sabbath services. We explained that as we do not have any demons in Christianity, there need be no fear that one who attends our services will offend any such demons. We also explained our mission here in this land, both negatively and positively, trying to correct some of the misapprehensions, and then in turn telling of our work and our message. Every service had in it the story of the life and death and salvation of our Christ. Some of the services had also something in the way of comparison of the claims of a religion without a God (Buddhism), or a religion of fetish and fear with those of a religion of a personal, living, loving Saviour. But there was little comparatively of argument. We stuck pretty closely to the proclamation of the message itself.

Incidentally it is worth mentioning that the violin proved to be almost as good in drawing a crowd as the organ. It's saves one's voice for preaching purposes, if desired, and it is portable. Also we found the Scripture charts invaluable, especially those covering the life of our Lord. These were our texts most of the time.

During the course of the first day and evening nearly, if not quite, all of the principal rulers came in to listen for a short time to the services, and one of them told me yesterday they were so busy with their part of the occasion that their hearts were mostly elsewhere even while they were in our tent. Yet their attendance, together with a little speech of the Siamese Commissioner in the evening, did a great deal to remove misapprehensions as well as apprehensions on the part of the common people. We can say that the attendance and interest steadily increased from the first. The Commissioner publicly said that so far as he, to whom all the rulers here are responsible, had any voice and influence, he wished to use it in the interest of Christianity. He assured all that there was no danger of their being called to account by the civil authorities for becoming Christians, so long as he remained here. And on the last evening he took a lively part in the discussion regarding the evil nature and influence of the "demons." Another of the princes, as he was leaving on the occasion of a second visit to the tent, after having taken one of our Lao books himself, said in a loud voice to the assembly, "Tell all your friends that

whoever wishes to do so can come and get books from the doctor and the teacher. There is no harm in so doing." He told me in a conversation soon after that it is his intention, as soon as these ceremonies are all concluded, to have the court issue a statement to every village in the province assuring the people that the king has long ago granted religious toleration to all the Laos provinces, and reassuring all that they can follow their own inclinations in the matter. He has also promised to attend church regularly in future. We "put not our trust in princes," yet we shall wait with a good deal of hopefulness to see him and others fulfill their promises.

And now what of it? One result has been mentioned, at least a good start towards the breaking down of the prejudice against our books. Another, we have got acquainted with the rulers faster and better than we could otherwise have done in many months, and the acquaintance seems mutually very agreeable and our relations very cordial. Most of them have promised to attend service, at least occasionally, and to urge their attendants to do so too. Again, several thousand people from all parts of the province have heard the first preliminary statement of our message as well as if we had taken a hurried tour into every village represented. They have all been told why we are here, and what we preach. Again, as "seeing is believing" most of these people will feel freer to call on us either for medicine or for religious conversation than before. And no small benefit will accrue to our own native Christians from those four days of training in public evangelistic services.

At the evening services, too, there was a great deal of interest manifested by several people, and we believe there will be some inquirers come to us as one result of the meetings.

Nothing is too hard for the Spirit's softening power. Certainly he has been with our little company, and the covenant-keeping God has all the praise.

AFRICA.

MR. OSCAR ROBERTS, *Batanga*:—We spent last Friday night at the sheds of the Dwarfs beyond Makala, a day from the Beach. There were twenty Mabeyas there, some of them to buy meat and others to talk a palaver; a Mabeya man had bought a Dwarf woman and was dissatisfied with the bargain and wanted the goods returned, but the Dwarfs had already used the goods.

There were two blind people, a man and a woman. They said that they had been made blind by "gembo," the same that the Mabeyas claimed caused the blindness with them. If that be true, it is some "medicine man" corresponding to the Bulu and Ngumba "ngee" (the Fang have the same also—Mr. Dunning and I met one in a town, going up the river to Angom). For some real or imagined offense the "gembo" at night plucks out the eyes of the offender. This explanation seems more and more reasonable.

A man, woman and three children had great ugly sores, two of them pitiful cases. I would not speak of this only the thought came of the contrast between the treatment they received there on those pole beds and what we receive in case of sickness. I trust the Holy Spirit dictated

the prayer that two of them might know the healing touch of the Lord.

Two of the young men wanted to come to the Beach, but a Mabeya man had brought to them his net to use in catching the game and so he would not let them off.

A woman was boiling some chips from a certain tree. After boiling it they eat as sugar cane, spitting out the fibre. They gave me some honey extracted from the comb, which was very good. I do not understand yet how these people manage to live at all. I imagine it is either a feast or a famine with them, many a time the latter.

Often it is hard to get them to come together at any one place, and we have to talk to them one at a time wherever we can find them, which is the best way after all. But the morning after our interview with these Dwarfs, the Mabeyas began talking their palaver, as they had done the night before, until the rain drove them in. They concluded, however, they had better sit down and we would all talk the "God Word" awhile. The Lord gave liberty and utterance, and we had a good time. I think of it this way sometimes: Suppose the tables were turned and we had been born in the bush. It is not due to any inherent goodness in us that we were not. Suppose that we could count on our fingers, and maybe on our thumbs, the chances for our being definitely told of God and of eternal life. If this were our case, I am sure we would most earnestly hope for a few positive things. One would be that the person telling us should earnestly believe in the reality of a heaven and hell, and the absolute certainty of every soul spending an eternity in one place or the other; another, that the one telling us might know the Lord in such a way that the message might reach us unobstructed by any human wisdom or reasoning, simply bringing us that which God had revealed to him of the love and mercy and justice of God in Christ. The bodies of these people are so hungry, their minds so darkened, that if I do not take time for the Holy Spirit to make these things more and more real to myself, I find myself talking to them as if I doubted whether he can make the truth plain to them. Right here is where prayer in the Spirit comes in. Pray then for the mighty presence and power of the Executive of the Godhead to work with and through us.

Mr. Roberts adds a picture of the terrible effects of the sale of gin to these degraded peoples, which makes the candid reader wonder that the distinguished traveler in Africa, Miss English, should slur at the missionaries for their condemnation of the rum traffic among the native tribes. Mr. Roberts writes:

Now somebody has bought some gin, and one of the drunken men has broken another man's arm. A number of half-drunken men were in the palaver house in the afternoon singing their songs, and the women keeping time by beating sticks in their hands. The performance adjourned to the street when I came into the palaver house, and they invited me to go away. I told them I would when that old man, the most drunken in the lot, went to his town. He started to go and I went away, but he soon came back.

MINISTERIAL RELIEF.

ONLY A PLATE OF ICE CREAM.

If all the communicants in the Presbyterian Church would only deny themselves the pleasure of eating one plate of ice cream less each year and give the saving thereby to the Board of Ministerial Relief we would have enough money to pay all the appropriations asked for by our presbyteries all over the world, for our worn-out ministers and for the families of those ministers who have fallen on the field of battle! Think of it, enlightened Christian people, what an exceedingly small sacrifice it would require on your part to enable 835 ministers' families to keep the wolf from the door!

The Board of Ministerial Relief was compelled to give notice to the Church, April 1, that from that month forward, one-fourth of all appropriations, except to honorably retired men who were over seventy years of age, and who had been in active service in our Church as pastor, stated supply or missionary for thirty years, would have to be withheld until the churches give a sufficient increase in their collections to warrant the Board in paying all appropriations in full. The distress this is causing in many households is simply unspeakable. The following are some *examples* of this suffering:

One dear old brother, not yet on the honorably retired roll, sixty-nine years of age, writes to us as follows:

Your favor containing \$93.75 safely to hand, bringing light and sadness. I had hoped we would not be forced in our old days to give up all the comforts of life. But so it is. There is a faint hope that the remainder may yet come, but as our Church has been steadily retreating for the last seven years, and there is no prospect that it has yet reached the foot of the hill, there is but little hope that she will rally and retake the ground she has lost. I am not yet on the honorably retired list. It was hoped that by rest and living in a cooler, darker atmosphere, I would so far regain my sight as to be able to resume active work. But this hope has not been realized, and at my age (sixty-nine) it is not probable that it will ever be any better.

Now as to our economy in living. My wife is quite an invalid, although eleven years my junior. We keep no hired help. I wash all our clothes with my own hands, knead all our bread. We do all our cooking and baking. Then crawling on my hands and knees, face close to the ground, I cultivate and raise all our vegetables. My wearing apparel, coat ten years old, worn six years for dress, four years for every day, may last one year more. Hat, present from a lady three years ago. Shoes, present from a friend in the East four years ago. Pants, cost sixty cents. Shirts, material cost thirty cents each. Is it any wonder infidelity triumphs? Is it any wonder scoffers say, "Aha! your Church worships gold, not God." Don't think any fault attaches to your grand Board. Ah, no! You will share in the bright reward of the suffering veterans you so faithfully and nobly try to aid.

Another writes:

My check for \$112.50 came yesterday. Don't see how we can get along, but we are willing to share the cut with the rest. It makes my heart bleed to think how many will also suffer. My misery doesn't love company in this case. I pray that times may speedily change. God bless you and all that have this cross to bear.

Another writes:

Your check brought us great relief, and I wish we could get along without the balance, but moving so far and ill health have run us into debt, and how we are going to make ends meet, I do not see. We will cast our burden on the Lord and trust that the churches will come to the rescue.

These are only specimens of scores and scores of letters that come to the Board, telling of the burdens these suffering friends of our common Master are bearing, and we can only say, with our aged annuitant, "We will cast our burden on the Lord and trust that the churches will come to the rescue."

Can any member of the Presbyterian Church look his blessed benevolent Master in the face, who gave his life for our salvation, and say, "Dear Lord, I cannot think of such a thing as denying myself a plate of ice cream to relieve this unutterable

distress in the families of thy faithful servants?"

For nine years the collections from the churches have been steadily decreasing, and the families on the roll of the Board have been steadily increasing, so that the Board reported a debt of \$9673 last April a year ago, and last April a debt of \$20,911, and six months of this year are gone and the churches are more than \$1000 behind their collections of last year, although informed of the painful reduction the Board has been compelled to make in the small appropriations made to the dependent families of our Church! What does it mean? Times, of course, have been very, very hard, but cannot our people practice self-denial enough to give an average of thirteen cents a communicant, as they did nine years ago? We cannot afford to stand idly by and see these honorable men and women, who have so long and faithfully served our Church, suffer for want of daily bread! Their cries are going up to the God of Sabaoth for simple justice, and shall not our great Church mete out this justice, when only the cost of a plate of cream to each communicant would more than pay all the appropriations asked for these suffering households?

Six months of the year have already gone, and there is no sign yet that the Board will be able to pay the one-fourth withheld since last April, and these families are writing every day to us to know when the Board can pay the amount withheld, and we can give them no assurance whatever that the churches will respond to our call. If the churches that are yet to take up their collections do no better than most of the churches which have taken their collections so far, the Board can never pay the one-fourth withheld.

THAT COMMITTEE.

The General Assembly has also directed, that the session of each church shall appoint a committee, with representatives of every society or organization in the church. Now, when that committee distributes leaflets in the church, and the pastor preaches, and the collection is taken, and the committee finds that the collection does not average at least thirteen cents a communicant, cannot the committee devise some means, by personal solicitation, or by a collection in the

Sabbath-school or Young People's Society, to supplement the collection until it averages at least thirteen cents a communicant?

THAT VOTE.

The General Assembly has directed the presbyteries to vote not to excuse a church session that will not give the people of their church a fair opportunity to make a contribution to the Board of Relief, unless their reasons are special and providential. In the face of all the suffering now existing in the families of our aged ministers, are you willing to have your presbytery record on its minutes, that your church is *not excused* for not giving your people an opportunity to contribute to this holy cause?

What have these 835 ministers been worth to our Church, whose families are now without sufficient means of support? What have they done for this beloved Church of ours, in building up Sabbath-schools, starting churches in new fields, ministering to churches able to pay exceedingly small salaries, until old age has overtaken them, when they have had no way of providing for that old age?

LARGE CONTRIBUTIONS.

If it were not for the large collections taken by about one-fourth of our churches, and the generous individual contributions we receive, the work could not be carried on with any semblance of respectability. Where this sacred subject is earnestly presented by the pastor, and the people are educated as to the great needs of this Board, they respond with a willing heart and give in some congregations an average of \$2 a member, showing that the cause does appeal to the sense of justice and the loving sympathy in the hearts of our people where they have the means to give, and are instructed as to the magnitude of the work.

There are to be found in every community individuals who love to give to this cause. They appreciate what these 835 ministers have done for our Church and for their own individual souls, and they consider it a sweet privilege to make their yearly offerings to this treasury, from which are sent out streams of joy and comfort to about 3000 needy and deserving persons connected with these 835 families.

Whilst the bulk of our money comes from a comparatively small number of churches

and individuals, a very large sum can be raised from the large number of churches that can only give comparatively small collections, and if every session will prayerfully and determinedly set itself to secure from all the members the cost of a plate of ice cream, the difficulty will be solved of supplying the most of the necessities and many

of the comforts of life to our worthy annuitants. Oh! what a little, just a little self-denial would do for God and humanity in this sacred sphere of relieving the suffering hearts of God's servants of the heavy burdens which seem, in many instances, to be crushing out their very life!

CHURCH ERECTION.

THE PRESBYTERIES AND THE BOARD.

In carrying on, under the rules of the Assembly, its widely extended work, the Board is of course very largely dependent for information and counsel upon the presbyteries and especially upon the presbyteral committees that have the oversight of church erection.

The Board's obligation for such advice is very great, and it is very unwilling to admit the possibility that in any case the recommendation of the presbytery or its committee is given hastily, carelessly or unadvisedly. It therefore is in the habit of accepting such recommendation at its full face value and, so far as funds at its command and rules of the Assembly will permit, granting the full amount asked.

But occasionally when it has done so, it receives a letter of expostulation, not to say criticism, from a member of the presbytery, which is more than a hint that there is a difference of opinion in the body itself in regard to what it seemed unanimously to recommend. Two such letters from different synods have reached the office during the last summer. In one of them the writer says: "My people here feel hurt by the gift of the Board to the church at —, costing between \$7000 and \$8000, including a schoolroom and many of the modern conveniences. They think it a misappropriation of the fund intended to help poor churches. Why was it given? Perhaps you will say, because of the presbytery's recommendation, but doubtless you are aware that the presbyteries cannot be relied on to guard the Board against the importunities of their churches. . . . If you can clear this matter up for my people, I

think we will make a contribution this year."

The other letter expostulated as follows:

"It is the time of year for us to take our annual collection for your Board, but our enthusiasm for the work has cooled and we do not know but that our obligations to the Board have been annulled. . . . A few months ago our presbytery recommended the — church to your Board for \$1500. This church is in a large town, and asked this money for repairs and enlargement. Could such a church not repair its own building? Fifteen hundred dollars is *nine* times as much as our entire presbytery gave your Board last year, or it will take us nine years to make up this contribution to the — church. Why should all the churches in the State be taxed for this well-to-do church?"

We quote these letters that we may venture from them to "point a moral" if not "adorn a tale."

In the first place, both of the brethren were misinformed in supposing that *grants* had been made to the churches in question. In both cases the appropriations did not exceed \$1000, and in both cases they were made as *loans* to be returned in regular annual installments.

In the second place, in both cases very careful inquiry was made and strong indorsements were received not only from the presbytery's committee, but from other judicious and careful men in the body.

Yet it seems that there were brethren who, partly perhaps from misinformation, disapproved of the act of the Board and considered such use of funds a misappropriation. There was even an intimation that the disapproval might lead to the cutting off of funds usually sent the Board.

But in what respect should the Board have done differently? It took every precaution within its power and it surely should not be criticised for putting confidence in the statements of the presbytery. Nor would it answer in the case of a missionary presbytery or synod, to attempt to adjust the Board's grants, as one correspondent intimates was to be expected, to the *contributions* from the presbytery or synod.

As the secretary wrote in reply to one of these brethren: "It would be a great blessing and a welcome aid to the Board, if the brethren of the presbytery would frankly give us such information while the case is pending. What can a Board like ours do but act upon the best information it can obtain, and if it cannot trust the brethren of the presbytery, whom can it trust? The proportion given by the Board within the bounds of your synod to the collections received therefrom is very, very large and always has been so. This it has supposed was a necessity. So far as the question of the propriety of your church continuing its contributions is concerned, should not that be decided, not by the fact that the Board may or may not have been misled in a certain case, but by the general aid rendered within your synod? It is the *Church at large*, not the *synod*, that has been 'taxed' for this, and if the Board's liberality in response to requests of presbyteries is to be a ground for withholding contributions, then the dilemma of the Board is sad indeed."

In conclusion it is to be said:

1. That the Board never makes a grant unless the application is heartily indorsed by the presbytery or its committee.
2. That it seeks all the information attainable in each case.
3. That where there may seem occasion for criticism, in the majority of cases inquiry would call forth a satisfactory explanation of what may be an exceptional case.

Notwithstanding these precautions, it is, of course, quite possible that mistakes are at times made.

Indeed, as is seen by the Board's dependence upon the presbyteries, such mistakes can only be avoided by these latter bodies themselves fully realizing, as usually they do, that the responsibility in every case is most largely theirs.

The benevolent work of our Church is carried on under a system admirably arranged to illustrate the mutual interdependence of the different executive bodies. The Boards are simply the agents of the Church, and the Church is made up of its presbyteries. No Board can possibly conduct its work successfully excepting with the counsel and coöperation of the presbyteries, and with them it must divide the responsibility for a wise distribution of its aid among the churches within their respective bounds.

May not then the Board depend upon the presbyteries to give it full and frank information in every case, even if occasionally such judicial statements call for a Spartan-like disregard of the natural but ill-advised importunities of enthusiastic brethren whom they love for their work's sake? Thus the Board and the presbytery acting together, each with a full sense of its respective responsibility, it will be scarcely possible for serious errors to be made.

SPANISH PRESBYTERIAN CHURCH, JARALES, N. M.

The church building is an ornament to the town, and is at times filled to overflowing. When I was there, two Sunday nights it was packed and many sat outside who could not gain admittance, but as the windows were all open they could hear as well. This was even in their busiest season of the wheat harvest, and when rain threatened to fall every moment. So we blessed your Board for giving us the house. One old man was converted there the first time I preached in it, a man between seventy and eighty years, and perhaps others who have not as yet confessed Christ publicly. The Lord be praised.

Church building seems to have kept pace with the general advance in all directions which has marked the long and honored reign of the queen of Great Britain. Three hundred million dollars have been spent for this purpose. This is a large sum to be expended by one nationality within sixty years, and shows that the care of the Lord's house has not lost its hold upon the hearts of Victoria's subjects.

FREEDMEN.

A "BIG MEETING" AMONG THE LOWLY.

The following letter from an earnest worker and close observer gives a very interesting picture from real life among the Negroes in a rural district far removed from the maddening throng that crowds our busy marts:

"I wish to give you an account of our last 'big meeting.' It will give you a general idea of all 'big meetings' held among these people.

"There is first a bustle of preparation, to have, if possible, something new to wear, and something besides bread to eat and to set before the crowd which usually gathers on that occasion, to see, to be seen, to eat, to meet old friends, and lastly, to hear what the preachers will say, and see what the church folks will do.

"To prepare for all this, there had to be an arbor made, to accommodate more people than the house would hold, and to afford a cooler place. There had to be hogs killed for meat and for grease to make cake and apple pies with. There had to be something sold, or something done to get shoes, calico for new dresses, and various other things to wear. Those who had not wherewithal to buy, had to hustle around among the neighbors, and in some way manage to obtain what they would need for the meeting.

"Per force of habit more than for any good reason, all this preparation had to be put off till the eleventh hour, so that instead of being at the meeting at nine o'clock on Saturday morning and the rest of the day as appointed, all had to be at home more or less on Saturday to get ready for the big meeting which was then due.

"When the minister arrived Saturday morning he found only one, an elder, ready for the meeting. After waiting till nearly noon, a few others having arrived, the minister, with a very short prayer meeting, opened the big meeting, and then dismissed the few to go to dinner and return to afternoon meeting at three o'clock.

"No one appeared at the appointed time, but between five and six o'clock P.M., a sufficient number arrived to hold a short prayer service before supper.

"By half past eight a goodly number, mostly men, were at the meeting house, and about nine o'clock the services began.

"Ruling Elder — of — preached the opening sermon, which was a sermon, though he called it a talk, on the text: 'As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up' (John 3:15). For a man who had been to school but one month and a half, the sermon was both logical and grammatical.

"This sermon not only surprised Rev. Mr. —, who had never heard Bro. —, but surprised even me who had often heard him and knew him to be a good speaker. Better still, it had in it the Spirit of God, if I may so express it, and brought forward in tears an old and hardened sinner.

"As no one camped on the ground, the appointed eight or nine o'clock meeting for Sunday morning could not be held, the people as usual being late.

"Sunday-school, too, was late, but by omitting the regular lesson, it afforded opportunity to Rev. Mr. — and the ruling elders to say some helpful words to the children and others who attend or should attend Sunday-school. Then followed intermission and an ordination service under the arbor, for, up to this time (to my surprise), Brothers — and — had only been installed to act as elders. They were now to become elders by ordination.

"This solemn ordinance will, I believe, prove very helpful to both of them and to the church. They are now ordained.

"After dinner had been served on the ground, Elder — addressed the congregation on the folly of leaving a church to join another in the hope of getting away from the straightforward truths of the Bible and officers' insistence on righteousness. He was followed by Rev. —, who gave a helpful address in connection with the communion service.

"After this some of the congregation, and most of the loafers, returned to their 'spectacle place of abode.' A goodly number of these returned to night meeting at about nine o'clock. As Mr. — had found it necessary to go home, Brother — preached again. This time on 'Zaccheus, make haste and come down' (Luke, 19:5).

"It seems to me that that sermon must be still ringing in the ears of hearers who should then and there have accepted Christ's offer of salvation; and should those who heard Elder — that night die in their sins his words must surely come back to them in the abode of the lost.

"I hope and believe that the time is not far hence when Elder — will be ordained a minister of the gospel. He can read plain portions of the Scripture very intelligently, and often goes to ministers and other missionaries for help to understand more difficult chapters. He is a man of faith, prayer and good principles, and God seems to have set his seal upon him.

"After a little farewell prayer meeting in my room, Monday morning, with this brother, my own good elder from — and several other friends from the same place and near by, I was left alone again with the people at —.

"Yours in Christ,
"———."

CONSECRATED TALENTS.

H. N. PAYNE, D.D.

The question asked so long ago, "How much owest thou unto my Lord?" is as pertinent now as in the time of our Saviour. How much of the Christian's brain, culture, money, belongs to himself, and how much to his Lord? When has he made a sufficient use of these things for Christ, so that it is unnecessary or foolish for him to give any more in that direction, and it becomes not only his privilege, but his duty, to reserve the balance for his own profit or pleasure?

These questions are suggested by a condition of things existing at Mary Holmes Seminary, West Point, Miss. In the faculty of that school, among the lady teachers, are found graduates of Wooster University, Oberlin College and some of the best female seminaries in the country. All of the

teachers are ladies of ability, education and refinement. They would be ornaments to any faculty.

What are these gifted and cultured ladies to do in Mary Holmes Seminary?

They are to teach perhaps 200 colored girls, none of whom are very far advanced in knowledge, most of whom have very crude ideas of what constitutes a true, worthy, Christian womanhood.

The question will be asked, Are these ladies acting wisely? Are they not making too great a sacrifice?

Doubtless some will answer, Yes, they are sacrificing too much. These do not feel called to such lowly work themselves, and they think, if it is to be done at all, it should be by people of limited powers and education. They do not think that in such work these ladies will have sufficient scope and opportunity; that they are making proper use of their talents and attainments.

It would perhaps shock such critics to ask them if they believe that a Christian can pay back to his Lord more than he owes him, yet is not this practically what they think these ladies, and scores of others like them in the South, are doing? They think the sacrifice is too great; that the end does not justify the means used; they say that the colored people have no right to ask or expect such sacrifices.

In reply it may be said, the colored people do not "ask nor expect such sacrifices." Never was there a more humble or less presuming race. There is not a school in the South for the higher Christian education of the Negro and sustained by Christian beneficence that is there by the request of the Negroes. There is not a white teacher in the South, engaged in this work, who is doing it by the request of those taught. Their helplessness and need have indeed pleaded for them with a voiceless eloquence that has proved irresistible. But the colored people themselves have uttered no word. It was only when their white friends came to them with the proffer of schools and helpful teaching, that by the eagerness with which they accepted the proffer, they showed the longing for light and knowledge that had filled their souls.

As for the noble women who are laying themselves on the altar of this service, it would perhaps be sufficient to say, they have heard the voice of him whom they

love, saying "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." To them it is a joyful service.

It seems strange that these should be thought to be giving too much, when we commend the far greater sacrifice of those who go to the foreign field. Think of the women, gifted, cultured, consecrated, fitted to adorn any home or any society, who are now wearing out their lives in heathen Siam, China or Africa. Do we say or think that they are doing too much, that they are paying to the Lord more than they owe him? Do we not rather, tearfully but joyfully, thank God for these blessed lives, for these noble examples, that not only lift up and save some to whom they go, but stimulate and encourage those who remain at home to emulate their example in the lesser sacrifices they may be permitted to make?

We rejoice in the great mission field God has opened among these dusky millions in our own Southland. It is such a field for Christian effort as the world has never seen. Not only does it give a larger fruitage of redeemed lives than any other, in proportion to the effort put forth, but it affords an opportunity, greatly longed for by some consecrated souls, to bring help and hope to the lowly and needy; to those who, as one of these dear teachers so simply and sweetly said, "haven't had so good a chance as I have."

The new building for Barber Memorial Seminary at Anniston, Ala., is in process of erection, and is nearing completion. It is hoped that it will be ready for the reopen-

ing of the school some time in the fall, but not as early as the other schools usually open. The interruption of the work caused by the burning of the first building last May will not be as great as it was at first feared, coming as it did near the close of the term. The rebuilding was commenced as soon as possible after the disaster, so as to make use of the vacation months.

The opening term at Mary Holmes Seminary at West Point, Miss., has been postponed from October 1 to November 1, on account of the appearance of the yellow fever in Mississippi. Dr. Payne hopes that by November 1 the much wished-for frost will have come to put a stop to the spread of the much-dreaded disease. The present quarantine regulations make it impossible for the pupils to reach the school.

Rev. Dr. Smith, principal of Mary Allen Seminary at Crockett, Tex., has sent word to his teachers that the opening of his school has been postponed indefinitely. Word will be sent to the teachers when it will be safe to resume work. It is greatly to be hoped for and prayed for that the unwelcome visit of the fever to that section of the country may be speedily cut short, both for the sake of the schools and for the general good of the country.

There is no fever, as yet, either at West Point or Crockett, but the people of the two States of Mississippi and Texas are in such a state of excitement and dread, that it has become not only inexpedient, but impossible, to open either of our schools. Many other schools, both public and private, have been closed for the present.

Dr. W. T. Harris, United States Commissioner of Education, who has written two articles for the *Independent* on "The Lesson of Goethe's Faust," thinks it is the most interesting event in modern literary history that Goethe should conduct his hero from pantheistic agnosticism to Christian theism.

Wordsworth, and after him DeQuincy, distinguished all literature into two great kinds: the literature of knowledge and the literature of power; books that inform, and books that inspire and create. You can fruitfully divide modes of imparting instruction in the same way. There is instruction that merely gives information, and there is instruction that awakens, arouses and sets on fire the pupil—consumes him even, and then recreates him. The one kind conceives the pupil

as a receptacle, and its motto is, Fill him up. The other kind conceives him as a living spirit, and its motto is, Build him up. Your ordinary college instructor represents the one kind; Arnold of Rugby, in his best teaching days, the other.—President E. B. Andrews, in the September *Cosmopolitan*.

A most appalling state of affairs is disclosed in Charles Frederick Holder's graphic article on "Chinese Slavery in America," in the September *North American Review*. Slavery has existed among the Chinese in California for years, and continues almost unrestricted. An examination of the records of the Chinese-American missions shows that slavery of the most horrible and debased nature is being carried on wherever the Chinese have a foothold.

PUBLICATION AND SABBATH-SCHOOL WORK.



The "Doctor" Gold Mine, Cripple Creek, Colorado. Supports a Presbyterian Sabbath-school Missionary.

BREVITIES.

The total receipts of the Sabbath-school and Missionary Department for last August were \$5095; for August, 1896, \$6180; for the six months ending August 31, \$58,548; for the corresponding period of last year, \$60,838.

The receipts for the current year up to August 31 were \$2290 behind those for the corresponding period of last year, and \$9118 less than for the corresponding period in 1895-96.

This is a very serious state of affairs and demands attention from all earnest supporters of Sabbath-school missions. The decrease in the amounts received is in the face of a large increase in the number of churches and Sabbath-schools remitting, showing a marked decline in the average offering during the past two years. With a steady return to prosperity individual contributions to this work should be on a more liberal scale.

The hopeful side of our finances is the widening interest manifested in our work as evidenced by a steady increase in the number of contributing churches and Sabbath-schools.

A very effective plan for making good the deficit would be for every church or school which has sent a diminished offering this year to make a supplemental offering, bringing up the total to the amount of the highest amount sent in by the church or school within the past three years.

While the strictest economy is being practiced and our staff of missionaries has been slightly reduced, the reports of the work on all hands are very encouraging.

Seven hundred and twenty-three new schools have been organized and 224 schools have been re-organized in the six months ending August 31 last. The number of teachers and scholars brought into these schools is 35,119.

The holy war against vice, ignorance and Sabbath desecration is being vigorously pressed by our missionaries.

A missionary from Colorado writes: "Many people work on Sunday during the harvest, and one Sabbath-school stopped for ten weeks during the fruit gathering, but I believe that the people will be brought to see the light."

Another thus sums up the discouragements and encouragements of the past summer: "Dirty roads, mosquitoes, deer flies, buffalo gnats, salt meats, bad water, burning suns, heavy winds, big rains, flying sand, deserted ranches, many poor and disheartened people. On the other hand, six new Sabbath-schools, two county and one district associations, hundreds of homes visited, thousands of pages of Christian literature distributed, for myself a better knowledge of the field and much warm appreciation of my work. Who can describe the joy that comes in the assurance that prayer is answered?"

The city of Victor, Colo., as shown in the illustration, is the headquarters of Mr. James Russell, Sabbath-school missionary, laboring within the bounds of Pueblo Presbytery, whose salary is provided for by a generous annual contribution from the owners of the "Doctor" gold mine, in Cripple Creek, Colo., a view of which is also given. The works at this mine are always shut down on the Sabbath.

Our missionaries in Colorado have organized during the six months ending August 31 thirty new Sabbath-schools and have reorganized five schools,

bringing into these schools 1726 teachers and scholars.

After organizing a school at Coaldale, Mr. Russell sat up all night with an old man who was dying. The man seemed to be in great pain and talked incoherently, yet he offered a broken but earnest prayer, which doubtless reached the heavenly Father.

Mr. Russell writes: "Although this seems to be the hardest district to work in I have found, the Lord has had the victory."



Victor, Colorado, from the North. Headquarters of a Presbyterian Sabbath-school Missionary.

A SECOND VISIT TO THE MELUNGEONS.

REV. C. HUMBLE, M.D.,
SYNODICAL SABBATH-SCHOOL MISSIONARY.

On July 3, 4 and 5, I was in Blackwater valley, between Mulberry and Newman's ridges, Hancock county, Tenn., where dwell a peculiar people called the Melungeons.

On August 26, I again started for this region, this time from Lone Mountain, on horseback, the distance being twenty-six miles, over a fair road with no considerable hills.

At least a dozen schoolhouses and churches were passed, in only one of which was there a Sunday-school.

About nine miles out I rode into a crowd of school-children, sixty in number, enjoying recess.

The teacher said there were eighty scholars in the district, but they had no Sunday-school. He cheerfully agreed to give me an hour on the morrow at 2 P.M., and to "norate" the appointment. At that time the house was crowded, nearly a hundred persons being present. After an address, a Sabbath-school was organized, which we will be able to visit at short intervals.

But as the approach to Blackwater was made the inquiry arose, "What is my Fourth of July Sab-

bath-school doing?" and on my arrival I was rejoiced to learn that it was in a flourishing condition and was truly the "Pride of the Valley."

A meeting that night at the schoolhouse two miles down the creek opened the way for another Sunday-school as soon as our Bible teachers get on the ground. Another point up the creek was also spoken for. The fields are white already to harvest, and while the region is little known, Presbyterians have not in times past wholly neglected it.

A writer says: "One night in June, many years ago, Dr. Frederick A. Ross, a noted Presbyterian minister, of Eastern Tennessee, was traveling through the Blackwater country. He accidentally came upon "Uncle" Vard's house and asked if he could stay all night.

"The old mountaineer told him he could, and after he had fed his horse and the guest had eaten supper the old man asked him his business. He told him he was a preacher. The old man told him he would like to hear him preach. 'Where is your congregation?' asked the minister. 'I'll get one in a few minutes,' replied 'Uncle' Vard. He took a long dinner horn from its rack over the door and going outdoors blew several shrill blasts. Within an hour fifty people had assembled, and

Dr. Ross said that he never preached to an audience which showed greater appreciation and deeper religious feeling than did that little band of copper-colored mountaineers on Blackwater."

"Uncle" Vard is Varday Collins, the chief of the first settlers who came to this valley as early as 1789. He lived to be 101 years old, and the springs, post-office and hotel are called by his name.

In 1890, Mr. W. M. Elliott was in this valley, under the auspices of the Holston Presbytery, South. He found them very destitute of religious literature, many homes being without Bibles. Some of them thought our Bibles to be different from that of the Baptists or Methodists—not an illogical deduction.

They suspected him of being an internal revenue officer and tried to run him out by threatening to kill him. However, scared as he was, he stayed, preached and placed Bibles in almost every home.

In 1893, Mr. W. W. Baxter, our Sabbath-school missionary at Booneville, Ky., spent several months in this section and is remembered with affection and respect.

Presbyterians, therefore, are not unknown or unwelcome; indeed, although these people are chiefly Baptists, one of their number, Caney Collins, a brother of Beatty, being a Baptist preacher, they are very eager to have us come.

They have been despised and in a measure ostracised by outsiders, and their self-respect impels them to seize every chance of improvement.

They are delighted at the prospect of having two cultured, consecrated ladies locate in the valley, who will carry on their Sabbath-schools the year round in the best manner, teaching the truth as it is in Jesus, showing them how to get hold of it and work it out in their home life and in all their affairs. The people offer them a house and garden. They will help remodel the house, which will cost us about \$100, a sum which we hope some reader will send us. The friends in Greeneville and Jonesboro, Tenn., are endeavoring to provide the furniture needed; others in Knoxville are getting funds for a horse.

The ladies are Miss Annie Brian Miller, of Limestone, Tenn., an excellent teacher, who has fitted herself for mission work by two years' attendance on Moody's Bible Institute, Chicago; and Miss Maggie B. Axtell, Topeka, Kans., a graduate of Washburn College, who has had much experience in Bible teaching, especially in the Y. W. C. A.

Miss Axtell's salary is promised by friends in Kansas. One-half of Miss Miller's is furnished by a gentleman and his wife in Indiana. The other \$150 we trust the Lord soon to send us,

"Hotel Varday" will be their home until their house is ready for occupancy.

This building is frame, 12 x 14 feet in size; has on the first floor three beds, a bureau, fireplace and staircase; on the second floor is one bed.

Since my first visit groups of Westminster picture cards have been hung on the walls.

Many of these people were in the Union army during the war and were noted for their bravery. They love their own people and their homes, and their captain, J. H. Trent, tells of two Collins brothers who died in the army from homesickness.

In their burials they march single file to the grave, which is always on a mountain.

Should you ask any of these people concerning their origin, all they can say is that they were told that their ancestors came from North Carolina and had Indian blood in their veins. And at this limit of their knowledge I rest until those who hold to the Portuguese, Aztec or Negro theory establish the connection. *Before the war* the charge of Negro mixture could not be proved, and those of them arrested for illegal voting on this ground were discharged. The slightest suspicion of Negro blood in a person is sufficient to call into active exercise the intense repugnance of some people to associate with him or his, so that it is not surprising that even now children of these people are denied admission to the public schools in districts where they are in the minority. It is said that they are very averse to their men marrying white women, and in such a case recently the man was obliged to cut his finger and the woman to suck his blood before their minister would perform the ceremony. Indian blood mingled somewhat with Caucasian will account for all the peculiarities of color, feature, hair, carriage and character possessed by these people.

We know that the Mullens and Moores received their names from white husbands and fathers, and we do no violence to the probabilities by assuming that the prevalent names, Collins, Gibson, Williams, Goans, Bell, came in the same way.

It is certainly a cause for gratitude that our beloved Church has an agency, the Sabbath-school missionary, that penetrates the darkest mountain recesses to plant Sabbath-schools which shed forth the light of the glorious gospel of the Son of God, and that it provides to "keep the light a-burnin'," sending the blessed sunshine into every home and every heart, through the labors of trained consecrated women on the "Settlement Plan," projected by the Board of Publication and Sabbath-school Work.

EDUCATION.



Elisha Benjamin Andrews.
[Courtesy of the *Cosmopolitan Magazine*.]

PRESIDENT E. BENJAMIN ANDREWS, OF BROWN UNIVERSITY.

It is seldom that an event in educational circles excites such widespread attention as that which was caused by the recent resignation of the presi-

dent of Brown University. Dr. Andrews is the son of a Baptist minister, and is not yet fifty-four years of age. He has studied theology, had one brief pastorate, and was for several years professor of homiletics in a theological seminary. In

Cornell University and at Brown he has taught political economy and philosophy. He has written a number of books on the history of the United States and on economics. It is said that his chief interest is at present centred upon the subject of philosophy, but that which has agitated the public mind to such an extraordinary degree has been the controversy between him and the corporation of the university with respect to the views which he holds, and which he has taken no particular pains to conceal, as to the free coinage of silver. The vote of the trustees was simply in form of a resolution to appoint a committee of three "to confer with the president in regard to the interests of the university." In the "open letter" which has been addressed to the corporation by twenty-four members of the faculty, the statement is made with confidence that the "sole intent" of the vote was to express to Dr. Andrews the wish that he should forbear to promulgate his views on the free coinage of silver at the ratio of 16 to 1, *lest such promulgation repel gifts which might otherwise be received.*

The letter which the committee of three indicted as expressive of the views of the trustees appears to justify the professors in their view of the case.

THE TYRANNY OF MONEY.

The American public is very sensitive just now on the subject of the tyranny of money, and this is the explanation of the deep feeling which has been expressed on all sides with regard to the resignation of Brown's president. Things have come to a pretty pass when a writer is able to say with any measure of truth that "in these very practical days of the closing years of the nineteenth century the final test of a college president is his ability to draw funds towards the treasury of the institution over which he presides." It is, we think, a healthful sign, that so many voices have been raised in earnest deprecation of such a view, and of any conduct on the part of college corporations which seems to indicate its existence. The general public in this country is in full sympathy with Mr. Olney, the ex-Secretary of State, in holding up to scorn the notion "that an institution of learning should above all things get riches, and therefore should square its teachings and limit the utterances of its faculty by the interests and sentiments of those who for the time being are the rich men of the community." It ought, however, to be said for the trustees of Brown University that, in their letter asking for the withdrawal of the resignation, they explained "it was not in our minds . . . to restrain your

freedom of opinion or 'reasonable liberty of utterance,' but simply to intimate that it would be the part of wisdom for you to take a less active part in exciting partisan discussions and apply your energies more exclusively to the affairs of the college."

ACADEMIC FREEDOM.

This particular case has been settled by the acceptance by Dr. Andrews of this explanation, and by his withdrawal of his letter of resignation; but there is room for the continued discussion of the very important question of Academic Freedom. *The Educational Review* is quoted as saying: "The task of building universities in this country, whether on private foundations or under State control, is difficult enough at best; but it is made almost impossible by the intense partisanship of a large majority of the American people, by our unwillingness to listen to expert advice or to follow expert guidance in any form, and by the genuine intolerance of influential and responsible elements in the community. *Lehrfreiheit* is a university's dearest possession, and without it no university can live. To force instruction into certain channels, determined by preconceived notions on theological, political or other subjects, is to develop a school of a sect or a party, but not a university.

Presbyterians are by inheritance and tradition lovers of truth and lovers of freedom, and are therefore disposed to sympathize largely with sentiments like these. But on the other hand they are sufficiently conservative to believe that some things are settled and fundamental, such as the Being of God and the Truth of the Christian Religion. They believe that institutions, like individuals, to be trusted and useful, should have character derived from certain well-defined principles. Even so, they are not afraid of a fair investigation and discussion of any subject whatever. They are willing that their sons and their daughters should hear both sides on all disputed points in science, philosophy and religion; and would prefer that they should. What they are afraid of is the dogmatic and authoritative tone of many who affect to be experts, their one-sided representations, and their "genuine intolerance" of any opinion different from their own.

When questions of philosophy and religion are concerned it becomes a serious abuse of liberty when a teacher, in the name of academic freedom, pours contempt upon views with which he is not in accord, and sneers at the philosophy upon which they are based. *There ought not to be freedom in any institution of learning for atheism or*

irreligion or for the so-called philosophy which fosters them. We believe in institutions the foundations of which are the fear of God, reverence for his Holy Word, and faith in our Lord Jesus Christ. On these foundations our government is built. Its acts are authoritative because done in the name of God, from whom all authority is derived. God's character, as revealed to us in the Bible and in his Son Jesus Christ, is the ultimate standard of right, the guide of legislation, the norm of equity, the basis for the decisions of our courts. A Christian people, composed of families in which the home training is based on these principles, will naturally be distrustful of institutions of learning in which they are wanting.

We believe that perfect fairness should characterize all instruction; that the professor who believes in free trade should set forth distinctly the arguments by which the advocates of protection defend their position; the professor who holds to the single gold standard, the arguments which are advanced in favor of bimetallism. Under such circumstances it is of comparatively little consequence on which side of the question the professor himself is found. Philosophy and religion should be taught in the same way; but in this realm, however, the personal opinions of the professor are of great importance because of their effect upon himself. A man whose philosophy has robbed him of his fear of God has lost the basis of a trustworthy character and his fitness to be the instructor of others.

In one word, we rejoice that the American people have had an opportunity to express themselves as to the impropriety of allowing the fear of pecuniary loss to prevent the free and full discussion of any subject on the part of college professors. We rejoice that attention is called afresh to the whole question of academic freedom in order that emphatic testimony may be given to its importance, the dangers of abuse pointed out, and the necessary metes and bounds carefully prescribed.

ECONOMY IN ADMINISTRATION.

The figures given in a treasurer's report are not commonly understood by the ordinary reader without the aid of an interpreter. The very proper demand for economy, as well as fidelity, in the treasurer's department is often met by an array of figures which perhaps excite a suspicion of extravagance, but which, when explained, make the opposite impression.

The full amount received last year from churches, Sabbath-schools and societies for the work of the Board of Education was sent to students under its care, and also the full amount received from "miscellaneous sources." All administrative expenses, and other necessary payments, besides a payment of more than five thousand dollars on the debt, were met by interest on investments and a few legacies. The annuity paid to the venerable Dr. Poor is balanced by a special contribution of equal amount. The working force at the office is at the lowest terms—one secretary, one treasurer, and one clerk. The long journeys taken by the secretary in the performance of his duties in visiting many institutions of learning in all parts of the land, attending meetings of congregations, presbyteries, synods and General Assemblies, have been accomplished year after year without any expense whatever to the Board. The treasurer has performed the duties of recording secretary as well, and conducted an extensive correspondence. Those who think that it would be an economy to employ simply one treasurer for the Philadelphia Boards are probably not aware of the experiment which was faithfully tried by the direction of the General Assembly of 1875.

That General Assembly adopted the following resolution: "That the Board of Trustees of the General Assembly and the Board of Education are hereby directed to confer together and elect severally some suitable person as treasurer of each Board, and that the person so elected shall act as treasurer of the Ministerial Relief Fund."

The expense incurred in the employment of the necessary assistance, and the loss of efficiency in administration, soon convinced all parties concerned that the plan was unwise and injurious to the interests involved. The Board of Ministerial Relief withdrew in 1878, and elected its own treasurer. The Board of Education persevered until 1884. Since that year the old method has prevailed again, and the experience of each year adds to the conviction that it is the best.

The advertising of the work by means of leaflets for distribution in the many congregations of the land, and in other ways, together with the printing of the annual report to the General Assembly, and the very extensive correspondence conducted by the corresponding secretary and the treasurer, require the expenditure of a considerable sum of money. But the money is well spent, and the watch and care of nearly a thousand candidates in all parts of the land constitutes one of the most important functions of the Board.



Girls' School, Saltillo, Mexico.

Graduating Class, Mexico City School, December, 1895.

A NEW ERA OF EDUCATION FOR MEXICAN GIRLS.

(P. B. F. M. N.)

From "Christian Missions and Social Progress." Copyright, 1897, by Fleming H. Revell Company.

Young People's Christian Endeavor.

"Our greatest need," said Emerson, "is somebody to make us do our best."

* * *

Some societies adopt the plan of letting each committee lead the prayer meetings for one month at a time.

* * *

Character is what a person is in the dark—a striking thought expressed by one of the speakers at Northfield.

* * *

"The help you gave bridged the chasm between failure and success," wrote a laborer in the South to his Home Mission Board.

* * *

Mary Ashton's suggestion is a good one—*two cents a week and a letter*. Send a letter every week to some one engaged in home or foreign mission work.

* * *

"Wherever the gospel has gone," said Sir Bartle Frere, "it has promoted the dignity of labor, the sanctity of marriage, and the brotherhood of man."

* * *

It is reported that at a convention of Second Adventists in Maine a number of men and women knelt on the penitent form and consecrated their ears to God.

* * *

Those who study Current Events and the Kingdom will always find brief, helpful paragraphs in the *Golden Rule* under the caption, "What is Going on in the World."

* * *

Christian Endeavorers on the Pacific coast announce their purpose to raise as much extra for missions during the coming year as they did the past year for the convention.

* * *

By action of the General Assembly, the third Sabbath in November is known as Temperance day. The Assembly suggested that the young people's societies remember the day.

* * *

The *Michigan Presbyterian* holds that presbyteries and synods should have denominational young people's unions, in which not only Christian Endeavor societies, but all other young people's societies should have equal footing.

In planning for Christmas gifts, remember what choice volumes of missionary literature may be selected. Give your pastor or Sunday-school teacher a copy of Dr. Dennis' new book, "Christian Missions and Social Progress."

* * *

Three sources of power in Christian Endeavor—its simplicity, its interest in human affairs, and its dependence on the divine Master—were dwelt upon by the president of the South Dakota Christian Endeavor Union in his address at the annual meeting.

* * *

It has now become a well-established custom for the leader of a meeting to spend a few moments with the prayer-meeting committee in private prayer just before the hour for opening. This kindles a devotional spirit which gives tone to the meeting.

* * *

President Burroughs, of Wabash College, in a recent address to the students on the choice of a life calling, advised an early choice, with full consideration of natural aptitude and the demands of the present time for service, and, above all, an unselfish consecration of one's powers to the needs of humanity.

* * *

The Presbytery of Fort Dodge, at its fall stated meeting, adopted a resolution favoring and indorsing *THE CHURCH AT HOME AND ABROAD*, and commending the progress made towards making it of interest to the Church at large through the introduction of the Christian Endeavor department and the Christian Training Course.

* * *

Mr. Moody believes that a neglect of the study of the Bible results in a dwarfed, weak spiritual life; and for this reason many are troubled with doubts and few are able to lead a soul to Christ. The first remedy is found in home study of the Bible and the quiet hour with God with which every Christian should begin the day.

* * *

The King's Daughters are reminded by the president of the order that "to wear the cross to do the work next to you." She writes: "It is easier to be good in church and in doing church work than it is to be good at home and do the work there, to dress up and go out to engage in some charitable work than to help their mothers keep the house in

order. No amount of outside work can compensate for the neglect of work that the mother must do if the daughters do not share the home burdens with her. Unselfishness in the home is the meaning of the cross we wear. The priceless wealth of character is made by willingness to wash dishes and sweep the rooms, work the mother must do if the daughters do not."

* * *

Rally round your pastor. Pray for him and for the preaching service at all of your society meetings. See that there is a good Sunday evening audience. Advertise the church services. Furnish yourself for the midweek meeting. Let your pastor know that he can count on you. This is the counsel sent out in a circular letter by the committee on Young People's Societies in the Presbytery of Rock River.

* * *

The West Side Branch of the Young Men's Christian Association in New York city entered upon its first season of activity October 4, in a large and well-equipped building, 318 West 57th street, erected last year at a cost of \$550,000. The many opportunities for instruction offered will prove a strong attraction to ambitious young men who are planning to use their leisure evenings for self-culture. Dr. D. E. Yarnell is secretary.

* * *

Two members of the Second Presbyterian Church of Scranton, Pa., Mr. and Mrs. J. A. Linen, have set apart twenty-five thousand dollars for the support of Mr. and Mrs. Henry W. Luce, missionaries who have just departed for China. Dr. McLeod, pastor of the church, believes the time is coming when those to whom God has given "power to get wealth," shall not only sing "Worthy is the Lamb to receive praise," but also, "Worthy is the Lamb to receive riches," when they shall esteem it an honor to lay their riches at his feet.

* * *

A pulpit in London is connected by telephone with hospitals and similar institutions. Thus, says the *Golden Rule*, our Lord's command, "Sick and in prison, and ye visited me," is given a new and beautiful meaning. Not, of course, that any telephone could take the place of the warm pressure of the hand, the kindly smile, and the tender prayer by the bedside; but by means of this wonder-working agent, electricity, the solitary may get the inspiration of vast audiences, to the weary sufferers may come the uplift of the preacher's highest mood, and in far-away prison cells may peal the cathedral organ and ring the choir of sweetest voices.

A writer in the *Standard* reminds us that what wholesome food is to the physical part of man, the Bible is to the spiritual man. It is only when you look at the Bible as food for heart life, that it appeals to you as God intended it should. We are newspaper-stuffed and novel-padded to the point of mental and spiritual dyspepsia, and, as with dyspeptics generally, we do not seem to know what is the matter. There are other uses to which the Bible can be put, but chiefly as the bread bin of a hungry world is it rendering its largest service.

* * *

If the churches of to-morrow are to be intelligently aggressive and thoroughly loyal to our Lord, if they are to be well equipped for effective service at home and abroad, we must thoroughly instruct and wisely train the young people of to-day. There must be forethought for their systematic indoctrination in the principles of the gospel of Christ and persistent training in his active service. So says the Rev. J. Z. Tyler, D.D., who has prepared the Bethany Reading Courses to indoctrinate the young people of the Disciples or Campbellite Church.

* * *

Do not attach too much value to novel methods, is the *Congregationalist's* caution; but work more thoroughly the old familiar ones. They assume freshness and interest when infused with a new spirit of devotion and zeal. But a familiar method may actually have done its work, and may deserve to be abandoned. A new plan is not objectionable just because it is new. Changing conditions demand fresh adaptations of means and agencies to meet them. It is folly not to be watchful for new opportunities of service and fresh ways of doing customary duties. The main thing is to insure genuine, systematic, energetic, enlightened effort.

* * *

The Empress Josephine, walking one day with her husband, was left for a while to rest in a humble cottage. The eyes of the lone woman there were stained with tears, and she said poverty was the cause of her trouble. "How much would relieve it?" asked Josephine. "Oh," she replied, "there is no relieving it; it would require four hundred francs to help us out, to save our little vineyards and our goats." Josephine counted out of her purse four hundred francs into the woman's lap. Gathering them together the poor woman fell down and kissed Josephine's feet. The empress remembered that as the happiest day of her life. But all God's life is filled with days like that. His name is love. He delights to hear our prayer, to answer it, to relieve and to enrich us.—*David J. Burrell, D.D.*



Graduating Class, 1894, American College for Girls, Constantinople.

A church in Duluth, Minn., which worships in a room partitioned off from an electric car barn, was listening to the pastor's appeal for funds to aid a church in West Duluth not able to support a minister. Across the street a boy, too ill to attend the service, was following the exercises attentively by means of a telephone his father had erected, connecting his room with the car barn. When the minister began to speak of a church poorer than his own, the boy became interested, and determined to have a part in the contribution. So he rang up the telephone, called the minister to the instrument and said, "I want to give to that West Duluth church." "All right. How much will you give?" "Well, I've got two dollars and a half in my bank; I'll give that." The message was reported, and it stimulated the congregation so that they contributed a good sum. But when the contribution was reported to the West Duluth church, the story of the boy who gave all he had stirred them to take hold with new earnestness, and in a short time they had raised enough to enable them to call a minister.

* * *

An old Indian was accustomed for years to come in rags and misery to one of our military posts on the frontier, and beg of the soldiers a little to keep soul and body together. At length one inquired what it was that hung from a ribbon about the Indian's neck. When the locket suspended there was opened there fell out a bit of parch-

ment: it was a Revolutionary pension, bearing the signature of George Washington, which entitled him to a comfortable competence all his days. And he had not known it. "Here," says Dr. D. J. Burrell, "is a promise for Christian people, 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.' It is a draft on the Bank of the Kingdom, signed by the King himself, with the amount left in blank for us to fill out. And we never have begun to use it! God intends us to be strong and enriched by his grace, with enough of everything that is needful in order to the satisfaction of our souls to the very uttermost."

* * *

The attractive group of faces on this page appears through the courtesy of the F. H. Revell Company, and is one of the many illustrations in "Christian Missions and Social Progress," by Rev. James S. Dennis, D.D. Commendation of this useful volume may be found on page 376, while the article on pages 381-383 is taken by permission from one of its chapters. The opening chapter, on the Sociological Scope of Christian Missions, is followed by a setting forth of the Social Evils of the Non-Christian World. The Ineffectual Remedies are considered, and the Causes of their Failure, and the concluding chapter treats of Christianity, the Social Hope of the Nations. This large 8vo volume of 468 pages is profusely illustrated with half-tone reproductions of original photographs. [F. H. Revell Co., \$2.50.]

PRESBYTERIAN CHRISTIAN ENDEAVOR.

JOHN WILLIS BAER.

Each local Christian Endeavor society is first of all a denominational society. For example, the one of which I am a member is a subordinate part of the First Presbyterian Church of Boston. Our society does not "belong" to any other church or any other denomination than the Presbyterian, nor does it "belong" to any organization *outside* of our own church. But we do belong to the First Presbyterian Church; we are Presbyterians. The pastor of the church is pastor of the society, as he is of the Sunday-school and the other branches of the church's work. As I have intimated, *ours* is a *Presbyterian* society of Christian Endeavor, and I speak the truth when I say our society is not *undenominational*; and if there were any tendency toward *undenominationalism*, our pastor and session would be heard from in no uncertain way.

A SOCIAL EVENING.

MISS M. KATHARINE JONES.

A profitable and pleasant social evening might be spent by members of Endeavor societies in the study of the church seals. At first thought it may not perhaps seem an easy subject, but the material is not at all hard to find. The cover of *THE CHURCH AT HOME AND ABROAD* shows the nine seals, and in the August number (1897) may be found a description of them.

First of all it would be necessary to enlarge the seals to such a size as will enable all who are present to see them clearly; any one at all used to making pen and ink sketches could do this. Of course if these are colored they are much more attractive, and the various designs are shown more plainly. Have one member give a concise and clear account of the General Assembly; then, referring to the seal of that body, have another member explain the meaning of this, pointing to each part as its significance is explained.

Then comes the seal of the Board of Home Missions; the scope of this Board and the magnitude of the work accomplished by it should be carefully told, after which the seal should be studied in the same manner as was that of General Assembly. Thus could all the seals be taken in turn, and at the end of the evening each one present should have a thorough knowledge of the work of the Boards of their own Church.

A blackboard and a few maps to be used in connection with the various explanations would be very helpful. We would urge such an evening, that all Endeavorers may come to understand more

thoroughly the organizations under which the work of the Presbyterian Church is being done.

THE PRESBYTERIES AND THE YOUNG PEOPLE.

The Committee on Young People's Societies in the Presbytery of San Francisco said in its report at the fall meeting: The societies are in every respect loyal to the principles and polity of the Presbyterian Church. We have yet to hear of the first hint of disloyalty, and have every reason to rejoice over the cordial and enthusiastic devotion of all to the wide work of the Church both in the home field and abroad. Arrangements are being made for a second series of lectures, as a sequel to the course that was so favorably received two years ago, and was intermitted last year on account of the convention of '97. In connection with this movement for popular Presbyterian education, the attention of the presbytery is called to the excellent Christian Training Course, commended by the General Assembly. Subsequently the presbytery adopted this recommendation: "We approve the Christian Training Course, and advise its adoption by all the churches."

The matter of the Christian Training Course was presented at the meeting of the Presbytery of Bloomington, Ill., and while it was not formally adopted, several pastors announced their intention of giving it a trial.

The Presbytery of Fort Wayne adopted the following: "We recommend, in harmony with the recommendation of the General Assembly of 1897, that all our young people's societies adopt the Christian Training Course as a convenient and efficient help in the study of the Bible, Presbyterian history and doctrine and allied topics, and advise the giving of one meeting a month to this course."

At a Christian Endeavor institute, held in connection with the fall meeting of the Presbytery of Binghamton, delegates were present from fifteen societies. It was apparent that the bond of union between Presbyterian societies was not as strong as it should be, but as the hours of the meeting passed along it was plain that zeal for united work grew warmer. The claims of the Church, its history, government and missions were pressed home upon the delegates, and better work is looked for as a result. The echo which Elder John R. Clements brought from the San Francisco convention sounded a note that was distinctly new. His presentation of the extent, variety and possibilities of our country,

and especially its needs as a home mission field, was a revelation to most of those who listened.

The Christian Endeavor Union of Vincennes Presbytery was attended by many of the ministers and elders, who took part in the proceedings. Then many of the young people remained for the meetings of presbytery which began on the following day. The stated clerk gives his emphatic testimony that this plan of joint meetings brings the presbytery in closest sympathy and coöperation with the Endeavor work and workers, and also acquaints the young people with the plans and workings of presbytery.

At the annual meeting of the Westminster Christian Endeavor Union of the Presbytery of Fort Dodge, the following topics were discussed by six different speakers:

THE STRONG POINTS OF CHRISTIAN ENDEAVOR.

1. The Pledge.
2. Committee Work.
3. Taking Part in Meeting.

THE WEAK POINTS OF CHRISTIAN ENDEAVOR.

1. Broken Vows.
2. Irregular Attendance.
3. Running in Ruts.

Commending the Christian Training Course, presbytery said: "This cannot but be helpful to those who are seeking some systematic outline of study, and it will prove especially helpful if classes are organized to follow it up. We therefore urge the adoption of this course wherever practicable."

The Presbytery of New Brunswick commended the Christian Training Course, and called the attention of pastors and young people's societies to it.

The Standing Committee on Young People's Work in the Presbytery of Baltimore said in its report to presbytery last June: "We recommend that our societies devote an occasional meeting to the work and history of the Presbyterian Church, and that pastors aid in planning and effecting such meetings."

At the fall stated meeting of the Presbytery of St. Louis, an evening session was given to Christian Endeavor work, and twenty-three societies responded to the roll call. The following, among other resolutions, was adopted: Presbytery calls the attention of all our young people to the following action of the 1897 General Assembly, to which we add our hearty approval: "The General Assembly commends to all the youth of our congregations the diligent use of the Christian Training Course, as a convenient and efficient help in the

study of the Bible, Presbyterian history and doctrine, and allied topics, and advises the devotion of one meeting each month to this course."

The stated clerk of the Presbytery of Winnebago writes: "I called the attention of presbytery to the Christian Training Course, and as a result a Standing Committee on Young People's Societies was appointed, to whom the matter was referred."

The Presbytery of Detroit adopted a resolution indorsing the efforts of the Board of Publication and Sabbath-school Work to direct the Biblical study of our Young People's Societies, and recommending the Christian Training Course to the Societies.

AWAKENING AN INTEREST IN MISSIONS.

REV. W. J. GREGORY.

It is taken for granted that the need of such an interest is already felt. Yet we too often look at that need of interest from a single point of view, viz., in order that funds may be supplied for the work of the Boards.

The need of greater interest in missions is much closer and more important than this. The local church needs it for its own sake; needs to be lifted out of the narrow valley of its own environment, and brought to the height where a wider horizon stimulates the mind, that the heart may expand with broader sympathy.

The interests that are closely bound to self fill but a narrow circle: beyond these lies a wider orbit where greater needs swing upon longer radii. The individual church needs this world-wide interest to make the larger world nearer, to broaden the mind, to elevate the life. Life in a country village, such as surrounds many of our churches, is almost proverbial for its dullness. There is nothing that can so surely quicken its life and broaden its confines as an interest in missions. For its own sake, the individual church, and especially the small country church, needs such a quickening power.

The Boards, the agents of the Church at large, feel the need of a greater interest in their work on the part of the local church. See the record year after year. The representatives of the different presbyteries meet in the great Church council, the General Assembly. There they decide that a million dollars is none too much to expend on sending the gospel to the destitute parts of our own land. This is the scale upon which we order our agent, the Board, to work. The year rolls around and we fall short, perhaps, a quarter of what we had pro-

posed to give. We need a greater interest in missions, that when we say "Go" with our resolutions in May we may not say either "Stop" or "Starve" by withholding our gifts in December.

Greater than the local church, greater than the Boards of the entire Church, is the need of our interest because of the condition of the field.

A State saturated with iniquity has successfully knocked at the door of our Union. Through the Atlantic ports there come by the thousand the dregs of Europe, to become in five short years the political tools of unscrupulous men. The regions beyond call with an insistence that will not be satisfied until the Church rises to a sense of her duty and answers according to her ability. To do this a greater interest in missions is needed.

How shall we get that greater interest? The Dean of Llandaff said: "Know and you will feel; know and you will pray; know and you will give." An inspired prophet declared that "For lack of knowledge my people perish." Knowledge is the key of interest, for how shall they send to them of whom they have not heard?

And how shall we get that knowledge? First convict of ignorance. A tremendous movement is now going on in the world, the most momentous in all history since the first Christian century. A movement that concerns our land very closely and all lands as our land shall touch them. A movement whose climax is no other than the reign of him who has promised to come again after the gospel has first been preached to every nation under heaven.

What do you know about this movement, its men, its methods, its foes, its needs, its progress?

A question program was once suggested for a missionary meeting. Here are a few of the questions: "How do you feel with regard to foreign missions, and why?" "Why are you not interested in missions?" "What missionary worker do you most admire?" "What do you know about home mission work?" "What books on mission work have you read?" "In what mission field are you most interested, and why?" "Please give us a few ideas on foreign work." If the attempt to answer these or like questions convicts the reader of ignorance, there is good ground for encouragement, for ignorance is easier to overcome than indifference or obstinacy. It only needs information or rather guidance in the pursuit of information.

In this pursuit there will arise at once the questions of time for it, its source and the methods of securing it and making it known.

The time for this study ought by all means to be the missionary concert, or, to give its full name,

the monthly concert of prayer for missions. (The origin and history of that institution will form a very interesting chapter in your study.) Of course you have been observing that season for concerted prayer. Have you made the most of it? Your answers to the questions just given ought to settle that.

Where can we get our information? How can we make the monthly concert interesting?

As the first source of information I would name the newspaper. I do not mean your religious weekly that gives you at second hand news a week or two old, but that which comes damp from the press and lies by your morning coffee, that told you this morning what happened on the other side of the globe while this morning was as yet unborn to us. That is the greatest and most easily accessible source of missionary information. Keep a piece of blue pencil between the fingers and mark the items. Clip them that day and file them under the proper head, or send the clippings on the topic for this month to the person who is the newsgatherer. You can easily train yourself and others to read the daily paper with a missionary eye, that is, with an eye for the news of the kingdom. Did you notice that a President's message not so long ago touched upon foreign missions seven times and four times upon home missions? Only culpable carelessness can neglect the mine of information that is in the newspaper.

As the next source of information let me name the official organs of our Church, the *Assembly Herald*, *THE CHURCH AT HOME AND ABROAD*, *Home Mission Monthly* and *Woman's Work for Woman*. You cannot afford to be without them. In value and interest the magazines come before the *Herald*, and their cost is very low considering their excellent quality. There ought to be a wide-awake agent for all these publications in each church.

Then by all means have maps—large maps—that all can see, comparative maps if possible. They are costly to buy. The better way is to have some one in the church make them. The pastor, if he must, but preferably some one else. There's nothing can give one quite such a sense of proprietorship in a country as to map it.

For the facts which they tell and still more for the taking way in which they tell it, by no means forget the leaflets; those gems of thought and expression published by the women's boards. To name them is to praise; to read one is to look for more.

With the daily paper, the Church paper, the magazines, the maps, and the leaflets you have enough to whet a very sharp appetite for missionary

information. You are ready to begin the more solid reading of books. Of the making of books, even on missions, there is no end. Alas! there is too soon an end to the minister's ability to buy them. Your missionary society should have a library.

You can easily see that there is no trouble in getting information and the time for its use. How shall we use our time? As to the conduct of the missionary concert, have a programme, and if possible let it be circulated beforehand. Have as many as possible take part. Some will only read a short item; see that they have that item. It is possible for thirty people to take part in a meeting that does not run over the hour. Some will take the authorities and read and compare and write an interesting paper. To every one his work. It is the art of the one who prepares the programme to fit the duty to the doer.

For statistics only such few as can be put on a blackboard. When I was a boy I used to wonder why the music didn't begin, for I thought it a dry concert without music. There's suggestion in the name. In your aim at variety do not leave out music. Some will sing the story they can neither write nor pray. But never forget that it is to be a concert of prayer. Aim at securing that, remembering the power of prayer. Let the prayers be brief, definite and many.

Exercise your ingenuity to invent other methods for study. Keep out of ruts. Study special fields until you know much about them. Study missionary characters, have lantern nights, scrap books, and band exercises.

For what end? For the sake of the land we love where fields once white have become storm-beaten with none to garner because "no new work" could be undertaken. For the sake of the world God loves. Oh that we might realize the degradation and the spiritual darkness where the light of the gospel has not come, and knowing, feel and pray and help. For the sake of that advancing kingdom of our Lord and Saviour Jesus Christ whose dawn seems even now to be touching the hills. To speed that day for which we daily pray we cannot afford not to be interested in missions.

A KURDISH CONVERT.

Derboo, a shepherd boy in the mountains of Kurdistan, had been brought up to look upon killing and pillaging as an honorable pursuit. From childhood he had helped his father with the flocks, and had grown to love the pastures that his lambs grazed on, and the rough woods where he carried the weak little ones in his arms, giv-

ing them pet names. One dark night he suddenly heard the noise of horses and firearms. He was wounded and left for dead by the marauders, who carried off his lambs. In the morning he was found, weak from loss of blood, and carried to the American Hospital in Oroomiah. When, after careful and tender nursing, he became stronger, he laid plans to revenge himself on his enemies. Dr. Yoseph, who relates the incident in the *Christian Herald*, to show how medical work has won souls for Christ, tells us that Mrs. Deborah Cochrane would come and read the Bible to him. One day it was the tenth chapter of John's Gospel, and she spoke of the great love of the Good Shepherd who gave his life for our sakes. Over and over again he asked if the story could be true, and if Issa loved us as much as he, Derboo, loved his lambs. At first he could not understand why a good man gave himself for sinners, but finally he was converted and baptized.

THE SHORTER CATECHISM.

A revised edition of the Westminster Shorter Catechism, issued this year by the Board of Publication, contains an admirable analysis which will certainly be helpful to the student. The treatment of the subject of redemption, embracing questions 20-38, shows its value:

The PLAN of redemption by a Redeemer, 20.

- (1) The Redeemer's person and character, 21.
- (2) His assumption of human nature, 22.
- (3) His offices as a Redeemer, 23.
 1. His office of a prophet, 24.
 2. His office of a priest, 25.
 3. His office of a king, 26.
- (4) The states in which these offices are executed.
 1. His state of Humiliation, 27.
 2. His state of Exaltation, 28.

The APPLICATION of redemption.

- (1) The Agent by whom redemption is applied, 29.
- (2) The means used for its application in effectual calling, 30.
- (3) The manner and order of applying redemption in effectual calling, 31.

The BENEFITS of redemption.

- (1) The benefits of redemption in *this life*, 32.
 1. Justification, 33.
 2. Adoption, 34.
 3. Sanctification, 35.
 4. Additional benefits of redemption, 36.
- (2) The benefits of redemption at *death*, 37.
- (3) The benefits of redemption at the *resurrection*, 38.

The Presbytery of Marion spent an afternoon in the discussion of practical topics pertaining to the work of the Church, Sunday-school and young people's societies.

PRESBYTERIAN ENDEAVORERS.

Carpenteria, Cal.

The Quiet Hour is a meeting every Tuesday evening of a few young men with the pastor for the study of the Bible, that they may be better fitted for Christian work.

Los Gatos, Cal.

The Young Ladies' Missionary Society recently held an inspiring rally, at which five-minute talks and papers were given, upon different fields of labor.

Newark, Del.

Reporting for the *Presbyterian's* Roll of Honor the name of a member of the Sunday-school who has recited the Shorter Catechism without the omission or change of even one of the little words, the pastor, Dr. N. H. Miller, speaks of the Bible he received in 1860 for reciting the Catechism: "When I enlisted in the Fourth Pennsylvania Cavalry in 1863, I took it with me, and carried it through all my service in the army, which ended with the surrender at Appomattox. It was a source of very great pleasure and profit to read that Bible in those days when men's souls as well as their bodies were sorely tried."

Chicago, Ill.

Sixth.—The members of this Endeavor society are divided equally among the members of the missionary committee, each of whom talks missions to those on his list. Thus it is learned how each one gives to missions, how many missionary books have been read, and how many papers and magazines subscribed for. Then books, papers and magazines are circulated, and suggestions made as to methods of giving.

Clinton, Ill.

The Christian Endeavor society is pledged to pay the salary of Rev. Frank O. Johnson in India, and the liberal offerings for this purpose are made promptly and willingly. The young people of this church have been trained by a pastor who, on the occasion of a recent anniversary, emphasized these three elements that a church must possess to make it strong and hopeful of continued growth and prosperity—a united membership, spiritual life and vigor, efficient organization.

Oregon, Ill.

An exceptionally good meeting was held without a leader, the order of service being printed plainly on the blackboard

Boone, Ia.

In this church there are three Christian Endeavor societies for the young people and one Junior society. At the recent meeting of the Westminster Christian Endeavor Union of Fort Dodge Presbytery, held in the Boone Church, these societies met in the lecture room and marched into the auditorium in a body, the various societies being designated by their badges. The church society wore a blue badge, Hope Mission a badge of white with purple letters, and Immanuel Mission Society a badge of purple with white letters. Hope Mission has a neat chapel for its own use, and is

prospering. Immanuel is still using rented quarters, but it is hoped their building will soon be ready.—*S. W. S.*

Des Moines, Iowa.

Highland Park.—An important work of this Christian Endeavor society is that undertaken among the students of the Highland Park Normal College, in order that the school life of the student may also be a Christian life. Music is furnished for the Sunbeam Mission on the first Tuesday evening of every month. For two years those behind prison bars have been remembered. A spray of holly, to which is attached a verse of Scripture, is sent to each prisoner.—*A. C.*

Phillipsburg, Kans.

This society was organized only last July. Four of the active members attended a district Christian Endeavor Convention for the first time August 23–25, and received such an inspiration that they returned home and immediately put in practice some of the new ideas they had learned. At the first meeting ten new members were received.—*L. J. A.*

Chilpancingo, Mex.

There are two Christian Endeavor societies here, one for children and one for adults. The latter is just now founding a library, and every month distributes tracts in many parts of the coast by mail. Both societies were organized by Clara Alarcon, the school-teacher, a graduate of the Normal School in Mexico, without the aid of the missionary. It is spontaneous native work.—*G. J.*

Edwardsburg, Mich.

Money for foreign missions is raised by the two-cents-a-week plan; for home missions one-tenth of the income from socials and entertainments is set apart.

Mt. Clemens, Mich.

The pastor devotes five minutes each Sunday morning before the sermon to a comment upon one of the questions in the Shorter Catechism, taking them in order.

Synod of New Jersey.

Sixty Young People's societies are known to have taken the Christian Training Course last year. It is believed that this year the number is largely increased.

Camden, N. J.

Calvary.—The bicycle pledge adopted by the Endeavor society contains a promise not to ride a wheel on Sunday except as it may honor the Master.

Montclair, N. J.

First.—A missionary library, consisting of books and files of missionary magazines, is open after each meeting of the Endeavor society, in charge of one of the members. The weekly boxes of flowers sent by the Juniors to New York have been received and distributed by the Juniors of North Presbyterian Church in that city.

Presbytery of Morris and Orange.

This presbytery recommends to its young people's societies the support of the Rev. A. V. Bryan,

a missionary in Hiroshima, Japan. In his interesting letters to the young people he tells of Japanese ways and customs, and pictures the life of the people as well as the work of the mission. A share of Mr. Bryan's salary is \$10. Each society is asked to take as many shares as it can.

Alden, N. Y.

We look for educated givers in the next generation as well as educated speakers, and have introduced a plan for proportionate giving. A card containing the following pledge is circulated for signature among members of the Endeavor society:

Believing that Jesus Christ—by whose death I am saved—would have me live and work for him while I live here; and believing that I can best do so in a systematic manner and by regular and proportionate offerings to his work—I hereby pledge myself to set aside (for the period of one year) one — of my income, which shall be known as the Lord's treasury.

Signed

This differs from the Tenth Legion plan in that each one sets aside whatever proportion he may think best.—*J. S. M.*

Catskill, N. Y.

The Rev. John F. Carson, of Brooklyn, addressed a Christian Endeavor Convention, held in the Catskill Presbyterian Church, September 14, on "The Safeguards of Youth." Increased knowledge and an impetus to carry on the work with more vigor are results of the meeting. The Presbyterian young people united with other village societies in the entertainment of the one hundred and fifty delegates.

Chester, N. Y.

The young people of this church participated in an inspiring Bible conference, October 26 and 27, led by Dr. J. F. Carson, of Brooklyn. The aim of the conference was to enable Christians, by a close study of the Bible, to say intelligently, "Come to Christ."

Florida, N. Y.

The young people of the Presbyterian Church hold a Sunday afternoon service once a month at Orange Farm, the county poorhouse, two miles distant. One offering each month is devoted to foreign missions. They are also gathering a fund for the erection of a chapel.—*D. F. B.*

Troy, N. Y.

The Christian Endeavor society in Woodside Church contributes \$10 yearly to Dr. Clarence Thwing's salary, and the same to the Union Mission in Troy, besides giving on the one-cent and two-cents-a-week plan to home and foreign missions. The text repeated in the meetings and the hymns called for are chosen with much aptness, and almost invariably bear on the subject of the evening. One of the members is chairman of the visiting committee of the Troy Local Union, and he and others have visited the neighboring societies and some at a distance, and their visits have been much appreciated.—*A. H. A.*

Opokotiki, New Zealand.

The Presbyterian Endeavor society here reports to the *Golden Rule* that it supports a native teacher in the New Hebrides, distributes Christian litera-

ture, and maintains a prayer union with sixty members who pray daily at noon for some given object. A good contribution has been sent to the Auckland mission to the Chinese.

Red Oak, Ohio.

The Presbyterian Endeavorers report a contribution of eighty-six dollars for the India famine sufferers, recently raised through their efforts.

Wooster, Ohio.

Westminster.—The Christian Endeavor society has been greatly blessed, and we feel it is owing to individual faithfulness. We believe in pledges. The good literature committee circulated for signatures one reading thus:

Believing it to be my Christian duty to inform myself of the spread of Christ's kingdom on earth, I promise to spend at least half an hour each week reading missionary literature.

We give \$100 each year to foreign missions. Of our 110 active members, more than twenty are missionary volunteers. Three have sailed for India within twelve months, and our much loved pastor, the Rev. S. Hall Young, has gone as a mission worker to the Klondyke region. We are highly favored in having as his successor Dr. J. J. Lucas, at home for one year from Allahabad, India.—*A. S. D.*

Grant's Pass, Oreg.

At the annual harvest festival held by the Bethany Presbyterian young people, a fine collection of fruits, flowers and curios was exhibited, and an interesting programme rendered. The proceeds, forty dollars, go to foreign missions.

Mifflinburg, Pa.

The Christian Endeavor society is not large in numbers, but includes most of the workers in our church. Attendance and interest have not declined since the organization five years ago. The pastor is always present at the meetings and takes part if there is an opportunity. This society coöperates with others in the support of a missionary, Dr. Neal.—*L. M. R.*

Philadelphia, Pa.

South.—The superintendent of the Sunday-school has on more than one occasion found that the Sunday-school committee of the Endeavor society could secure information about absentees when other means failed. He always writes to a pupil who has been absent more than one Sunday. If this elicits no reply, the name is handed to the chairman of the Sunday-school Committee, who confers with the teacher, calls on the absentee and reports the result to the superintendent. By this means the school has lost no scholars through neglect.—*W. A. P.*

Tioga.—A number of young people in this church meet once a month for the study of missions, taking the missionary department of the Christian Training Course.

Rutledge, Pa.

The Calvary Christian Endeavor society is linked with the church in effort and interest. Every Lord's day that an offering is made at the church service for the work of one of the Boards, the young people in their meeting make an offering for the same purpose.—*W. W. McK.*

CHRISTIAN TRAINING COURSE.

For Young People's Societies and Other Church Organizations.

[Prepared by the Rev. Hugh B. MacCauley and the Rev. Albert B. Robinson, and approved by General Assembly, May, 1896 and 1897. See Outline C, with Helpful Hints, in the September, 1897, number of THE CHURCH AT HOME AND ABROAD, pp. 222, 223.]



After the Christian Training Course programs were printed in the October number of THE CHURCH AT HOME AND ABROAD, it was discovered that a sufficient number of copies of *The Church of Scotland* could not be obtained in time. We have therefore decided to begin a study of Presbyterian history in November, instead of waiting until January or February. The text-book is Ogilvie's *The Presbyterian Churches*, containing a new chapter by Prof. A. C. Zenos, D.D., on the Presbyterian Churches in the United States. The book is issued by Revell & Company, October 1, and costs in cloth 40c., in paper 25c.

Those who have already purchased Muir's *The Church of Scotland* may prefer to keep the book, but any one who ordered it for use in the Christian Training Course may return it and receive in its place a copy of *The Presbyterian Churches*.

If you cannot take all three departments, begin with one or two.

Some societies find it convenient to subscribe for one or two copies of the magazine to be kept in the church library for the use of all.

It is not too late to begin. Take a little extra time for the October readings.

In some cases the pastor may prefer to give a course of Sunday evening lectures on either the Biblical or Historical department. If this is

done, by all means urge the young people to take notes and make an analysis of each lecture.

The Rev. James W. Skinner, of Morrison, Ill., chairman of the Committee on Young People's Societies in the Presbytery of Rock River, writes us as follows: "The Christian Training Course is so valuable and so nicely adapted to the needs of our young people that in my judgment its adoption ought to be vigorously pushed, so that it may find its place in every Christian Endeavor society in the Church. The course is too good and too essential for you to be modest about pushing its claims. The finest missionary meetings our own society has held for two years have been adaptations of your programs and material. You may count on our committee to help THE CHURCH AT HOME AND ABROAD and this Training Course in every way we can."

Other commendations may be found on pages 412-413 of this issue.

OUTLINE C. PROGRAM NO. 1, OCTOBER, 1897.

~~As~~Owing to a necessary change of text-book from *The Church of Scotland* to *The Presbyterian Churches* the following text for the historical part of Program No. 1 is to be substituted for that on p. 322 of the October CHURCH AT HOME AND ABROAD.

III. Historical—30 Minutes.

6. Hymn. Historical Leader in charge.

7. **Historical Study.** Presbyterian History, Study I—Restoration of Presbyterianism; Calvin's Work at Geneva.

Required reading. Rev. J. N. Ogilvie's *The Presbyterian Churches*, pp. 1-17.

1. Marks of Presbyterianism, pp. 1, 2. (1) The Eldership. (2) The Equality of Presbyters. (3) The Unity of the Church as seen in Councils. Show clearly the difference from Episcopacy in these matters.

2. The Restorer of Presbyterianism, pp. 3, 4, John Calvin.

3. The plan of a Presbyterian Church, pp. 5, 6. (1) Visibility, (2) Government, (3) Independence.

4. Calvin at Geneva, pp. 7-9. (1) His Call. (2) First Conflict. (3) Exile.

5. The Presbyterian Church at Geneva, pp. 10-14. (1) The Birthday, November 20, 1541. (2) The Officers of the Church. (3) The Courts of the Church. (4) Defects of the Ordinances. (5) The Church at Work. (6) Greater Independence. (7) The One Blot.

6. The Academy at Geneva, p. 15.

7. Calvin's Work, pp. 16, 17. Read every word of this summary. No part of this year's work is more important than this first study. By all means take up every section. Here we have the modern beginning of the great Presbyterian ideas, Divine Sovereignty, Human Equality.

8. Prayer.

9. Hymn.

CHRISTIAN TRAINING COURSE PROGRAMS.

OUTLINE C. PROGRAM NO. 3, NOVEMBER, 1897.

I. Opening—10 Minutes.

1. Hymn. The Pastor in charge.
2. Prayer.
3. Doctrinal Study. Shorter Catechism.

Ques. 46. What is required in the first commandment? Give answer. Proof—1 Chron. 28 : 9 ; Deut. 26 : 17 ; Ps. 95 : 6, 7 ; Matt. 4 : 10.

Ques. 47. What is forbidden in the first commandment? Ans. Proof—Ps. 14 : 1 ; Rom. 1 : 20, 21 ; Ps. 81 : 11 ; Rom. 1 : 25.

II. Biblical—30 Minutes.

4. Hymn. Biblical Leader in charge.
5. Biblical Study. Bible Writers and Contents, Study III—Modern Versions other than English.
Required reading. Rev. Dr. Rice's *Our Sixty-six Sacred Books*, pp. 36-42 ; Questions, p. 144.
(1) Earlier German Versions. Page 36. Note the two theories regarding them ; also Archbishop of Mainz's objections.
(2) Luther's Version (1534). Pp. 37, 38 ; Ques. 3-7. Leading facts, its merits, the original text, revisions, effects. This is a fine subject and worthy of extra effort.
(3) Dutch Versions. P. 39 ; Ques. 8-10. The State's Bible (1637).
(4) French Versions. P. 40 ; Ques. 11, 12. De Rely's Version (1487) ; Olivetan's (1535) ; Segond's (1874).
(5) Italian Versions. P. 41 ; Ques. 13, 14. Deodati's (1607) ; Martini's (1776).
(6) Spanish Versions. P. 41 ; Ques. 15. Requo's (1569) ; San Miguel's (1794).
(7) Danish and Swedish Versions. P. 42 ; Ques. 16, 17. Pederson's (1550) ; Laurentius' (1541).

In treating this topic, it will be well to use the short essay plan, and follow the divisions as above. If necessary to shorten, concentrate the whole attention on the wonderful work and value of Luther's Version.

III. Historical—30 Minutes.

6. Hymn. Historical Leader in charge.
7. Historical Study. Presbyterian History. Study II.—The Presbyterian Church in France ; the Huguenots.
Required reading. Rev. J. N. Ogilvie's *The Presbyterian Churches*, pp. 18-39.
Period I. From the Persecution of Francis I to the Revocation of the Edict of Nantes, 1535-1685.

1. The First Congregation, p. 18. 2. The National Synod and its work, pp. 19-20. 3. The "Huguenot" beginning, p. 21. 4. Catherine de Medici, p. 21. 5. War and St. Bartholomew's Day, pp. 22-24. 6. The Reformed Church during the Wars, p. 25. 7. The Edict of Nantes and its Revocation, pp. 26-30.

Period II. From the Revocation of the Edict of Nantes to the end of the Reign of Terror, 1685-1795.

Period III. From the granting of Freedom of Worship to the Present, 1795-1897.

1. The Church under Napoleon Bonaparte, pp. 35, 36. 2. Return to the former Presbyterian Basis, pp. 37, 38. 3. Present Prospects, p. 39.

This story of the Martyr Church of Presbyterianism is certainly thrilling. Every word of it ought to be read. If only one study can be followed at this meeting, omit the Biblical. We earnestly urge all our Pastors to take up these Historical Studies.

8. Prayer.
9. Hymn.

OUTLINE C. PROGRAM NO. 4, NOVEMBER, 1897.

I. Opening—10 Minutes.

1. Hymn. The Pastor in charge.
2. Prayer.
3. Doctrinal Study. Shorter Catechism.
Ques. 48. What are we specially taught by these words, "before me," in the first commandment? Answer. Proof—Ps. 139, 1-3 ; Deut. 30 : 17, 18.
Ques. 49. Which is the second commandment? Answer. Proof—Ex. 20 : 4-6.

II. Biblical—30 Minutes.

4. Hymn. Biblical Leader in charge.
5. Biblical Study. Bible Writers and Contents, Study IV—Ancient Versions of the Bible.
Required reading. Rev. Dr. Rice's *Our Sixty-six Sacred Books*, pp. 43-51. Questions, p. 145.
(1) General remarks on ancient versions, their value, etc., p. 43.
(2) The Armenian and the Gothic Versions ; p. 44. Give the basis and value of each, the translator of each, the date. What is meant by the "Western order" of the Gospels? Ans., p. 44.
(3) The Coptic or Egyptian Versions, p. 44. Who are the Copts? What is the great importance of these translations? Ans., p. 44. What do they show as to the Bible books? Ans., p. 45, note.
(4) The Syriac Version, p. 45. To what family of languages? Ans., p. 45. What are the four Syriac versions? Ans., p. 46. What is the meaning of Peshito? Ans., p. 46. Where is the best existing manuscript of this version? Ans. p. 46.
(5) The Old Latin, p. 46. Give a short summary.
(6) The Vulgate, pp. 47, 48. Jerome ; meaning of word "Vulgate," the cave at Bethlehem ; change of opinion about it ; the decree of the Council of Trent, 1546 ; the revised edition of Pope Sixtus V, 1590 ; his anathema ; the new edition of Clement VIII ; the standard Roman Catholic Bible.
(7) The Septuagint, pp. 49, 50. Its great importance, p. 49, note ; its date and authors ; its relation to the Hebrew text ; how regarded by Jews and New Testament writers ; Origen's hexapla.
(8) The Targums, p. 51. Give short summary.
These ancient versions are very important and valuable. Their relation to the Bible as we have it is close. Use all the matter if possible, giving most time and emphasis to the Vulgate and the Septuagint.

III. Missionary—30 Minutes.

6. Hymn.
7. Missionary Study. Eliot and Brainard, Missionaries to the Indians.
Required reading. *THE CHURCH AT HOME AND ABROAD*, November, 1897, on John Eliot and David Brainard, pp. 420-422. Consult Questions 18-33, on p. 423.
Study IV—Influence of Christianity in Heathen Lands. *THE CHURCH AT HOME AND ABROAD*, November, 1897, pp. 479-490. Consult Questions 34-47, on p. 423.

The article on Christian Missions and Social Evolution is full of suggestion. Secure, if possible, the reading of Dr. Dennis' new book, "Christian Missions and Social Progress." All the helps mentioned on p. 379 will prove helpful.

Assign in advance the preparation of three-minute papers on some of the sub-topics.

8. Prayer.
9. Hymn.

JOHN ELIOT.

[For the Christian Training Course. See Programme No. 4, Study IV.]

When John Robinson, the Leyden pastor, heard of the first conflict between the Plymouth settlers and the Indians, he remarked: "It would have been better if they had converted some before they killed any."

The charter of Massachusetts, granted by Charles I, declared that the principal end of the plantation was that the settlers might "win and incite the natives of the country to the knowledge and obedience of the only true God and Saviour of mankind and the Christian faith." And the first seal of the colony represented an Indian speaking the words, "Come over and help us." Yet there were some among those early settlers who looked upon the red men as children of the devil.

The first one to be deeply interested in their spiritual welfare was John Eliot, who arrived at Boston eleven years after the *Mayflower* anchored in Plymouth bay. Of him Edward Everett said: "He is called the apostle to the Indians. An apostle! Truly I know not who, since Peter and Paul, better deserves that name."

Eliot was born at Nasing, in Essex, England, in 1604. At Cambridge, where he graduated at the age of nineteen, he developed a love for the study of languages. After leaving the university he was employed as teacher in a grammar school opened by the Rev. Thomas Hooker, an eloquent Puritan preacher who had been silenced by Archbishop Land for non-conformity.

The piety of Mr. Hooker made a deep impression upon the young man, who felt that the privilege of sojourning in this godly home was a special providence. "When I came to this blessed family," said he, "I then saw, and never before, the power of godliness in its lively vigor and efficacy." The deepening of his spiritual life under the influence of Mr. Hooker led Eliot to desire the work of the Christian ministry. When Hooker was obliged to flee to Holland, Eliot resolved to cast his lot with those who had emigrated to America.

Arriving at Boston, in November, 1631, he was at once invited to take the pastoral charge of the congregation there, whose pastor was temporarily absent in England. Two years later, on the arrival of a company of his friends, a new settlement was formed at Roxbury, and Eliot was elected pastor and ordained. Diligent as a teacher, he did not neglect the children.

The care of the lambs, said he, referring to our Lord's conversation with Peter, is one-third part of the charge to the Church of God. He is said to have been a man of great charity: the words, "bear, forbear, forgive," were frequently on his lips.

Fifteen years after his settlement in Roxbury, Eliot's growing interest in the Indians led him to active efforts in their behalf. The Pequots, who were often seen in Roxbury, possessed many noble traits. In frequent conversations Eliot had informed them that the superiority of the white men was due to a knowledge of God. Through the help of an intelligent young Indian he was able to learn something of their language; and on the twenty-eighth of October, 1646, in the wigwam of Waban, a chief, he preached the first Christian sermon in the Indian tongue delivered on this continent. The text was Ezekiel 37: 9, 10, and in the sermon, which was listened to with deep interest for an hour and a quarter, he dwelt upon the character of our Lord, the purpose and manner of his advent, and the effects of sin, and then urged them to repent of sin and accept Christ as their Saviour. A long conference followed, in which many questions were asked, and Eliot was invited to preach again the following week. One old warrior is said to have wept lest he should be too late to find God, and Waban himself turned exhorter, talked with his followers about the new religion and taught them to pray.

Eliot found it was not easy to give a satisfactory answer to one of the powas or priests who asked him how it happened that the English were twenty-seven years in the country before attempting to teach their religion to the Indians. If this had been done sooner, he said, much sin would have been prevented, "but now some of us are grown old in sin."

A grant of land was secured for the "praying Indians," and the settlement was named "Re-joicing," a term afterwards corrupted to "Nanatanum." An attempt to instruct in such industries as would keep them from idleness was crippled for lack of funds.

In recognition of the value of Eliot's efforts, the General Court of Massachusetts voted him a gratuity and Parliament passed an ordinance "for the encouragement and advancement of learning and piety in New England." This was in 1647. Two years later the Society for the Propagation of the Gospel in New England was incorporated, collections were ordered in the churches of England, and funds collected for the purchase of lands, the establishment of

schools, and the purchase of implements. This society also assumed the expense of printing Eliot's translation of the Bible and other books.

Believing that the praying Indians would be less likely to lapse if they could be separated from pagan influences, the foundations of Natick ("place of hills") were laid in 1651. About eighteen miles from Boston, on the Charles river, this town covered 6000 acres, and to it the inhabitants of Nonantum removed. Dividing themselves into hundreds and tens with a ruler over each division, they were organized into a commonwealth. Then they made a solemn covenant in which they said: "The grace of Christ helping us, we do give ourselves and our children to God, to be his people. He shall rule us, not only in the affairs of the Church, but in the affairs of this world."

It was not until nine years after he began to preach that Eliot baptized some of the Indian converts, and then he admitted only those who came up to his strict Puritan standard of sincerity and devotion. One of them, John Hiacooms, a man of true Christian courage, was placed in charge of a congregation on Martha's Vineyard. Two promising young Indians entered Harvard College: one of them was drowned near the completion of his course, but the other took his degree with honor.

Previous to 1675 there were 1100 Christian Indians, six churches and fourteen towns. King Philip's war, which began during that year, was a trying period for the praying Indians, who were regarded as enemies by their own race and were suspected by the whites. It also dealt a serious blow to the work which Eliot had so successfully carried on. The Indians thereafter looked upon the white settlers as their bitter enemies, and were not disposed to listen to teachers from that race.

After the preparation of an Indian grammar, Eliot began his translation of the Bible. This great task, of which Edward Everett said, "the history of the Christian Church contains no example of resolute, untiring labor, superior to it," was completed in 1663.

In addition to the Bible he translated several books to aid in practical Christian living. At the end of one of these volumes was placed the motto which may have been one secret of his success: "Prayer and pains, through faith in Jesus Christ, will do anything."

Eliot encountered dangers and endured hardships in his zeal for the conversion of the Indians. Sometimes, when the weather was inclement, he was without dry clothing for several

days together; but he said: "I have considered Paul's exhortation to Timothy, 'Endure hardness as a good soldier of Jesus Christ.'" During the forty years of labor among the Indians he was also discharging faithfully his duties as pastor at Roxbury.

To the opposition of some of the Indian chiefs he replied in the spirit of Nehemiah: "I am engaged in the work of the great God, and God is with me. I fear not all the sachems in the country, and shall go on with my work. Touch me if you dare."

The historian Lossing says he was possessed of rare literary attainments and a personal bearing which fitted him to stand before kings, and yet performed a most lofty service for his Master and his lowly fellow-men in the most humble way, busying himself with the minute details of methods for the improvement of the social and spiritual condition of the wild children of the forest. He was modest to the last degree. Never were the reports of a missionary so sparsely sprinkled with the pronoun "I" as were his. He attributed every success to his Master working through him.

John Eliot died May 20, 1690, in his eighty-sixth year. As a fitting conclusion to such a life his last work was teaching the alphabet to an Indian child.

DAVID BRAINARD.

In 1740, certain ministers of New York and vicinity reported to the Society for Propagating Christian Knowledge, in Edinburgh, "the deplorable and perishing condition of the Indians in the provinces of New York, New Jersey and Pennsylvania." Commissioners, appointed to act for the society, having sought one who possessed "zeal for the interests of the Redeemer's kingdom and compassion for perishing souls," invited Azariah Horton to engage in what they called "an exceedingly difficult and self-denying undertaking." Though Mr. Horton, who was a member of the Presbytery of New York, labored chiefly among the Indians of Long Island, his visit to those living at the forks of the Delaware prepared the way for the second Presbyterian missionary to the Indians, David Brainard.

Born in Haddam, Conn., of Puritan ancestry, in 1718, he inherited a weak physical constitution. As a lad he cared little for youthful sports, but spent much time in prayer, fasting and thought about his own spiritual condition.

Desiring at the age of nineteen to become a minister, he was received into the home of Rev.

Mr. Fiske, of Haddam. Two years later he was a student at Yale College, but did not complete the course.

In 1742, at the age of twenty-five, he was licensed to preach and at once began his labors at an Indian settlement near Albany, commissioned by the same society that had supported Mr. Horton. He had not learned the language of the Indians, but trusted to their knowledge of English. Fatiguing journeys, exposure to inclement weather, and lack of nourishing food, he did not regard as trials, but spoke with great satisfaction of his "comforts of life." He had, moreover, but little success to cheer his heart. Yet an invitation to become pastor of a congregation on Long Island was declined because he had determined to devote his life to the evangelization of the Indians.

His unreserved consecration was made in these words: "Here I am, Lord, send me: send me to the ends of the earth; send me to the rough, the savage pagans of the wilderness; send me from all that is called comfort in the earth; send me even to death itself if it be but in thy service and to promote thy kingdom."

Brainard was ordained as a missionary, June 12, 1744, by the Presbytery of New York. After this he made frequent visits to Indians on the Susquehanna and at the forks of the Delaware, encountering dangers and enduring privation and suffering, but without seeing much fruit. At Croswicks, twenty miles south of New Brunswick, N. J., the Indians listened attentively and many gave evidence of true conversion. Brainard says in his journal, one year after he began to preach at this point: "What amazing things has God wrought, in this space of time, for this people? What a surprising change appears in their tempers and behavior! How are morose and savage pagans, in this short period, transformed into agreeable, affectionate and humble Christians, and their drunken and pagan howlings turned into devout and fervent praises to God!"

Mr. Brainard now urged these converts to abandon their roving habits and engage in industrial pursuits, especially the cultivation of the soil. They consented, and at Cranberry, fifteen miles distant, a settlement was made by one hundred and fifty Christian Indians on a large tract of land suitable for agriculture. A church of forty communicants was organized, and a school opened.

But now his health was completely shattered. He spent some months at the home of a friend in Elizabethtown, and in March, 1747, rode to

Cranberry to give some parting words of advice to his spiritual children. His brother John having offered to assume the care of the Indians, he rode to Northampton, reaching the home of Jonathan Edwards about the end of May. Here he made the impression of one who while meek and unpretending was also manly and independent. The morbid despondency which appears on almost every page of his journal gave way to Christian hope. Frequently leading the family devotions, he always made use of this petition, "that we might not outlive our usefulness."

The last months of his life were cheered by encouraging reports of success from his brother John. He was able by correspondence to secure funds for a needed school, and to give counsel concerning the prosecution of the work. His death occurred October 9, 1747, when he was not yet thirty years of age.

Dr. Sherwood states thus the leading traits of Brainard's character: The genuineness, depth and thoroughness of his personal piety; his entire and sublime consecration to the Master's service; his love for souls, amounting to a passion; his humility and spirit of self-denial and cheerful submission to deprivations and hardships for the gospel's sake; the large measure of the spirit of prayer that characterized his life. This biographer regards Brainard as a representative man of the truest and noblest type. By his saintliness, lofty aims and principles, and intense loyalty to Christ, he has left a lasting impression on the Christian Church.

Dr. Pierson speaks of him thus: Dying in his thirtieth year, a long life of holy toil was condensed into the *four years* of his apostolic life. We see him in the solitude of the forest, praying for the red man; in his lonely hut, barring the door to keep out wolf and bear, seated near his lighted torch after a wearisome day, that he may read the word of God; suffering pangs of hunger, exposing his delicate frame to night chills and stormy winds, sleeping on the ground, or climbing a tree for safety from wild beasts, and through all this experience only exclaiming: "Oh that I were a flame of fire in the Lord's service! Oh that I were a spirit that I might be more active for God."

Both Eliot and Brainard marked out a policy in their treatment of the Indians which included honest dealing, evangelization, education and industrial training. If that policy had been continuously followed, the history of the Nation's dealing with her wards could not have been truthfully characterized as a "Century of Dishonor."

QUESTIONS FOR THE NOVEMBER MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

1. Describe the evangelistic labors of Rev. John Murray. Pages 368, 369.
2. Give illustrations of his power of extemporaneous utterance. Pages 369, 370.
3. What was his influence during the revolutionary war? Page 370.
4. What incident showed his warm, generous heart and quick perception of worth? Page 370.
5. How do the trans-Mississippi States compare with New England? Page 360.
6. What is the twofold purpose of the home mission conferences to be held this year? Page 361.
7. Are there too many churches in Oklahoma? Page 365.
8. What are some of the results of Spanish Catholicism in some of our Southern States? Page 364.
9. Glean incidents from the reports of our home missionaries? Pages 371-373.
10. How many Sabbath-schools did our missionaries organize during six months of the present year? Page 402.
11. Tell how a gold mine in Colorado supports a missionary. Pages 402, 403.
12. Who are the Melungeons? Page 404.
13. How was a dinner horn used instead of a church bell to assemble a congregation? Page 403.
14. How does the Board of Education secure economy in its administration? Page 407.
15. What relation exists between the Board of Church Erection and the presbyteries? Page 397.
16. How have some ladies of ability, education and refinement consecrated their talents? Page 400.
17. Show how much may be accomplished by a small act of self-denial, if practiced by each Presbyterian communicant. Page 395.
18. Quote the remark of John Robinson, of Leyden. Page 420.
19. What was one avowed purpose of the colonization of this country? Page 420.
20. Through what influence was the spiritual life of John Eliot deepened? Page 420.
21. Describe his first effort in behalf of the Indians. Page 420.
22. What did he do to improve the social and industrial condition of the Indians? Pages 420, 421.
23. Name some of the results of his work. Page 421.
24. What circumstance hindered the progress of that work? Page 421.
25. Repeat some estimates of John Eliot's character. Page 421.
26. Who was the first Presbyterian missionary to the Indians, and by what Society was he supported? Page 421.
27. Tell something of the early life and training of David Brainard. Page 421.
28. In what language did he make an unreserved consecration of himself? Page 422.
29. Describe his most successful work. Page 422.
30. How did Brainard spend the last days of his life? Page 422.
31. What were the leading traits of his character? Page 422.
32. Repeat Dr. Pierson's testimony. Page 422.
33. Did Eliot and Brainard mark out a wise policy for the treatment of the Indian? Page 422.
34. Should Christian missions be considered a sociological agency? Page 381.
35. What primitive problems of society are faced by Christian missions? Page 381.
36. For what sociological ideals does Christianity stand? Page 381.
37. What is said of "the missionary as the knight errant of social chivalry"? Page 381.
38. What larger purpose has Christian missions than that of the mere salvation of individuals? Pages 382, 383.
39. While the evangelical purpose is supreme, how does Christianity secure the introduction of new social ideals? Page 383.
40. Show how the agencies of Christian missions in India have created a pure atmosphere for Christian thought. Page 379.
41. As a result of the purifying power of the gospel, how has an influential section of the Hindu community come to look upon the indecent processions of so-called holy men? Page 380.
42. Tell of the two Hindus, formerly Fakirs, representatives of a large class, who have been moulded by Christian ideals. Page 380.
43. Name seven important social changes which are the result of the prevalence of Christian ideas in India. Pages 388, 389.
44. Describe a Hindu funeral. Pages 389, 390.
45. What two forces have operated to bring about social changes in India? Pages 387, 388.
46. Describe the marriage customs of Batanga, Western Africa. Page 386.
47. Repeat incidents showing how priests and headmen in the Lao country welcome with joyful interest the message of the gospel. Pages 384, 385.
48. Name one evidence of the decadence of Buddhism. Page 386.
49. What success has the gospel achieved in India? Page 387.
50. Describe the plain of Kalaupapa on the Island of Molokai. Page 359.
51. The leper colony is maintained at what cost to the Hawaiian government, and with what results? Page 359.
52. What encouragement is reported from the new missionary enterprise in Venezuela? Page 375.
53. How is Chinese pictorial art used for the illustration and enforcement of Christian truth? Page 376.
54. Describe a boys' song service on a hilltop in Chile. Page 377.
55. The superintendent of a gold mine in Chile was converted through what influence? Page 378.
56. Give an example from Soochow of Chinese Christian beneficence. Page 391.
57. What is said of the consistency of Christian stockholders in Hangchow? Page 392.

TWENTY QUESTIONS.

1. How has Christianity abated vices in heathen lands?
2. How has it improved modes of life?
3. What does a Christian home stand for in heathen lands?
4. Tell of the suppression of slavery through Christian missions.
5. How has Christianity lessened war and feuds?
6. Where has Christianity abolished barbarous rites, burying and burning alive?
7. Where has it abolished witchcraft?
8. Where has it abolished cannibalism?
9. Where has it abolished idolatry?

10. Describe the advancement of civilization through Christianity by means of railroads, telegraphs, post-offices.

11. Describe the advancement in the administration of law because of Christianity.

12. Why does the gospel always purify every one who comes to know and believe it?

13. How has the gospel purified Japan?

14. " " " Korea?

15. " " " China?

16. " " " Siam?

17. " " " India?

18. " " " Persia?

19. " " " Syria?

20. " " " Africa?

Book Notices.

"Work-a-day Sermons" is what the Rev. F. B. Meyer says the chapters in his little book, *A GOOD START*, might be called. They are intended to bring the highest principles of our holy religion to bear on the practical business of every-day life. Into this volume of 164 pages [T. Y. Crowell & Co., 75 cents], the author has gathered twelve papers on such practical topics as "Exaggeration," "Doing a Good Day's Work," "Falling in Love," "How to Spend Sunday," "Amusements." Reminding us in the Preface of Emerson's "Hitch Your Wagon to a Star," Mr. Meyer says the purpose of the book will be realized if its readers shall learn the art of linking the simplest actions of life with those eternal truths that burn evermore as constellations in the firmament.

Mrs. Mulock-Craik overheard the remark of a laboring man whose reply to a jest on his helping a little girl across the street was, "Ay, but a 'andful of 'elp is worth a carload of pity." To put this idea into the hearts of English people and thus aid the cause of the poor people in the north of Ireland, she wrote her last book, "An Unknown Country." But the work which made her famous, and which has not lost its popularity, is *JOHN HALIFAX, GENTLEMAN*. Scenes witnessed by the author in the quaint old town of Tewkesbury suggested the opening chapters, and many of the episodes are based on historical fact. The book gives an excellent picture of life in England in the first half of this century. Teaching as it does the dignity of labor, the simplicity of unspoiled manhood, and the nobility of heroic endeavor, it will be helpful to the young people who read it. [Luxembourg edition, 17 illustrations. 8vo, gilt top, \$1.50. T. Y. Crowell & Co.]

In the year 1836, English Presbyterians, who had been loosely connected with the Church of Scotland, resolved to set up an ecclesiastical establishment of their own. Two presbyteries, with twelve congregations, organized the first synod in that year, but it was not until 1844 that the English Presbyterian Church formally declared its independence. The Rev. James Johnston, who gives a brief summary of these facts in the first chapter of his volume, *CHINA AND FORMOSA*, declares that the first proof of the vitality of this Church was an interest in mis-

sion work at home and abroad. The author relates in a graphic manner the history of the mission of the English Presbyterian Church in China and Formosa. This half century of missionary effort began with the ordination, April 22, 1847, of the Rev. William C. Burns, who, when asked when he would be ready to go to China, replied, "To-morrow." The book contains many maps and illustrations, and is a valuable addition to the history of missions. [Fleming H. Revell Co., \$1.75.]

In his *PERSONAL FRIENDSHIPS OF JESUS* [T. Y. Crowell & Co., 16mo, gilt top, \$1], the Rev. J. R. Miller, D.D., has added another to his list of books that stimulate to earnest Christian living. In the Preface he quotes approvingly George MacDonald's assertion that "the business of life is to understand the Lord Christ," and adds: "Nothing reveals a man's heart better than his friendships. The kind of friend he is tells the kind of man he is. The personal friendships of Jesus reveal many tender and beautiful things in his character. They show us also what is possible for us in divine friendship." In the chapter on "Jesus and His Secret Friends" we read: "The Master said not one word implying blame of his secret disciples. Yet, secret discipleship is incomplete. It is not just to Christ himself that we should receive the blessings of his love and grace, and not speak of him to the world. If we have found that which has blessed us richly, we owe it to others to tell them about it. It is the worst selfishness to be willing to be saved alone. Secret discipleship misses the fullness of blessing which comes to him who confesses Christ before men. It can never grow into the best possible strength and richness of life. In the case of Nicodemus and Joseph, Jesus was very gentle with timidity; but under the nurture of his gentleness timidity grew into noble courage. Yet, beautiful as was their deed that day, who will not say that it came too late for the fullest honoring of the Master? It would have been better if they had shown their friendship while he was living, to have cheered him by their love. Mary's ointment poured upon the tired feet of Jesus before his death was better than the spices of Nicodemus piled about his body in the grave."

STRATEGIC POINTS IN THE WORLD'S CONQUEST. The Universities and Colleges as Related to the Progress of Christianity. By John

R. Mott. With Map of His Journey. [Fleming H. Revell Co., 213 pages, \$1.] The closing sentence of the writer's modest Preface is: "It is hoped that this record will lead to a wider recognition of the great strategic value of the universities and colleges in the spiritual conquest of the world, and awaken larger interest in the movement to make all institutions of higher learning strongholds and propagating centres of the Christian faith." The closing sentence of Ex-President Harrison's cordial Introduction is: "The work and observation of Mr. Mott are full of interest and his book ought to be very widely read." To all which we say, *Amen*.

PRESBYTERIANISM. Its Relation to the Negro. Illustrated by the Berean Church, Philadelphia. With Sketch of the Church and Autobiography of the Author, by Matthew Anderson, A.M. With Introductions by Francis L. Grimke, D.D., and John B. Reeve, D.D. Published by John McGill White & Co., 1328 Chestnut street, Philadelphia, \$1.25. I have read this book with lively interest. It has increased my esteem for the author, whom I have long known and loved. It has also confirmed my previous high estimate of what the Presbyterian Church can do for the Negroes and of what a Negro can do for himself, if he will not whine nor fret, but "learn to labor and to wait."—*H. A. N.*

KINDERGARTEN IN MISSIONS, by S. L. Mershon (the Junior Missionary Extension Course), is a series of twelve villages. Each complete village comprises 150 figures and objects, printed in colors on fine cardboard, and so arranged as to be cut out by the young people, and made to stand erect on the table. Accompanying each village is a printed description and other information. The leader should distribute the objects and characters among the children, sending with each a letter like the following: "I send you in this letter a cowboy. Cut him out carefully and bring him to the Junior society missionary meeting, as we are to build an Indian village and must have this cowboy to make it look right. We want you to tell about him at the meeting. Find out from your friends as much about him as you can." At the meeting the village is built on a large table in the centre of the room, each one in bringing his object telling all he can about it.

The set of twelve includes the American Indians, the South Sea Islands, Japan, China, Burmah, Siam, India, Syria, Armenia, Africa, Mexico, South America. Price of the twelve, \$10; single villages, \$1. A. D. F. Randolph Co.

The Presbyterian Board of Publication begins its series of "Church Papers" by the issue of **THE VALIDITY OF NON-PRELATICAL ORDINATION**, by the Rev. George Park Fisher, D.D., LL.D., Professor of Ecclesiastical History in Yale University. The writer of this tractate deals with the theory that Prelacy is the only lawful method of Church organization; that without a distinct order of bishops a Church ceases to be a Church; that ordination by these bishops, who are alleged to form an unbroken line running back to the apostles, is essential to the functions of the

Christian ministry. Examining the question, which is a historical one, he finds that organization was a gradual thing; that the first pastors stood on an equality, and that the primitive form of Episcopacy developed in the second century was not sacerdotal, but governmental—Christian ministers were not clothed with the attributes of a priesthood. The Episcopate as a distinct, superior office was not enjoined by Christ himself, nor can any decree of this kind be found in the apostolic writings. Moreover, the theory that there can be no church without prelatical bishops was never maintained by Episcopalians in England until the days when a school of theologians who were at the same time supporters of the tyranny of the Stuarts, brought it forward and used it in the controversy with Puritanism. From the beginnings of their history it has been the practice of Presbyterian and Congregational churches to set apart ministers by ordination, which included the laying on of the hands of ministers previously set apart for the same office. There has been an uninterrupted succession in the ministry of both these Churches, which connects itself with the main historical stem. Unless then it is claimed—what the fathers of the English Reformation certainly did not claim—that ordination by presbyters is not sufficient to make a minister, the right of our ministry to exercise their functions cannot be successfully impeached. The links in the succession here are quite as easily pointed out as in the line of the clergy, of whatever order, in the Anglican communion. [Octavo, 28 pages, 10 cents net.]

THE ANGLICAN VIEW OF THE CHURCH, by J. Oswald Dykes, M.A., D.D., Principal of the Theological College of the Presbyterian Church of England, is No. 2 in the series of "Church Papers." The Anglican view of the Church, says Principal Dykes, combines, with certain fundamental points which we hold in common, three distinct tenets which are at variance with our own conception of the Church, viz.: Episcopal succession, sacramental grace, exclusive claim to be the true Church. The necessity for Episcopal succession depends on the double assumption, (1) that valid sacraments are the chief *media* of saving grace, and (2) that sacraments are valid only when power to administer them has descended by imposition of hands. But once you grasp the cardinal tenet of Protestantism—that a sinner is saved by means of his penitent reliance upon Christ alone through grace—then it follows that the Church becomes a mother of saints by the preaching of the gospel, not by conferring grace in sacramental acts. Applying to the Anglican theory some of those tests by which every theory of the Christian Church must consent to be tried, Dr. Dykes attempts to show that (1) it is not in general harmony with the life, spirit and ruling ideas of the New Testament Church; (2) it is not supported by the few ascertained facts concerning the ministerial orders and polity of Churches within the apostolic and sub-apostolic periods; (3) it does not fit the existing state of Christendom and the actual experience of Christian men. [Octavo, 15 pages, 10 cents net.]

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D I V I N E S

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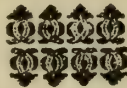
Sitting at
W E S T M I N S T E R,

Concerning

A Shorter Catechisme :

With the Proofs thereof at large out of the Scriptures.

Presented by them lately to both Houses of
P A R L I A M E N T.



L O N D O N,
 Printed by *A. Maxey* for *John Rothwell* at the Fountain in
 Gold-Smiths Row in *Cheap-side*, 1658.

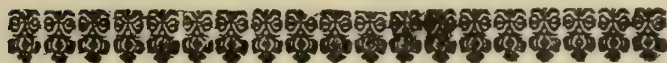
Those who possess a copy of that beautiful edition of the Shorter Catechism issued this year by our Board of Publication [31 pages, 5 cents] may be glad to compare it with *fac-similes* of two pages of an edition published in London in the year 1658. For the use of the plates we are indebted to Messrs. Whittet & Shepperson, Richmond, Va., who recently issued a "Souvenir of the 250th Anniversary of the Confession of Faith." This pamphlet, which was presented to the members of the General Assembly of the Southern Presbyterian Church at its meeting in May, 1897, contains *fac-similes* of several pages of the 1658 edition of the Confession of Faith, as well as the Larger and Shorter Catechisms.



Die Luna .15. Septemb. 1648.

IT is this day Ordered by the Lords and Commons in Parliament assembled, That this Shorter Catechisme be forthwith Printed and Published, wherein Mr. *Henry Roborough* and Mr. *Admiral Byfield*, Scribes of the Assembly of Divines, are required to use all possible care and diligence, that it be from time to time faithfully and exactly done: and. for preventing of all abuse therein; It is further Ordered, That no person whatsoever, do presume to Print, or Reprint the same in any Volume, but onely such as shall be appointed and authorized thereunto by the said Scribes. And that no person or persons, shall presume to sell, barter, or any way to spread or convey any Book or Copies of the said Catechisme, Printed without the appointment aforesaid, upon pain of forfeiture of the whole Impression, if any such be so Printed; and of all such Books or Copies thereof, as shall be offered to sale, bartering, or be any other wayes spread; and all and every person offending in any of the premises, to be liable to such farther punishment, as the contempt of an Ordinance of Parliament shall deserve, provided that this restriction of Printing shall continue for one whole year, and no longer.

*Jo. Brown Cleric. Parliamentorum.
H. Effynga Cler. Parl. D. Com.*



Synods in SMALL CAPITALS ; Presbyteries in *italics* ; Churches in Roman.

It is of great importance to the treasurers of all the Boards that when money is sent to them, the name of the church from whence it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e.g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

NOTE.—Contributions marked † are Thank Offerings from Christian Endeavor Societies for the Debt.

	*CHURCHES.	*WOMAN'S BD. OF H. M.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1896.....	\$4,106 48	\$11,610 90	\$3,363 30	\$954 85	\$20,035 53
1897.....	5,373 73	10,316 15	8,719 74	683 27	25,092 89
Gain.....	\$1,267 25		\$5,356 44		\$5,057 36
Loss.....		\$1,294 75		\$271 58	

	*CHURCHES.	*WOMAN'S BD. OF H. M.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1896.....	\$50,646 34	\$64,676 00	\$34,202 92	\$28,106 20	\$177,631 46
1897.....	51,692 98	64,218 31	43,537 28	18,317 82	177,766 39
Gain.....	\$1,046 64		\$9,334 36		\$134 93
Loss.....		\$457 69		\$9,788 38	

ATLANTIC.—*South Florida*—Crystal River, 2.68; Sorrento C. E., 5; Winter Haven, 2. 9 68
BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue sab.-sch. Mis. Soc., 7.72; —Light Street, 10.08. *New Castle*—Lower Brandywine, 10; Manokin, 12. *Washington City*—Clifton, 3. 42 80
CALIFORNIA.—*Benicia*—Point Arena, 20. *Los Angeles*—Long Beach C. E., 3.25. *Oakland*—Oakland Brooklyn C. E., 5; —Centennial C. E., 5. *San Francisco*—San Francisco Trinity Debt C. E., 10. *San José*—Gilroy, 3.75. 47 00
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ILLINOIS.—*Rock River*—Aledo 1st sab.-sch., 9. *Springfield*—Jacksonville State Street Martha L. Barton bequest, 250. 259 00
INDIANA.—*Crawfordsville*—Lexington, 20. *Indianapolis*—Whiteland Bethany C. E., 2.75. 22 75
INDIAN TERRITORY.—*Choctaw*—Atoka, 19; Bethel Mission, 1.50; Pine Ridge, 1.50; San Bois, 2. *Cimarron*—Beaver, 2; Purcell (C. E., 1), 6. *Sequoyah*—Eureka, 2; Nowata, 12; Pleasant Valley, 2.05. 48 05
IOWA.—*Cedar Rapids*—Central, 6.64; Scotch Grove, 5; Wyoming C. E., 11. *Corning*—Brooks, 1.50; Nodaway, 2.50. *Des Moines*—Chariton English, 5.75; Des Moines Westminster sab.-sch., 17.33; Oskaloosa, 25.77; Plymouth, 22.05; Unionville, 2. *Dubuque*—Dubuque 1st C. E., 1.80; Hazleton C. E., 2.50; Oelwein C. E., 76 cts.; Otterville C. E., 2.56; Pine Creek C. E., 2.50; Prairie, 6. *Fort Dodge*—Dedham, 2.25; Pomeroy, 2.50. *Iowa*—Oakland, 4.70; Wapella, 11. *Iowa City*—Columbus Central (sab.-sch., 3), 13.89; Muscatine, 3. *Sioux City*—Le Mars (C. E., 1.37; Jr. C. E., 1.50), 2.87; Sac City C. E., 1.63; Vail, 4.16. 161 66
KANSAS.—*Emporia*—Burlington, 15; Emporia Arundel Avenue sab.-sch., 60 cts.; Wichita Oak Street, 16. *Highland*—Clifton (Parallel Branch, 13.05), 28.79; Edinham, 8.41. *Larned*—Cimarron, 2; Emerson, 2.50; Great Bend, 2.25; Larned sab.-sch., 5; Mackville, 3; Roxbury (Rose Cochran, 20), 24. *Osborne*—Grainfield, 1.79. *Solomon*—Barnard, 5. *Topeka*—Edgerton, 3.40; Gardner, 13; Mulberry Creek, 8.50; Vinland, 3.16. 147 40
KENTUCKY.—*Ebenezer*—Falmouth, 6. 6 00
MICHIGAN.—*Detroit*—Ypsilanti, 12.50. *Flint*—Akron, 7; Columbia, 10. *Grand Rapids*—Spring Lake, 10. *Kalamazoo*—Edwardsburg sab.-sch., 3.29. *Lake Superior*—Pickford, 2. *Lansing*—Sebewa, 5.50; Sunfield, 5.50. *Monroe*—Hillsdale C. E., 6. 61 79
MINNESOTA.—*Duluth*—Sandstone, 2.40; Willow River, 6. *Mankato*—Adrian, 1.50; Montgomery, 2.86; Florence Bell, 2. *Minneapolis*—Crystal Bay, 7; Long Lake, 4; Maple Plain, 8.87; Minneapolis Highland Park King's Messengers, 50 cts. *St. Cloud*—Ashbaugh Station, 1.75. *St. Paul*—St. Paul Central C. E., 12.50. *Winona*—Alden, 10.05; Canton, 3. 62 43
MISSOURI.—*Ozark*—Mount Zion, 5. *Platte*—Dawn, 2.34. *St. Louis*—Kirkwood sab.-sch., 21.55; St. Louis Grace, 2; —Lee Avenue, 7.36. 38 25
NEBRASKA.—*Boz Butte*—The Valley, 2.80. *Hastings*—Axtel, 10; Bloomington, 2.80; Campbell German, 6; Hartwell Bethel, 5; Marquette, 2. *Kearney*—Ashton, 3; Central City (Sust., 5), 16; Clontibret, 4; Fullerton, 12.27; Samaritan Union C. E., 3.35. *Nebraska City*—Lincoln 2d, 20; —3d, 7; York, 47. *Omaha*—Ceresco, 1.30; Creston, 26.07; Grandview, 74 cts.; Monroe, 3.32; Oconee, 1.36; Omaha Castellat Street sab.-sch., 71 cts.; —Ontario Mission sab.-sch., 67 cts.; Papillion, 2.05; Plymouth, 1.85; Silver Creek, 1.13; Valley, 2; Wahoo, 2.05; Webster, 2.35; West Hill, 95. 187 77
NEW JERSEY.—*Elizabeth*—Basking Ridge sab.-sch., 40; Connecticut Farms C. E., 2.78; Elizabeth Westminster Hope Chapel C. E., 5; Pluckamin, 10. *Monmouth*—Atlantic Highlands, 5.82; Beverly Grace Chapel offering Jr. C. E., 1.75; Englishtown sab.-sch., 8.88; Freehold, 14.77; Perrineville C. E., 2.07. *Morris and Orange*—Madison, 32.01; Orange 1st sab.-sch., 100; St. Cloud additional, 25.82. *Newark*—Caldwell, 99.46; Newark Forest Hill sab.-sch., 22.50. *New Brun-*

* Under these headings are included the gifts of Sabbath-schools and Young People's Societies.

wick—Lambertville, 40; Trenton Prospect Street, 96. *New-ton*—Hackettstown, 50; Harmony, 5; Musconetcong Valley, 3.50. *West Jersey*—Cedarville 1st, 11; Cold Spring C. E., 3.

NEW MEXICO.—*Arizona*—Sacaton 1st Pima, 65. *Santa Fe*—East Las Vegas C. E., 10.

NEW YORK.—*Albany*—Sand Lake Street, 111.53; Day (sab.-sch., 2.25), 7.25; Albany (sab.-sch., 8), 18; Schenectady 1st C. E., 8; Stephentown, 10. *Binghamton*—Binghamton 1st, 307.70; Deposit, 21.70. *Boston*—Lawrence German, 25; Windham, 52.75. *Brooklyn*—Brooklyn 1st, 50; —Arlington Avenue Mission League, 5.50; —Olivet Chapel C. E., 5. *Chemung*—Burdett (C. E., 2), 12.51. *Columbia*—Cairo, 11.50; Centreville C. E., 1; Hunter, 13.16. *Genesee*—Warsaw sab.-sch., 64.56. *Geneva*—East Bloomfield Congregational, 17.57; Geneva 1st, 29.08; Romulus, 23.21; Trumansburg C. E., 5. *Hudson*—Congers 1st, 29; Good Will, 4.65; Ridgebury, 50; Roscoe, 13. *Long Island*—Bridgehampton, 26.40. *Lyons*—Wolcott 1st, 6.23. *Nassau*—Far Rockaway, 65; Hempstead Christ Church C. E., 5; Smithtown, 24.34. *New York*—New York 1st sab.-sch., 22; —Scotch, 5; —University Place, 10. *Niagara*—Holley, 5; Mapleton, 7.25; Niagara Falls (sab.-sch., 4.68), 35.56. *North River*—Poughkeepsie, 10. *Otsego*—Hobart, 17.33. *Rochester*—Ogden, 10.85; Ossian, 7; Rochester Brick a member of the C. E., 5. *St. Lawrence*—Le Ray, 1; Sackett's Harbor C. E., 1.50; Theresa, 9.45. *Steuben*—Corning, 34.98. *Syracuse*—Constantia C. E., 3; Syracuse 1st Fulton Fund of C. E., 10. *Troy*—Brunswick, 9.35; Middle Granville, 5; North Granville, 14.35; Salem sab.-sch., 3.60. *Utica*—Oriskany, 5; Redfield, 5; Turin, 10. *Westchester*—Darien, 40; Mahopac Falls, 47.57; Mt. Kisco C. E., 20; Yonkers Westminster (C. E., 5; Jr. C. E., 5), 10.

NORTH DAKOTA.—*Bismarck*—Bismarck (sab.-sch., 7.67), 40; Glencoe Albert Barnes, 3.37; Steele, 3.35; Sterling, 2.65; Williamsport, 4.32. *Fargo*—Hillsboro, 5. *Minnekaikon*—Minot Jr. C. E. thank offering, 5; Rugby, 2.90; Barton Harris, 4.12.

OHIO.—Home Mission Committee of Synod, 500. *Chillicothe*—Chillicothe 1st Jr. C. E., 5; Wilmington, 6. *Mahoning*—Youngstown 1st, 24.21. *Portsmouth*—Johnston Sheridan Mission, 5. *St. Clairsville*—Beallsville, 7. *Steubenville*—Steubenville 1st, 22; Two Ridges, 6. *Wooster*—Doylestown, 9; Fredericksburg, 5. *Zanesville*—Pataskala, 11.66.

OREGON.—*East Oregon*—Union, 2.83. *Portland*—Bethel, 2; Portland Westminster additional, 3.65; Springwater, 2. *Willamette*—Fairfield sab.-sch., 1.13; Gervais sab.-sch., 1.43.

PENNSYLVANIA.—*Butler*—New Salem, 8; Plain Grove, 6; Westminster C. E., 3.10. *Carlisle*—Middle Spring, 50; Middletown C. E., 5; Paxton, 27. *Chester*—Bryn Mawr, 104.69; Darby Borough, 49.31; Fagg's Manor, 40; Media, 76.50; Wayne, 53. *Clarion*—Beech Woods a member, 25 cts.; Du Bois, 40; Penfield sab.-sch., 2.70; Rockland, 5; Shiloh, 4; Tylersburg, 2. *Erie*—Cambridge, 10; Harbor Creek, 4. *Huntingdon*—Fruit Hill (Berwindale Branch), 2; 10; Milroy, 15.31. *Kittanning*—Cherry Tree, 5.94; Glade Run, 20; Tunnelton, 6.20; West Glade Run, 9. *Lackawanna*—Athens, 22; Silver Lake, 10; Wilkesbarre Grant Street (sab.-sch., 64.20), 81.20. *Lehigh*—Lehighton, 3; Middle Smithfield, 11.38. *Northumberland*—Elysburg, 7; Jersey Shore, 57; Montoursville, 6; Rush, 10; Watsontown, 1; Williamsport 1st, 60. *Philadelphia*—Philadelphia Bethany sab.-sch., 18.47; —Bethesda sab.-sch., 3.68; —Cohocksink sab.-sch., 5.75; —Holmden C. E., 10; —West Hope sab.-sch. Teachers' Association, 15. *North Philadelphia*—Lower Providence, 32; Morrisville (C. E., 5; sab.-sch., 6), 22.50; New Hope, 8.21; Thompson Memorial (C. E., 2), 15. *Pittsburg*—Pittsburg East Liberty (sab.-sch., 44.74), 162.44; —Shady Side (C. E., 10), 73.87. *Redstone*—Belle Vernon sab.-sch., 4.03; New Salem, 7.50. *Washington*—Allen Grove, 8.10; Fairview, 14; Mill Creek, 7.75; Upper Buffalo sab.-sch., 7.59; Washington 2d, 100; Wellsburg, 26.61. *Wellsboro*—Coudersport, 7.56; Port Alleghany C. E., 1; Tioga, 11. *Westminster*—Mount Joy (sab.-sch., 2.07), 25.

SOUTH DAKOTA.—*Black Hills*—Hill City 1st, 1. *Southern Dakota*—Sioux Falls, 9; Turner Co. 1st German, 41.40; White Lake, 1.30.

TENNESSEE.—*Holston*—College Hill, 7.53.

TEXAS.—*Austin*—La Porte 1st, 2.50. *North Texas*—Jacksboro sab.-sch., 1.72; Seymour, 5.50.

WASHINGTON.—*Puget Sound*—Acme (sab.-sch., 2), 4.25; Seattle 2d, 18.

WISCONSIN.—*Chippewa*—Maiden Rock, 1.15; Superior sab.-sch., 5; Rock Elm Station, 87 cts. *La Crosse*—Hixton, 6. *Madison*—Hurricane, 2; Kilbourne City, 14; Pleasant Hill, 4. *Milwaukee*—Alto Calvary, 7.25; Milwaukee Perseverance C. E., 1.35.

Total.....\$5,384 73

Less amount refunded—from Somers sab.-sch., Milwaukee Presbytery, Children's Day collection.....11 00

Total received from churches.....\$5,373 73

Woman's Board of Home Missions.....10,316 15

LEGACIES.

Estate of J. L. Parent, late of Niles, Mich., additional, 17.16; Robert Sloan, late of Buffalo, Pa., 715.47; John Ogden, late of Milwaukee, Wis., 2000; John W. Howe, late of Rochester, N. Y., 5769.43; Julia Ann Housel, late of Canton, O., 200; Mary E. Clapp, late of W. Randolph, Vt., 9.68; Mira L. Mount, late of Bordentown, N. J., additional, 8.....8,719 74

MISCELLANEOUS.

S. F. Johnson, Africa, 25; W. C. Johnson, Africa, 10; Mrs. Christina Cameron, 25; Rev. and Mrs. W. H. Robinson, 12; Mrs. Sophia Melvain, Hines Gap, Pa., 20; Brooks Sayre, Summit, N. J., 20; I. B. Davidson, Newville, Pa., 20; W. H. Martin, Hartington, Neb., 5; S. Elliott, 50; Raymond H. Hughes, Altoona, Pa., 4; H. Higgins, Florence, Kans., 5; Presbyterian Relief Association of Nebraska, 96.85; Mrs. Mary B. Gillespie, Gallatin, Mo., 10; Rev. Alex. Adair, Moscow, Idaho, 5; Rev. J. W. Boyer, Fredericktown, O., 1; Anna M. Compher, Moorfield, O., 1; "Frederick," Coudersport, Pa., 2.50; S. T. Eldred, Cleveland, O., 28; Rev. Kenneth McKay, Houlton, Me., 10; "A Country Minister," 15; Rev. S. H. Moore, Binghamton, N. Y., 5.50; "Cash," 20; Miss Frances E. Haines, Nelligh, Neb., 50 cts.; "M. L. D. and D. D.," 5; Helen D. Mills, 25; Mrs. G. R. Dutton, Sullivan, Ind., 30; George D. Gilwicks, Hagerstown, Md., 2; An Unknown Friend, 2; Returned by a Missionary, 16.67; Society of Inquiry of Union Theological Seminary, N. Y., 125; Jas. H. and Eva L. McGranahan, Indianola, Ia., 50; "Through the Herald and Presbyter," 1.25; "C. Penna," 14; Rev. and Mrs. J. G. Grabiell, West Bay City, Mich., 10; "Mrs. W. McN.", 5; Rev. R. G. Keyes, Watertown, N. Y., 5; Rev. W. H. Freeland, Little Rock, Ark., 1.

Total received for Home Missions, September, 1897 \$25,092 89
Total received during same period last year.....20,035 53
Total received since April 1, 1897.....177,766 39
Total received during same period last year.....177,631 46

RECEIPTS FOR N. Y. SYNODICAL AID FUND,

SEPTEMBER, 1897.

Binghamton—Binghamton 1st, 61.54. *Brooklyn*—Brooklyn Throop Avenue, 41. *Buffalo*—Ripley, 3. *Genesee*—Bergen 1st, 11.04. *Geneva*—Seneca Castle, 81 cts.; Romulus, 14.31; Ovid, 13. *Lyons*—Wolcott 1st, 3.85. *North River*—Pine Plains, 2; Newburg 1st, 16.35. *Rochester*—Lima, 10. *St. Lawrence*—Brownville, 3. *Steuben*—Corning 1st, 8.69; Woodhull, 1.15; Cohocton, 2. *Utica*—Knobxboro, 1.37; Redfield, 5.

Total received for N. Y. Synodical Aid Fund, September, 1897.....\$198 11
Total received during same period last year.....290 51
Total received since April 1, 1897.....2,527 70
Total received during same period last year.....3,143 11

H. C. OLIN, Treasurer,

Madison Square Branch P. O., Box 156, New York, N. Y.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, SEPTEMBER, 1897.

BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue sab.-sch., 8.22; —Brown Memorial, 96.30; —Light Street, 21.45; —Park, 12.55. *New Castle*—Buckingham, 24; Wicomico, 5; Wilmington East Lake, 5. *Washington City*—Washington City New York Avenue, 25.

CALIFORNIA.—*Sacramento*—Elko sab.-sch., 1.15; Redding sab.-sch., 1.55. *San José*—Gilroy, 11.70. *Santa Barbara*—Carpenteria, 10.

COLORADO.—*Boulder*—Holyoke, 3; Valmont, 2.42. *Pueblo*—Pueblo Fountain, 3.12, sab.-sch., 2.

mouth, 46.05; New Salem, 3; Wythe sab.-sch., 7.50. *Springfield*—Jacksonville State Street, 250; Pisgah, 7.97.

INDIANA.—*Crawfordsville*—Delphi sab.-sch., 4.39; Pleasant Hill, 10; Rossville, 10. *Fort Wayne*—Huntington, 10.35. *Indianapolis*—Columbus, 2.54; Franklin, 40. *Logansport*—Meadow Lake, 2. *New Albany*—Smyrna, 2.70. *White Water*—Rushville, 3.16.

INDIAN TERRITORY.—*Cimarron*—Purcell, 5. *Sequoyah*—Nowaka, 5.

IOWA.—*Cedar Rapids*—Marion, 9; Pleasant Hill sab.-sch., 1.50; Scotch Grove, 5. *Corning*—Red Oak, 19.56. *Des Moines*—Des Moines Westminster sab.-sch., 3.75; English, 5.75; Unionville, 2.

KANSAS.—*Emporia*—Newton sab.-sch., 5; Wichita 1st, 50; —Oak Street, 5.50. *Highland*—Corning, 2.50. *Larned*—Great Bend, 2. *Neosho*—Parsons sab.-sch., 3.89. *Osborne*—Wakeeney, 15. *Solomon*—Webber, 2.66. *Topeka*—Vinland, 3.80.

KENTUCKY.—*Ebenezer*—Falmouth, 3.

MICHIGAN.—*Detroit*—Detroit 2d Avenue sab.-sch., 5; —Memorial sab.-sch., 2.09. *Lake Superior*—Sault Ste. Marie, 17.25. *Saginaw*—Bay City 1st sab.-sch., 27.53; Saginaw West Side sab.-sch., 10.

MINNESOTA.—*Duluth*—McNair Memorial, 2. *Mankato*—Jackson sab.-sch., 1.70. *St. Paul*—Dundas, 2.66. *Winona*—Washington sab.-sch., 2.72.

MISSOURI.—*Kansas City*—Sunny Side, 1.75. *Palmyra*—Hannibal, 50. *Platte*—Hopkins, 5. *St. Louis*—St. Louis Grace sab.-sch., 2. *White River*—Allison Chapel, 1.25.

MONTANA.—*Helena*—Baisin, 1.50.

NEBRASKA.—*Hastings*—Hartwell Bethel, 5; Wilsonville, 3.50. *Kearney*—Ord, 3.50. *Nebraska City*—Lincoln 2d, 100; —3d, 7. *Omaha*—Craig, 8.

NEW JERSEY.—*Elizabeth*—Dunellen, 2.54; Elizabeth 1st German Y. P. S., 15; Pluckamin, 23.38. *Jersey City*—Englewood, 90.24; Jersey City Scotch, 4.21; West Hoboken, 17.35. *Monmouth*—Allentown, 50; Atlantic Highlands, 6.19; Englishtown sab.-sch., 3.88. *Morris and Orange*—Chatham, 156.17; Flanders, 14; Madison, 52.05; New Vernon, 40.80; Orange 1st sab.-sch., 100; Orange Central, 300. *Newark*—Bloomfield Westminster sab.-sch., 60; Montclair 1st sab.-sch., 13.40; Newark Forest Hill sab.-sch., 22.50. *New Brunswick*—Ewing, 11.47; Lambertville, 61; Trenton Prospect Street, 93. *Newton*—Blairtown, 37.46; Hackettstown, 50; Harmony, 5. *West Jersey*—Atlantic City 1st, 86.

NEW YORK.—*Albany*—Albany State Street, 118.72; Ballston Centre, 7.67; Broadalbin, 1.50; Princeton, 7.55; Rockwell Falls, 2.60; Sand Lake, 6.15; sab.-sch., 7.38. *Binghamton*—Binghamton 1st, 307.70; Binghamton North, 8.22; Masonville, 12. *Boston*—Lawrence German, 25. *Brooklyn*—Brooklyn 2d sab.-sch., 10; —Arlington Avenue Y. P. S., 10.50; —Bay Ridge, 500; —Olivet Chapel Y. P. S., 10; —South 3d Street, 15.18; —Throop Avenue, 36. *Cayuga*—Fair Haven, 10. *Champlain*—Essex, 2.39. *Genesee*—Warsaw, 49. *Geneva*—Seneca Falls, 60.94. *Hudson*—Chester Y. P. S., 10; Good Will, 4.95; Livingston Manor Y. P. S., 12.50; Nyack Y. P. S., 5. *Long Island*—Bellport, 35; Bridgehampton, 28.31; Greenport Y. P. S., 5; Middletown Y. P. S., 4.30; South Haven, 16. *Lyons*—Newark sab.-sch., 25; Wolcott 1st, 11.62. *Nassau*—Far Rockaway, 65; Green Lawn, 1.70; Y. P. S., 6.40; Smithtown, 27.92. *New York*—New York 1st sab.-sch., 22; Y. P. S., 500; —Scotch, 10; —West End sab.-sch., 3.12; Y. P. S., 17. *Niagara*—Holley, 5. *North River*—Highland 5.89; Newburg Calvary, 11.17. *Osage*—Cherry Valley Y. P. S., 10; Colchester, 12.52; Hamden sab.-sch., 5; Hobart, 22.89. *Rochester*—Mount Morris Y. P. S., 10; Ogden, 11.55; Ossian, 7; Rochester Central, 300. *St. Lawrence*—Hope Y. P. S., 8.62; Sackett's Harbor Y. P. S., 1.50; Waddington Scotch, 88.25; Watertown 1st, 101.31. *Syracuse*—Chittenango, 58; Constantia Y. P. S., 3; Syracuse 1st Y. P. S., 10; —East Genesee Y. P. S., 4.31. *Troy*—Salem sab.-sch., 3.13. *Utica*—Glendale, 4.05; Martinsburg, 7.98; Turin, 8.88. *Westchester*—Darien, 40; Mt. Kisco, 70.38; New Rochelle 2d, 60; Rye, 72.86; South Salem, 15.

OHIO.—*Bellefontaine*—De Graff, 17.98; Spring Hills, 18.62. *Chillicothe*—Wilmington, 4. *Cincinnati*—Cincinnati Clifford sab.-sch., 2.22. *Cleveland*—Cleveland Bolton Avenue, 12.50. *Dayton*—Clifton, 61.88. *Lima*—Bluffton, 3; Rockport, 6. *Mahoning*—Youngstown, 27.40. *Marion*—Kingston, 3. *St. Clairsville*—Washington Y. P. S., 10. *Steubenville*—Bethesda, 16. sab.-sch., 18; Y. P. S., 10. Corinth, 25; East Liverpool 2d Y. P. S., 5; East Springfield, 4.45; Lima, 4; Long's Run, 4.62; Pleasant Hill Y. P. S., 5; Two Ridges, 5.50. *Wooster*—Hopewell sab.-sch., 8.22; *Zanesville*—Kirkersville, 5. OREGON.—*East Oregon*—Union, 3.02. *Portland*—Portland Chinese, 7.15. *Southern Oregon*—Marshfield, 3.

PENNSYLVANIA.—*Allegheny*—Allegheny North sab.-sch., 48. *Blairsville*—Latrobe, 70; New Florence, 10.40; Salem sab.-sch., 10. *Carlisle*—Chambersburg Falling Spring sab.-sch., 27.59; Lower Marsh Creek, 24.57. *Chester*—Fagg's Manor sab.-sch., 50; Unionville, 6. *Clarion*—Big Run, 3; Brookville, 26.40; Du Bois, 45; Johnsonsburg, 10; Penfield,

10; Reynoldsville sab.-sch., 3.40; Rockland, 4; Tylersburg, 2; Wilcox, 27. *Erie*—Erie Park, 70; Irvineton, 6.50; North Clarendon, 5.50. *Huntingdon*—Bellefonte, 124.73; Lower Tuscarora, 12.50; Milroy, 17.34. *Kittanning*—Cherry Tree, 5.58. *Lackawanna*—Carbondale sab.-sch., 4.50; Scranton Sumner Avenue, 1.50; Wilkes-Barre 1st, 893.12; —Westminster, 10. *Northumberland*—Williamsport 1st, 100. *Philadelphia*—Philadelphia 2d, 200; —3d, 25; —Bethany sab.-sch., 20.71; —Bethesda sab.-sch., 3.69; —Cobocksink sab.-sch., 7.50; —West Hope sab.-sch., 15. *Philadelphia North*—Hermion, 50; Morrisville sab.-sch., 5.71; Thompson Memorial, 8. *Pittsburgh*—Pittsburgh 3d, 250; —East Liberty, 77.02; —Shady Side, 124.50; Raccoon, 84.70, sab.-sch., 5.50.

SOUTH DAKOTA.—*Southern Dakota*—Turner Co. 1st German, 40.

TENNESSEE.—*Union*—Caledonia, 1.85.

WASHINGTON.—*Olympia*—La Camas St. John's, 6; Vancouver 1st Memorial, 2. *Puget Sound*—Anacortes Westminster, 7.50.

WISCONSIN.—*Madison*—Pleasant Hill, 5; Prairie du Sac, 11. *Milwaukee*—Beaver Dam 1st, 20.

LEGACIES.

Estate of Robert Sloan, deceased . . .	\$715 47	
“ John Ogden	2,000 00	
		\$2,715 47

WOMEN'S BOARDS.

Woman's Foreign Missionary Society of the Presbyterian Church	\$4,461 92
Woman's Presbyterian Board of Missions of the Northwest	1,500 00
Women's Board of Foreign Missions of the Presbyterian Church	575 00
Woman's Occidental Board of Foreign Missions.	17 00
	<hr/> 6,553 92

MISCELLANEOUS.

Charles Bird, U. S. A., support of Mr. Chun, Korea, 6; Brooks Sayre, 10; William Witte, 1; Rev. W. L. Tarbot and wife, 5; E. Robinson, 10; D. Wilson Moore, for work in China, under Dr. Hunter Corbett, 500; Alexander Adair, 5; “A Friend,” support of Mr. Frazer and Dr. Johnson, 83.34; McCormick Seminary, for Brashear Fund, 25; Rev. I. W. Grubbs, support of John Murray, 10; Mr. F. L. Marshall, support of two Bible readers, 42.30; Interest from the estate of “J. H.” 50; Floyd T. Varies, 50; L. Todd, 10; Le Roy C. Cooley, Jr., for the Forman Fund, 13.50; “A Friend from Brockport,” for medical missions, 150; Jane B. Worth, 50 cts.; Mrs. J. E. D., 1; Rev. Charles Herron, support of John Murray, 5; W. B. Rule, 2; “A Friend,” support of Mr. Massey, 6; Dr. E. N. Christopher, 5; Frances E. Haines, 50 cts.; “A Friend,” 5; Crawfordville Presbyterian, 10.56; Brooks Sayre, 10; Mrs. Heaster Ayres, 50; W. E. Oller, 7.60; Through E. Roe, 2; Etta M. Collins, support of Prabhu Das, 5; “A Friend,” through William T. Patton, 5; Women's Home and Foreign Missionary Society, Scarborough Church, for Nodoo Hospital Fund, 10; Rev. Samuel Ward, 6; Rev. Benjamin M. Nyce, towards support of Mr. Adams, 50; E. R. Hill and George Switzer, support of Du Ping Shing, 15; Society of Inquiry, Union Theological Seminary, support of Mr. Hoskins, 250; James H. and Eva L. McGranahan, 50; Jos. T. Eastmond, 25; J. S. E. Erskine, 16; Andrew Baird and wife, support of native teacher under Dr. Corbett, 25; Through *Herald and Presbyter*, 1.25; “C. Penna,” 22; Rev. and Mrs. J. G. Grabel, 10; S. I. Ward, 2; Mrs. W. Mack, 5; “A Right Hand,” 3; “A Missionary in China,” 75; Mrs. Abbey I. Bulkley, 22.50. \$2,124 05

Total received during the month of September, 1897	\$20,191 04
Total received from May 1, 1897, to September 30, 1897	140,088 90
Total received from May 1, 1896, to September 30, 1896	138,976 04

CHARLES W. HAND, *Treasurer*,
156 Fifth Avenue, New York.

THE BOARD OF FOREIGN MISSIONS.

COMPARATIVE STATEMENT OF RECEIPTS FOR MONTHS OF SEPTEMBER, 1896 AND 1897.

	THIS YEAR.	LAST YEAR.	INCREASE.	DECREASE.
Churches.....	\$7,284 28	\$6,136 12	\$1,148 16	
Women's Boards.....	6,553 92	2,253 18	4,300 74	
Sabbath-schools.....	629 34	326 10	303 24	
Y. P. S. C. E.....	868 98	903 86		\$34 88
Legacies.....	2,715 47	1,291 00	1,424 47	
Miscellaneous.....	2,139 05	6,560 23		4,421 18
Total.....	\$20,191 04	\$17,470 49	\$2,720 55	

COMPARATIVE STATEMENT OF RECEIPTS FROM MAY 1, TO SEPTEMBER 30, 1896 AND 1897.

	THIS YEAR.	LAST YEAR.	INCREASE.	DECREASE.
Churches.....	\$40,311 30	\$38,770 84	\$1,540 46	
Women's Boards.....	34,823 07	25,053 67	9,769 40	
Sabbath-schools.....	4,621 50	3,622 27	999 23	
Y. P. S. C. E.....	4,937 55	5,978 83		\$1,041 28
Legacies.....	32,637 52	41,746 70		9,109 18
Miscellaneous.....	22,757 96	23,803 73		1,045 77
Total.....	\$140,088 90	\$138,976 04	\$1,112 86	

RECEIPTS FOR BOARD OF CHURCH ERECTION, SEPTEMBER, 1897.

†† In accordance with terms of mortgage.

ATLANTIC.—*South Florida*—Tarpon Springs, 2. 2 00
BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue Mission Soc. and sab.-sch., 1.50;—Light Street, 3.90; Lonaconing, 10; *New Castle*—Pitt's Creek, 6. *Washington City*—Manassas, 4.60. 26 00
CALIFORNIA.—*Benicia*—Kelseyville, 3.30; Lakeport, 2.20. *San José*—Gilroy, 1.05; Shandon, 7. *Santa Barbara*—Hueneme, 10.08; Ojai, 5. 28 63
COLORADO.—*Boulder*—Valmont, 45 cts. *Pueblo*—Rocky Ford, 6.83. 7 28
ILLINOIS.—*Alton*—Brighton, 2.40; Hillsboro, 7. *Bloomington*—Danforth, 2; Lexington, 5; Minonk, 2.64. *Cairo*—Carterville, 2; Centralia (sab.-sch., 3.55), 5.55. *Chicago*—Evanston 1st, 52.11; New Hope, 3.55. *Mattoon*—Shelbyville, 14. *Ottawa*—Kings, 2. *Peoria*—Knoxville, 20.89. *Schwytzer*—Kirkwood, 4.80; Monmouth, 8.24; Wythe, 7.70. *Springfield*—Springfield 2d, 5.46. 145 34
INDIANA.—*Crawfordsville*—Hopewell, 5; Sugar Creek, 5. *Fort Wayne*—Fort Wayne 1st, 34.18;—Bethany, 3; Huntington, 5.70. *Indianapolis*—Franklin 1st, 4. *New Albany*—Bethlehem, 95 cts.; New Philadelphia, 52 cts.; Walnut Ridge, 55 cts. *Vincennes*—Farmersburg, 7; Worthington, 4. *White Water*—Rushville, 1.11. 71 01
IOWA.—*Council Bluffs*—Menlo, 8. *Des Moines*—Albia, 8.70; Dexter, 4; Leon, 2; Osceola, 3.75. *Dubuque*—†† Jesup, 50; Pine Creek, 8; Zion, 2.50. *Fort Dodge*—Estherville, 8. *Iowa City*—Marengo, 4.63; †† Tipton, 100. *Sioux City*—†† Wall Lake, 20. *Waterloo*—Ackley, 21; †† Greene, 200. 440 58
KANSAS.—*Emporia*—Arkansas City 1st, 10; †† Clear Water, 50; Wichita Oak Street, 6. *Larned*—Great Bend, 1.25. *Nesho*—Columbus, 4; Geneva, 1.50; Princeton, 3.10. *Solomon*—Culver, 5; Miltonvale, 2; Minneapolis, 3.15; Webber, 2.25. *Topeka*—Baldwin, 1.50; Black Jack, 2; Rossville, 1.89; Topeka Westminster, 4.36. 95 00
KENTUCKY.—*Ebenezer*—Falmouth, 1. 1 00
MICHIGAN.—*Lansing*—Marshall 1st, 10. 10 00
MINNESOTA.—*Duluth*—Cloquet, 2; Duluth 2d, 2. *Mankato*—Winnebago City, 10. *Minneapolis*—Minneapolis Stewart Memorial Y.P.S.C.E., 1.25. *St. Paul*—Goodhue, 1. 16 25
MISSOURI.—*Kansas City*—Clinton, 3; Holden, 6.60; Kansas City 1st, 36.04;—3d, 1.75; Sunny Side, 2.05. *Ozark*—Ebenezer, 6. *Platte*—Lathrop, 5.40. *St. Louis*—Rolla, 8; St. Louis Westminster, 6.80. 75 64
MONTANA.—*Great Falls*—Hayre, 7.85. 7 85

NEBRASKA.—*Kearney*—Ashton, 2; †† Broken Bow, 50; Central City, 7; Wilson Memorial, 2. *Nebraska City*—Nebraska City, 5.90; Sterling, 2.30; York, 12. *Niobrara*—Winnebago Indian, 2.25. *Omaha*—Omaha Castellar Street, 4.30;—Knox (sab.-sch., 2), 8.25. 96 00
NEW JERSEY.—*Elizabeth*—Pluckamin, 5.16; Woodbridge, 20.25. *Jersey City*—Passaic, 12.33. *Monmouth*—Atlantic Highlands, 1.12; Cranbury 2d, 4.40; Freehold, 15.49; Moorestown, 19. *Morris and Orange*—East Orange 1st, 118.07; Madison, 6.20; Morristown South Street, 92.02; Rockaway, 36.50. *Newark*—Newark Fifth Avenue, 9.12. *New Brunswick*—Ewing, 9.31. *Newton*—Phillipsburgh 1st, 5.94. *West Jersey*—Cedarville Osborn Memorial, 3; Merchantville, 3. 360 91
NEW MEXICO.—*Rio Grande*—Socorro Spanish, 5. 5 00
NEW YORK.—*Albany*—Albany State Street, 21.59;—West End, 12; West Milton, 1. *Binghamton*—Binghamton 1st, 86.16. *Brooklyn*—West New Brighton Calvary, 15. *Buffalo*—Buffalo Covenant, 6.50. *Genesee*—Wyoming, 3.30. *Geneva*—Ovid, 22.47; Phelps, 11.77; Seneca Castle, 2. *Hudson*—Good Will, 90 cts.; Roscoe, 7. *Long Island*—Southampton, 37.45. *Nassau*—Huntington 2d, 12.10; Smithtown, 9.11. *Niagara*—Lockport 2d, 2. *North River*—Marlborough, 27.83; New Hamburg, 10. *Otsego*—†† East Meredith, 100. *Rochester*—Ogden Centre, 2.10. *St. Lawrence*—Sackett's Harbor, 2.15. *Troy*—Argyle, 5. *Utica*—Knoxboro, 2.05; Oriskany, 5. *Westchester*—New Rochelle 2d, 11.77; Peekskill 1st, 45.16; South Salem, 10.88. 472 29
NORTH DAKOTA.—*Fargo*—Baldwin, 2. 2 00
OHIO.—*Athens*—Barlow, 8; Warren, 2.80. *Bellefontaine*—De Graff, 3.37; Spring Hills, 3.49. *Cincinnati*—Bethel, 2.03; Pleasant Ridge, 14. *Cleveland*—Cleveland Bolton Avenue, 2.50. *Columbus*—London, 3.45. *Dayton*—Clifton, 9.27; Greenville, 13; Hamilton Westminster, 11; New Jersey, 1.94; Oxford, 8.50; Springfield 1st, 48. *Huron*—Tiffin, 12. *Mahoning*—Caufield, 6; Kinsman, 3.50. *Marion*—Liberty, 1. *Maumee*—Toledo Collingwood Avenue, 17.90; Weston, 4. *St. Clairsville*—Buffalo, 11; New Athens, 9.50. *Steubenville*—Bethel (Y.P.S. 2), 8; East Springfield, 2.33; Long's Run, 5; Madison, 7; Minerva, 5.51; Steubenville 2d, 9.25; Wells-ville, 13. *Wooster*—Doylestown, 2.75; Fredericksburg, 4.50. *Zanesville*—Kirkersville, 2. 255 59
OREGON.—*East Oregon*—Union, 55 cts. 55
PENNSYLVANIA.—*Allegheny*—Allegheny 1st Bible School, 25.80;—Central, 6.20; Industry, 1.50. *Blairsville*—Jean-

ette, 20.90; Johnstown 2d, 4.50. *Butler*—Mt. Nebo, 2; North Washington, 3. *Carlisle*—Carlisle 2d, 51.19; Dauphin 1st, 1; Mercersburg C. E., 1.85. *Chester*—Clifton Heights, 6.35; Dilworthtown, 3; Glenolden, 3.35; Great Valley, 6; Kennett Square, 3. *Clarion*—Falls Creek, 2; Richland, 1; Shiloh, 2. *Erie*—North Warren, 3.32; Sugar Creek Memorial, 1.50. *Huntingdon*—Altoona 1st, 30; Lower Tuscarora, 5; Sinking Valley, 7.50. *Kittanning*—Cherry Tree, 1.08; Indiana sab.-sch., 20; West Glade Run, 5. *Lackawanna*—Moosic, 8.68; Wilkesbarre Westminster, 10. *Lehigh*—Allentown, 19.13; Catasauqua Bridge Street, 8. *Northumberland*—Bald Eagle and Nittany, 5.33; Mahoning (sab.-sch., 10.80), 51.68; Mifflinburg 1st, 4; Shiloh, 2; Washington, 14; Williamsport 1st, 10; — 2d sab.-sch., 6.91. *Philadelphia*—Philadelphia Harper Memorial, 7.08; — Westminster, 16.09. *Philadelphia North*—Bridesburg, 5; Morrisville, 10; Mt. Airy, 5.51. *Pittsburgh*—Cannonsburg Central, 10.08; Pittsburgh East Liberty (sab.-sch., 13.42), 42.84; — Shady Side, 41.50. *Redstone*—Laurel Hill, 22.44; Spring Hill, 1.30; Uniontown 1st, 21.05. *Shenango*—New Castle Central, 8.21; Slippery Rock, 3.50. *Washington*—West Liberty, 6. *Westminster*—Cedar Grove, 5; Centre (sab.-sch., 6.80), 24; York Faith, 2. 589 37

SOUTH DAKOTA.—*Black Hills*—Hot Springs 1st, 5. 5 00

TENNESSEE.—*Union*—Caledonia, 1.05. 1 05

UTAH.—*Kendall*—Lago, 5. 5 00

WASHINGTON.—*Olympia*—Stella, 2; Tacoma Calvary, 5. 17 00
Puget Sound—Everett, 10.

Contributions from churches and Sabbath-schools.. \$2,739 34

OTHER CONTRIBUTIONS.

"A friend," Princeton, 300; "C. Penna.," 4..... 304 00

\$3,043 34

MISCELLANEOUS.

Interest on investments, 599; Partial losses collected from Insurance Co., 66.85; Plans sold, 7.70; Premiums of insurance, 366.95; Stuart Fund interest, 50; Fort Worth, Tex., on account of Stuart Fund advance, 16.05..... 1,106 55

SPECIAL DONATIONS.

NEW YORK.—*Ulrica*—Rome 1st, 26.77; — Turin 1st, 4.40. PENNSYLVANIA.—*Pittsburgh*—Pittsburgh 3d, 100..... 131 17

PAYMENTS ON CHURCH MORTGAGES.

NEW JERSEY.—*Monmouth*—Long Branch..... 616 00

\$4,897 06

Church collections and other contributions, April 11–September 30, 1897.....\$17,871 81
Church collections and other contributions, April 11–September 30, 1896..... 16,726 24

RECEIPTS FOR BOARD OF EDUCATION, SEPTEMBER, 1897.

From Churches, Sabbath-schools and C. E. Societies..... \$1,463 39
From miscellaneous sources and individuals . . . 619 00
From moneys refunded 49 30
From income from investments. 388 09
Previously acknowledged. 16,365 58
\$18,885 36

RECEIPTS FOR SABBATH-SCHOOL WORK, AUGUST, 1897.

ATLANTIC.—*Fairfield*—Good Hope sab.-sch., 2.65; Hope-well sab.-sch., 2.65; New Haven sab.-sch., 3.74; Westminster sab.-sch., 3.51. *McClelland*—Walker's chap. sab.-sch., 6. 18 55

BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue (sab.-sch., 10; Miss. Soc., 1.49), 11.49; Bethel, 22.78; Deer Creek Harmony, 7.84. *New Castle*—Farmington sab.-sch., 3; Makemie Memorial sab.-sch., 1.65; Port Deposit, 3.24. *Washington City*—Washington City Western sab.-sch., 31.50. 81 50

CALIFORNIA.—*Benicia*—Calistoga sab.-sch., 5; Fulton sab.-sch., 7; Napa (sab.-sch., 15.59), 25.79; Pope Valley sab.-sch., 1. *Los Angeles*—Alhambra, 4; Burbank sab.-sch.,

LOAN FUND.
Amount collected on loans \$1,307 20
Interest 1,021 40
2,328 60

MANSE FUND.

NEW JERSEY.—*Monmouth*—Moorestown 1st..... \$5 00

OTHER CONTRIBUTIONS.

"A Friend," Princeton 200 00

MISCELLANEOUS.

Installments on loans..... \$648 62
Interest 148 35
Premiums of insurance..... 5 25
802 22
\$1,007 22

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

THE FINANCIAL STATEMENT OF THE BOARD OF THE CHURCH ERECTION FUND.

APRIL 11 TO SEPTEMBER 30, 1897.

RECEIPTS.

GENERAL FUND:

Contributions \$17,871 81
An increase of 1,145.57 over same period last year.
Miscellaneous 13,964 41
\$31,836 22

LOAN FUND..... 14,122 10

MANSE FUND 4,707 71

Total..... \$50,666 03

POSITION OF GENERAL FUND, SEPTEMBER 30.

Appropriations made since April 11, net..... \$36,019 00
Balance available April 11 \$370 39
Net receipts available for appropriations 21,978 42
22,348 81

Deficiency \$13,670 19

ADAM CAMPBELL, *Treasurer*,

156 Fifth Avenue, New York City.

INDIVIDUAL.

Mrs. Amzi Wilson, 5; Graham Union sab.-sch. of Alma, Mich., 2; "L. R. F.," 600; Rev. W. F. Gates, 10; C. Penna., 2..... 619 00

JACOB WILSON, *Treasurer*,

1334 Chestnut Street, Philadelphia.

5.30; Fernando sab.-sch., 4.50; Riverside Arlington sab.-sch., 22.15; San Pedro sab.-sch., 14. *Oakland*—Elmhurst sab.-sch., 8.16; Newark sab.-sch., 2.25; North Temescal, 7.15; Oakland Union Street, 3; Pleasanton sab.-sch., 5. *San Francisco*—San Francisco Mizpah sab.-sch., 6. *Santa Barbara*—Santa Maria, 3; Ventura, 2.80. *Stockton*—Madera, 4.65; Plano sab.-sch., 2.75. 133 50
CATAWBA.—*Cape Fear*—"Busy Bee" sab.-sch., 2; Simpson chap. sab.-sch., 4; William's Chapel, 2.70. *Catawba*—Beth Page sab.-sch., 3.25; Charlotte 7th Street sab.-sch., 9.36; Harrison Grove sab.-sch., 60 cts.; Emmanuel sab.-sch., 2.70; Mt. Olive sab.-sch., 5.20; Shopton, 8; West Philadelphia sab.-sch., 2. *Southern Virginia*—Allen Memorial sab.-sch.,

3; Bethesda sab.-sch., 2; Cool Spring sab.-sch., 1; Mt. Zion sab.-sch., 1.65; Refuge sab.-sch., 1; Ridgway sab.-sch., 3; Marrowbone sab.-sch., 1; Whitnell sab.-sch., 2.50. *Yadkin*—Cameron sab.-sch., 4; Piney Hall sab.-sch., 4; Pleasant, 3.72; Third Creek Union sab.-sch., 2.75.

COLORADO.—*Boulder*—Fort Collins, 10; Fort Morgan, 72 cts. *Denver*—Central City sab.-sch., 7.95; Denver 23d Avenue sab.-sch., 11.97; —North sab.-sch., 1; —South Broadway sab.-sch., 2.55; —Wier's Miss. sab.-sch., 1; Golden sab.-sch., 29.85; Highland Park sab.-sch., 2.80. *Gunnison*—Salida sab.-sch., 12.75. *Pueblo*—Silver Cliff sab.-sch., 12. 92 09

ILLINOIS.—*Alton*—Chester, 2. *Bloomington*—Clarence, 2; El Paso, 6.50; Long View sab.-sch., 2.21; Philo, 4.56; Pontiac sab.-sch., 20. *Cairo*—Anna sab.-sch., 8.79; Grand Tower sab.-sch., 2; Harrisburg, 9.10. *Chicago*—Chicago 2d sab.-sch., 13.86; —6th, 10; —Covenant, 34.89; —Ridgway Avenue sab.-sch., 4; Elwood sab.-sch., 15; Joliet 1st, 14.32; Morgan Park (sab.-sch., 3.50), 6. *Freeport*—Foreston Grove Grove Ger. sab.-sch., 5; Freeport 1st sab.-sch., 32.56. *Mattson*—Grandview sab.-sch., 4.06; Kansas sab.-sch., 6.30. *Ottawa*—Earlville sab.-sch., 3. *Peoria*—Crow Meadow, 5; Delavan sab.-sch., 4; Peoria 2d, 22.30; —Westminster sab.-sch., 5; Princeville, 11.15. *Rock River*—Arlington sab.-sch., 1.79; Fulton sab.-sch., 12.31; Millersburg sab.-sch., 5.25; Princeton (sab.-sch., 7.95), 15.30; Rock Island Broadway sab.-sch., 15; —South Park Miss. sab.-sch., 3. *Schuyler*—Ellington Memorial sab.-sch., 5; Hersman sab.-sch., 8; Quincy 1st sab.-sch., 12.40. *Springfield*—Springfield 2d, 3.03; Sweet Water sab.-sch., 4.60. 339 48

INDIANA.—*Crawfordsville*—Bethany sab.-sch., 3.13; Crawfordsville 1st, 5. *Fort Wayne*—Albion, 4.80; Salem Centre, 2.10. *Indianapolis*—Howesville sab.-sch., 2.64. *Logansport*—Concord sab.-sch., 3.43; Pulaski sab.-sch., 2.18. *New Albany*—Hebron sab.-sch., 1; Madison 1st, 12; Mauckport sab.-sch., 1.45; Salem, 4.75. *White Water*—Connorsville 1st, 8.75; Mount Carmel sab.-sch., 5.55; Richmond 1st, 9. 65 78

INDIAN TERRITORY.—*Cinnarron*—Chickasha, 5. *Oklahoma*—El Reno, 3.20; Lexington Miss. sab.-sch., 6.25; Ponca City sab.-sch., 14. *Sequoyah*—Muscoogee sab.-sch., 9.35. 37 80

IOWA.—*Cedar Rapids*—Cedar Rapids 2d sab.-sch., 70; Marion, 31.79; Shellsburg, 2.25. *Corning*—Clarinda, 11.27; Red Oak, 10; Sharpsburg, 7.02. *Council Bluffs*—Quick sab.-sch., 5; Woodbine sab.-sch., 2.33. *Des Moines*—Des Moines Central sab.-sch., 33.94; Garden Grove sab.-sch., 7.13; Newton sab.-sch., 18.68. *Dubuque*—Independence 1st, 20.30. *Fort Dodge*—Emmanuel German sab.-sch., 3; Estherville, 14; McWharther sab.-sch., 5.15; Wheatland German sab.-sch., 4. *Iowa*—Burlington 1st sab.-sch., 54.10; —Hope, 1; Milton, 3; Morning Sun sab.-sch., 16; Ottumwa West End sab.-sch., 2; Sharon sab.-sch., 5.45. *Iowa City*—Blue Grass, 5; Marengo, 3.02; Muscatine sab.-sch., 13; Tipton, 5.10. *Sioux City*—Alta, 10.50; Le Mars, 5. *Waterloo*—Clarksville, 9.50; Greene, 5.90; Unity, 12.50. 396 93

KANSAS.—*Emporia*—Osage City sab.-sch., 18.02; Walnut Valley sab.-sch., 1.60. *Highland*—Clifton, 35 cts. *Neosho*—Chanute, 5; Columbus sab.-sch., 5.26; Fulton sab.-sch., 2; Independence sab.-sch., 15.48; Sugar Valley sab.-sch., 1.30; Union Bend sab.-sch., 72 cts. *Osborne*—Logan, 1.65; Oakley sab.-sch., 6.01. *Salomon*—Concordia, 8.06; Harmony sab.-sch., 35 cts.; Manchester sab.-sch., 3; Paris sab.-sch., 65 cts. *Topeka*—Idana, 3.66; Kansas City Grand View Park sab.-sch., 13.20. 86 31

KENTUCKY.—*Ebenezer*—Ebenezer sab.-sch., 8. 8 00
MICHIGAN.—*Detroit*—Detroit Central (sab.-sch., 15), 18.40; —Immanuel sab.-sch., 13.62. *Flint*—Akron, 5; Bridgehampton, 2.50; Columbia, 9; Deckerville, 5.10; Marlette 1st, 8.23; Port Huron Westminster, 5. *Lake Superior*—Ford River sab.-sch., 10. *Lansing*—Hastings sab.-sch., 2. *Monroe*—California sab.-sch., 4. *Petoskey*—Alanson, 70 cts. *Boysie City* sab.-sch., 3. *Saginaw*—Mungers sab.-sch., 12.03; Saginaw West Side 1st, 16. 114 58

MINNESOTA.—*Duluth*—Duluth 1st sab.-sch., 25; Rutledge sab.-sch., 2. *Mankato*—Alpha, 34 cts.; Redwood Falls, 20. *Minneapolis*—Howard sab.-sch., 5; Minneapolis Bethany sab.-sch., 4.75; —Highland Park sab.-sch., 6.60; Oak Grove sab.-sch., 8. *Red River*—Bethel, 13; Moorhead sab.-sch., 5.73. *St. Cloud*—Kerkhoven sab.-sch., 6.26; St. Cloud sab.-sch., 8.71. *St. Paul*—Jordan sab.-sch., 2.01; St. Paul Goodrich Avenue sab.-sch., 9.59; —Westminster (sab.-sch., 7.72), 9.22. *Winona*—Forest sab.-sch., 3.63; Winona German sab.-sch., 7.10. 136 94

MISSOURI.—*Kansas City*—Kansas City 5th, 5. *Ozark*—Carthage sab.-sch., 2.10. *Palmyra*—Green City, 6. *Platte*—Akron sab.-sch., 3; New Point sab.-sch., 12.20; Parkville, 9.20; Union Star, 1. *St. Louis*—Uba, 5; Elk Prairie sab.-sch., 1.44; Kirkwood, 9.52; St. Louis Cote Brillante sab.-sch., 14.60; —Lee Avenue sab.-sch., 9.60. *White River*—Westminster sab.-sch. (Ark.), 16.00. 94 66

MONTANA.—*Butte*—Box Elder sab.-sch., 50 cts.; Butte Immanuel, 15; Hamilton West, 4.62; Terry sab.-sch., 1; Upper People's Creek sab.-sch., 1. *Great Falls*—Kalispell, 5. 27 12

NEBRASKA.—*Box Butte*—Belmont 1st sab.-sch., 35 cts.;

Crowbutte, 14 cts. *Kearney*—Ashton, 1; Camp Clark (sab.-sch., 50 cts.; C. E., 1.35), 1.85; Dennison sab.-sch., 1.03; Fullerton sab.-sch., 11.75. *Nebraska City*—Barneston sab.-sch., 6; Nebraska City, 1.50; Pawnee, 20.81; Sterling sab.-sch., 2. *Niobrara*—Clay Creek sab.-sch., 2.24; Cleveland sab.-sch., 2.24; Sunny Dale sab.-sch., 3.26. *Omaha*—Omaha Castellar Street, 7.20; —Knox, 1.20; South Omaha sab.-sch., 12.59. 75 16

NEW JERSEY.—*Elizabeth*—Elizabeth 1st, 43.65; —2d, 50; —Westminster Hope Chapel, 12.50; Perth Amboy, 16.33; Plainfield 1st sab.-sch., 50. *Jersey City*—Garfield ch. and sab.-sch., 28.75; Kingsland sab.-sch., 50 cts.; Rutherford sab.-sch., 33; West Hoboken, 18. *Monmouth*—Bordentown sab.-sch., 6.59; Burlington sab.-sch., 16.15; East Burlington sab.-sch., 2.88; Englishtown sab.-sch., 4.12. *Morris and Orange*—Boonton (sab.-sch., 4.89), 13.88; Madison Miss. Soc., 100; Mendham 1st, 12.65; Milburn sab.-sch., 10.21; Rockaway sab.-sch., 17.49. *New Brunswick*—Frenchtown sab.-sch., 11.76; New Brunswick 1st sab.-sch., 24.18; Trenton 1st sab.-sch., 6.55. *Newton*—Harmony sab.-sch., 9.32; Stillwater (sab.-sch., 3), 6.17. *West Jersey*—Atlantic City German, 6; Bridgeton 1st sab.-sch., 18; Camden 2d sab.-sch., 10; Woodbury sab.-sch., 25. 558 68

NEW MEXICO.—*Arizona*—Flagstaff sab.-sch., 2.55. *Santa Fe*—El Prado sab.-sch., 2. 4 55

NEW YORK.—*Albany*—Albany 3d, 12.50; New Scotland sab.-sch., 20; Schenectady 1st sab.-sch., 93.92. *Binghamton*—Binghamton Floral Avenue sab.-sch., 5; McGrawville sab.-sch., 10.55; Nineveh (sab.-sch., 12.20), 23.25; Waverly, 9; Whitney's Point sab.-sch., 3.10. *Boston*—Lynn sab.-sch., 2.25; Newburyport 1st (sab.-sch., 12.88), 18.38. *Brooklyn*—Brooklyn Ainslie Street sab.-sch., 20.32; —Greene Avenue sab.-sch., 38; —Throop Avenue, 18.50. *Buffalo*—Akron sab.-sch., 2.25; Buffalo North, 16.81. *Cayuga*—Buck School, 1; Meridian, 5.50. *Chemung*—Hector, 11. *Genesee*—Castile sab.-sch., 6.98; Warsaw, 11. *Geneva*—Bellona (sab.-sch., 15), 23; Penn Yan (sab.-sch., 9), 30.41; Seneca, 1. *Hudson*—Cohecton sab.-sch., 30.50; Ridgebury, 18 cts.; West Town, 6. *Long Island*—Cutchogue, 6.47; Sag Harbor sab.-sch., 3.50. *Lyons*—Palmyra, 5. *New York*—New York Alexander Chapel sab.-sch., 43; —Bethany sab.-sch., 31; Sea and Land, 8.08; —Westchester sab.-sch., 15. *Niagara*—Holley ch. and sab.-sch., 13.23. *North River*—Hughsonville (sab.-sch., 10), 15; Little Britain, 8.75; Poughkeepsie, 13.94; Rondout sab.-sch., 20.57. *Rochester*—Genesee Village sab.-sch., 42.48; Moscow sab.-sch., 4; Piffard, 1; Sparta 1st, 15.25; —2d, 4.03. *St. Lawrence*—Cape Vincent, 5.28. *Steuben*—Belmont sab.-sch., 4.68; Jasper, 11.23. *Syracuse*—Jamesville sab.-sch., 8.50; Syracuse Memorial, 6.63. *Troy*—Cambridge, 4.51; Mechanicsville sab.-sch., 13.70; Salem (sab.-sch., 9.62), 13.90; Troy Memorial, 3.39; —Park sab.-sch., 9.76. *Utica*—Knoxboro sab.-sch., 15; Utica Olivet sab.-sch., 14.91; Vernon sab.-sch., 2. *Westchester*—Mt. Vernon 1st sab.-sch., 19; White Plains sab.-sch., 38.77. 841 96

NORTH DAKOTA.—*Fargo*—Buffalo sab.-sch., 5; Durbin sab.-sch., 1.09; Lisbon sab.-sch., 8.63; Mapleton sab.-sch., 12.25. 26 97

OHIO.—*Athens*—Tupper's Plains sab.-sch., 3.45. *Bellefontaine*—Forest sab.-sch., 12; West Liberty, 18.48. *Chillicothe*—Marshall sab.-sch., 2.61. *Cincinnati*—Batavia, 5; Cincinnati Poplar Street (sab.-sch., 6.66), 16.66. *Cleveland*—Cleveland Willson Avenue sab.-sch., 5.25. *Dayton*—Dayton Memorial sab.-sch., 10.79; Eaton, 3; Riley, 1; Somerville sab.-sch., 2.31. *Huron*—Elmore sab.-sch., 4.50. *Lima*—Columbus Grove, 10; Venedocia, 8.17. *Mahoning*—Canton (sab.-sch., 20), 27.78; East Palestine, 19.50; Ellsworth, 11.50. *Marion*—Brown sab.-sch., 6; Kingston, 1. *Maumee*—Toledo 1st, 13.24. *Portsmouth*—Ripley sab.-sch., 3.50. *St. Clairsville*—Kirkwood, 15.63; Morristown sab.-sch., 3.50. *Steubenville*—Kilgore sab.-sch., 5; Ridge sab.-sch., 8. *Wooster*—Wayne, 4.35. *Zanesville*—Dresden sab.-sch., 4.83; Pataskala sab.-sch., 24.35. 251 40

OREGON.—*East Oregon*—Granite sab.-sch., 1.60; Sumpter sab.-sch., 1.35. *Portland*—Bridal Veil sab.-sch., 6.38; Mount Olivet sab.-sch., 1.45; Portland 3d sab.-sch., 50 cts. *Southern Oregon*—Myrtle Point C. E., 1.55. *Willamette*—Mehama and Alder Creek sab.-sch., 2.85. 15 68

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WISCONSIN.—*Chippewa*—Superior sab.-sch., 7; West Superior sab.-sch., 18.63. *La Crosse*—Greenwood sab.-sch., 4. *Madison*—Oregon sab.-sch., 5.29. *Milwaukee*—Somers sab.-sch., 11. *Winnebago*—Couillardville sab.-sch., 2.40; Marsh-field sab.-sch., 17; Oshkosh, 29.22; — 2d Woodbury sab.-sch., 1; Pipes sab.-sch., 74 cts.; Sheridan sab.-sch., 1.77. 98 05

MISCELLANEOUS.

Bonanza Mine sab.-sch., 54 cts.; collections per J. M. May, Kans., 35 cts.; collections per Theodore Bracken, Kans., 34; collections per W. B. Williams, Wash., 30 cts.; Fisher sab.-sch., Mich., 1; collections per Wm. Davis, Okla., 2.45; collections per Thos. Scotton, Minn., 1.54; Rockville sab.-sch., Minn., 75 cts.; Caddington sab.-sch., Wis., 2.71; Willow Union sab.-sch., Ia., 2.80; Cambridge Sumner School, Neb., 1.79; collections per W. H. Long, N.C., 1.18; Crozier sab.-sch., N.D., 1.69; Morris sab.-sch., N.D., 1.86; Tiffany sab.-sch., N.D., 1.01; East Avon sab.-sch., N.Y., 5; Savoy sab.-sch., Mont., 5; Cleveland sab.-sch., Mont., 2.40; Spout Spring sab.-sch., N.C., 1.55; Wooddale sab.-sch., Tenn., 2.36; McDowell sab.-sch., Neb., 1; collections per D. A. Jewell, 2.40; collections per Geo. Perry, 5; collections per R. Ferguson, 1; collection per E. L. Renick, 1.65; collections per J. V. N. Hartness, 2.60; collections per H. C. Rainey, 1.49; Craig sab.-sch., Neb., 1.75; Carlisle sab.-sch., S. D., 2.65; Jarrold's Valley sab.-sch., W. Va., 67 cts.; Dunbar sab.-sch., Ia., 1.66; Point Pleasant sab.-sch., Ia., 1.01; Palisades sab.-sch., Cal., 1.50; Star Valley sab.-sch., Cal., 2.50; Boulevard sab.-sch., Fla., 1; Glendale sab.-sch., S.C., 2.50; Lewiston sab.-sch., Minn., 1.52; Aggie sab.-sch., Minn., 1.78; Starbuck sab.-sch., Minn., 1.57; Havelock sab.-sch., Minn., 47 cts.; Clara City sab.-sch., Minn., 3.74; collections per Thomas Scotton, Minn., 1.65; collections per J. B. Clapp, 5.80; Anderson sab.-sch., Ia., 2.80; collections per J. G. Harris, 2.13; Mission sab.-sch., Peters-burg, Va., 1.50; Cockeysville sab.-sch., Md., 77

cts.; Five Corners sab.-sch., N. Y., 1.05; Birmingham sab.-sch., N.J., 75 cts.; Lincoln sab.-sch., Pa., 4; Omaha. Neb., 3.15..... \$133 34

INDIVIDUAL.

"A friend," in memory of Emily Dennin, 100; Mrs. Caleb S. Green, Trenton, N.J., 100; James J. Cone, 50; "Cash," 1; Rev. J. L. Hughes, 1; "A friend," 2; "C. Penna.," 1..... 255 00

Contributions from churches \$1,459 37
Contributions from Sabbath-schools..... 3,022 72
Contributions from individuals..... 255 00

Contributions for September, 1897..... \$4,737 09
Previously acknowledged 58,548 76

Total since April 1, 1897 \$63,285 85

C. T. McMULLIN, Treasurer,
1334 Chestnut Street, Philadelphia.

RECEIPTS FOR THE BOARD OF AID FOR COLLEGES AND ACADEMIES FROM APRIL 15 TO JULY 12, 1897.

ATLANTIC.—*Atlantic*—Mt. Pleasant, 1.50. *East Florida*—Candler, 1; Crescent City, 1; Glenwood, 1; Weirsdale, 1. *McClelland*—Calvary, 1. 6 50

BALTIMORE.—*Baltimore*—Baltimore Bohemian and Moravian, 2; —Boundary Avenue sab.-sch. Mission Society, 6.02; Deer Creek Harmony, 4.32; Relay, 1.80; Taneytown, 16.84; The Grove, 5; Zion, 5. *New Castle*—Buckingham, 7.04; Lower Brandywine, 5; Rehoboth (Md.), 1; Smyrna, 2.15; St. George's, 3.55; Wilmington West, 14. *Washington City*—Washington City Covenant (sab.-sch., 35; Y. P. S. C. E., 9.82), 44.82; —Gurley Memorial, 5.10. 123 64

CALIFORNIA.—*Benicia*—Santa Rosa, 10. *Los Angeles*—El Monte, 1.32; East Los Angeles 2d, 4.76; Los Angeles Immanuel, 107.02; Monrovia, 7.40; North Ontario, 25. *San Francisco*—San Francisco Calvary, 4.63. *Santa Barbara*—Hueneme, 10.69. *Stockton*—Fresno, 5.10; Merced, 5. 180 92

CATAWBA.—*Yadkin*—Chapel Hill, 1; Faith Chapel, 1; Lloyd, 1. 3 00

COLORADO.—*Boulder*—Fort Collins (Jr. C. E., 4.45), 9.45; Fort Morgan, 66 cts.; Slack, 1; Wolf Creek, 1. *Denver*—Denver 23d Avenue, 10; —Central (C. E., 25; Y. P. B. C., 13), 38; Georgetown, 5.30; Westminster W. M. B., 15. *Pueblo*—Cinicro, 1; Colorado Springs 1st (Primary sab.-sch., 6.25), 11.25; Pueblo Mesa, 13; San Pablo, 1. 106 66

ILLINOIS.—*Alton*—Carrolltown, 5; Edwardsville, 1; Greenfield, 1. *Bloomington*—Bloomington 1st, 11; Danville 1st, 13.85; Gilman, 5. *Chicago*—Chicago 1st, 13.62; —3d sab.-sch., 10.35; —6th, 42.84; —Covenant, 1; —Hyde Park, 75.26; —South Side Tabernacle, 6; River Forest, 3.35. *Freeport*—Marengo, 3; Prairie Del German, 10; Rockford, 1st, 14.53; Winnebago, 3. *Mattoon*—Paris, 6.19. *Ottawa*—Mendota, 5.15; Rochelle, 8.70. *Peoria*—Princeville, 14.64. *Rock River*—Hamlet, 1.75; Munson, 7. *Schuyler*—Kirkwood, 2.11; Monmouth, 1.01; Prairie City, 3; Quincy 1st, 5. *Spartanfield*—Decatur, 15. 295 35

INDIANA.—*Crawfordsville*—Pleasant Hill, 1; Rossville, 1. *Fort Wayne*—Lima, 2; Ossian, 4. *Indianapolis*—Indianapolis 2d, 35.22. *Logansport*—Chalmers, 3.72; La Porte, 30; Mishawaka, 1.18. *Muncie*—Muncie, 14; Portland, 1. *New Albany*—Madison 1st, 15; New Washington, 1; Owen Creek, 1. *Vincennes*—Upper Indiana, 1. *White Water*—Greensburg, 5.75; Harmony, 2. 118 87

INDIAN TERRITORY.—*Oklahoma*—Aughey, 25 cts.; McKinley, 20 cts. 45

IOWA.—*Council Bluffs*—Griswold, 3; Sharon, 1. *Des Moines*—Dexter, 2; Moulton, 1.63. *Fort Dodge*—Fort Dodge, 27.51; Lake City, 5. *Iowa*—Burlington 1st, 2.81. *Iowa City*—Columbus Central, 1.64; Crawfordville, 1; Princeton, 3. *Waterloo*—Salem, 8; Tranquility, 7. 63 59

KENTUCKY.—*Ebenezer*—Ludlow, 5; Newport, 1.35. *Pennsylvania*—Harrodsburg 1st, 3.50. 9.85

MICHIGAN.—*Detroit*—Detroit Forest Avenue, 3.21. *Flint*—Gaines, 1. *Grand Rapids*—Tustin, 1. *Lake Superior*—Negaunee, 2. *Lansing*—Concord, 2.70. *Petoskey*—Petoskey, 26.33. 36 24

MINNESOTA.—*Mankato*—Lakefield, 2; Redwood Falls, 10; Winnebago City, 7; Worthington Westminster, 6.17. *Minneapolis*—Minneapolis Bethlehem sab.-sch., 3.66. *St. Paul*—Hastings, 1; Merriam Falls, 3.75; Red Wing, 2.36. *Winona*—Le Roy, 3.50; Owatonna, 4.30. 43 74

MISSOURI.—*Kansas City*—Raymore, 9.54. *Ozark*—Neosho, 5; West Plains, 2. *Platte*—Grant City, 1. *St. Louis*—Rock Hill, 2; Rolla sab.-sch., 5; St. Louis 1st, 37.66; —North, 6. 68 20

MONTANA.—*Helena*—Manhattan 1st Holland, 1. 1 00

NEBRASKA.—*Kearney*—North Platte, 5.60. *Nebraska City*—Lincoln 1st, 18.30. *Omaha*—Omaha Knox, 5.50. 29 40

NEW JERSEY.—*Elizabeth*—Clarksville, 1; Clinton, 12; Elizabeth Westminster, 57.38; Rahway 1st, 14.50. *Jersey City*—Jersey City Claremont, 2; Passaic sab.-sch., 5; Paterson 3d, 4; West Hoboken, 10. *Monmouth*—Asbury Park 1st, 51 cts.; Bordentown, 4.75; Delanco, 2; Lakewood, 50; South River German, 1. *Morris and Orange*—Chester, 2; Madison, 70; Mendham 1st, 12.32; Morristown South Street, 65.37. *Newark*—Caldwell, 17.70; Newark 2d, 2.84; —3d, 53.21; —Park, 9.92. *New Brunswick*—Lambertville, 25; New Brunswick 2d, 5.36; Princeton 1st, 15.29; —Wither-

spoon Street, 1; Trenton 4th, 10. *Newton*—Franklin Furnace (C. E., 3), 5.40; Knowlton, 1. *West Jersey*—Billingsport, 1; Bridgeton 4th, 1; Swedesboro, 2. 464 55

NEW MEXICO.—*Rio Grande*—Albuquerque 1st sab.-sch., 5. 5 00

NEW YORK.—*Albany*—Albany State Street, 25.48; Johnstown, 16; New Scotland, 5; Saratoga Springs 2d, 4.50; West Troy, 2.86. *Binghamton*—Coventry 2d, 3.81; Smithville Flats, 3.53. *Boston*—Holyoke, 6; Portland, 2. *Brooklyn*—Brooklyn Memorial, 31.26; —Noble Street, 10; —South 3d Street, 33.25; —Throop Avenue, 25; —Westminster, 8.50; Stapleton 1st Edgewater, 16. *Buffalo*—Akron, 80 cts.; Hamburg Lake Street, 1.35. *Cayuga*—Auburn 2d, 4.17; —Calvary, 1.74; Aurora, 7.23; Genoa 1st, 4. *Champlain*—Champlain, 3.02. *Chemung*—Breesport, 2; Elmira Lake Street, 16; Sullivanville, 1. *Geneva*—Penn Yan, 16.53. *Hudson*—Chester, 22.56; Middletown 1st, 7. *Long Island*—Moriches, 6.46. *Nassau*—Freeport, 8.63; Glenwood, 1; Huntington 2d, 8; Oyster Bay, 1. *New York*—New York East Harlem, 2; —Harlem sab.-sch., 5.30; —Woodstock, 2. *Niagara*—Holley, 2; Lockport 1st, 26.84. *North River*—Amenia, 3.80; Canterbury, 6; Highland Falls, 2; Poughkeepsie, 21.18. *Rochester*—Ogden Center, 58 cts.; Rochester Emmanuel, 1.25. *St. Lawrence*—Chaumont, 2. *Steuben*—Campbell, 10; Canisteo, 14; Cohocton, 1; Woodhull, 1.75. *Syracuse*—East Onondaga, 3.25; Hannibal, 2; Syracuse 1st, 36.86; —East Genesee, 2.30. *Troy*—Pittstown, 1; Troy 1st, 14.41; —Oakwood Avenue, 10. *Utica*—Utica Bethany, 1.95. *Westchester*—Bridgeport 1st, 22.60; Mahopac Falls, 5; South Salem, 7.03; Thompsonville, 17.10; Yorktown, 8. 538 88

OHIO.—*Athens*—Cross Roads, 1; Cutler, 1; Deerfield, 2; McConnellsville, 2; New Plymouth, 1.75; Tupper's Plains, 1. *Bellevue*—Kenton, 11.65. *Cincinnati*—Bond Hill, 2.70; Cincinnati 1st German, 5; —Walnut Hills, 47.42; Williamsburg, 1.25. *Cleveland*—Cleveland Calvary, 50. *Columbus*—Scioto, 1. *Dayton*—Oxford, 5; Somerville, 1; Rudolph, 1. *Lima*—Leipsic, 1.05. *Mahoning*—Clarkson, 7; Kinsman, 3; Leetonia, 2; Warren, 8.40. *Mauvee*—Hicks-ville, 1; North Baltimore, 3; Toledo Westminster, 10.89; Tonogony, 2.50; Waterville, 1. *St. Clairsville*—New Castle, 1; West Brooklyn, 1. *Steubenville*—Annapolis, 3; Carrollton, 4; East Liverpool 1st, 24.05; New Harrisburg, 2; Wellsville 2d, 4. 213 66

OREGON.—*East Oregon*—Union, 1.24. *Portland*—Astoria, 115; Eagle Park German, 1; Mt. Tabor, 4; Portland 1st, 65.21; —Mizpah, 2.05. *Southern Oregon*—Medford, 4. *Willamette*—Albany, 21.50; Dallas, 2; Eugene, 5; Lebanon, 12; Pleasant Grove, 1; Salem, 10; Woodburn, 2.85. 246 85

PENNSYLVANIA.—*Blairsville*—Greensburg Westminster, 8; Pleasant Grove, 2. *Butler*—Bruin, 9.70; Harlansburg, 2; Harrisville, 3; Pleasant Valley, 1. *Chester*—Bryn Mawr, 55.07; Fagg's Manor, 10; Forks of Brandywine, 5; New London, 2. *Clarion*—East Hickory Endeavor, 2; Maysville, 2; Nickleville, 1; Richardsburg, 2; Sugar Hill, 3; Tionesta, 4. *Erie*—Erie Chestnut Street, 11.37; Franklin, 23; Irvine, 3.35; North Clarendon, 4.31; North East, 23; Tideoute, 2; Waterloo, 1. *Huntingdon*—Alexandria, 6.33; Houtzdale, 1.50; Logan's Valley, 4; Lower Tuscarora, 3.50; Middle Tuscarora, 1; Millintown Westminster, 8.56; Mount Union sab.-sch., 5; Phillipsburg, 11.02; Pine Grove, 5.20; Port Royal, 5; Sherman's Valley, 1; Warrior's Mark, 2.80. *Kittanning*—Black Lick, 1; Brady's Bend, 20 cts.; Cherry Tree, 59 cts.; Clarksburg, 10; Glade Run, 7; Mahoning, 26 cts.; Midway, 1; Saltsburg sab.-sch., 5. *Lackawanna*—Athens, 5; Canton, 1; Lime Hill, 1; Mount Pleasant, 1; Petersburg German, 3; Plains, 1; Shickshinny, 2.50; Troy, 14.08; Uniondale, 1; West Pittston, 32; Wilkesbarre Memorial, 39.26; Wyoming, 1. *Lehigh*—Bethlehem 1st, 3.08; Middle Smithfield, 6.14; Reading Olivet, 5; Summit Hill, 5; Tamaqua, 2; Upper Lehigh, 3. *Northumberland*—Berwick, 2.50; Chillisquaque, 1; Emporium, 3; Lycoming Centre, 1; Mooresburg, 2; Orangeville, 1; Washington, 7; Williamsport 3d, 2; —Bethany 2. *Parkersburg*—Elizabeth, 1; Weston, 1. *Philadelphia*—Philadelphia 10th, 248.74; —Central, 5; —Grace, 2; —Hope, 5; —Memorial, 55.24; —North, 7.46; —North Broad Street, 27.37; —Northern Liberties 1st, 3; North-minster, 56.80; —South, 10; —Susquehanna Avenue, 5;

NEW YORK.—*Binghamton*—Binghamton 1st, 86.15; McGrawville, 2.08; *Buffalo*—Buffalo Covenant, 6.50; —North, 22.30; —Westminster, 15.05; Orchard Park (sab.-sch., 1), 3; *Cayuga*—Ithaca 1st, 58.56; *Champlain*—Chazy, 6.68; *Genesee*—Batavia, 20.81; Bergen, 2.50; *Geneva*—Ovid, 9.56; *Hudson*—Chester sab.-sch., 2; Florida, 3; Good Will, 2.22; Ridgebury, 40 cts.; Scotchtown, 5; West Town, 3; *Long Island*—Bellport, 4; Cutchogue, 7.13; Southampton, 28.83; South Haven, 2; *Lyons*—Marion, 1; Sodus, 6.05; *Nassau*—Hempstead Christ Church, 15.44; Huntington 1st, 12.25; Jamaica, 15.90; *North River*—Newburg Calvary, 13.63; Poughkeepsie, 13.93; *Rochester*—Dansville 2d, 5; Mt. Morris, 6; Nunda, 1; Rochester Westminster, 9; *Syracuse*—Skaneateles, 4.35; *Troy*—Waterford, 6.60; *Utica*—Lowville, 6; Utica Bethany, 1.58; Waterville, 1.85; *Westchester*—Mt. Kisco, 8.24; New Rochelle 2d, 5.20; Peekskill 1st, 38.57; White Plains, 47.09. 510 45

NORTH DAKOTA.—*Pembina*—Elkmont, 2.80; Inkster, 2.60. 5 40

OHIO.—*Athens*—Bristol, 1; *Cleveland*—Cleveland South, 2; *Columbus*—Columbus 2d, 13.85; *Dayton*—Clifton, 6.41; Yellow Springs, 6.42; *Steubenville*—Island Creek (sab.-sch., 1.25), 6.55; Uhrichsville, 3; *Wooster*—West Salem, 1. 40 23

OREGON.—*East Oregon*—Union, 46 cts. *Portland*—Astoria 1st, 1.30. 1 76

PENNSYLVANIA.—*Blairsville*—Fairfield, 13.19; *Butler*—Muddy Creek, 7; New Salem, 2; North Washington, 3; Scrub Grass, 10; Unionville, 5; *Carlisle*—Monaghan, 8; *Chester*—Oxford 2d, 75 cts.; Wayne sab.-sch., 3.64; West Chester Westminster, 15; *Clarion*—Shiloh, 1; *Erie*—Erie Park, 19; *Huntingdon*—Bellefonte, 51; Houtzdale, 1.62; *Kittanning*—Nebo, 2; Parker City, 7; *Lackawanna*—Great Bend, 4.25; Herrick, 1; Monroeton, 3; Susquehanna, 8; Ulster Village, 3; Wysox, 2; *Lehigh*—Ashland, 1; Shawnee, 5.51; Shenandoah, 4; *Northumberland*—Jersey Shore, 19; *Parkersburg*—Buckhannon, 3; Hughes River, 2; *Philadelphia*—Philadelphia 1st, 44.78; —North 10th Street, 12.50; —Scots, 6.10; —Tabernacle, 64.01; *Philadelphia North*—Bridensburg, 2; Carversville, 2; Germantown 2d, 5.50; —Wakefield, 19.74; *Pittsburgh*—Charleroi, 1.53; Pittsburgh East Liberty (sab.-sch., 13.42), 56.34; —Shady Side (sab.-sch., 17.07), 26.32; —Tabernacle, 27; *Redstone*—Round Hill, 5; *Shenango*—Slippery Rock, 4; *Washington*—Claysville, 10.39; Upper Ten Mile, 5; *Wellsboro*—Wellsboro, 7.54; *Westminster*—Gatchelville (sab.-sch., 6.80), 23. 527 71

SOUTH DAKOTA.—*Central Dakota*—Hitchcock, 5; *Southern Dakota*—Bridgewater, 20; Canton, 4.65; Germantown German, 4; Parker, 16; Scotland C. E., 26.30; —Ladies' Aid, 28.65; White Lake, 1.10. 105 70

UTAH.—*Boisé*—Bellevue, 5. 5 00

WISCONSIN.—*Madison*—Beloit 1st, 3; *Milwaukee*—Milwaukee Bethany, 3.73; —Holland, 2; —Immanuel, 12.72; *Winnebago*—Omro, 3. 24 45

Total received from churches and Sabbath-schools.. \$2,024 27

PERSONAL.

Rev. T. S. Bailey, Cedar Rapids, Ia., 10; Mrs. Geo. Irwin, Los Angeles, Cal., 5; Miss Clara L. Gard, Albany, Oreg., 20; "Friends," Philadelphia, Pa., 500; Jas. A. Balch, Mt. Vernon, Ind., 1; "A Friend," Los Angeles, Cal., 5; "A Friend," Los Angeles, Cal., 4; Trustees Occidental College, Los Angeles, Cal., 270; Rev. H. P. Carson, Scotland, S. Dak., 100.25; J. H. Dickson, Scotland, S. Dak., 35; Rev. C. H. French, Scotland, S. Dak., 10; Rev. A. C. McCauley, Bridgewater, S. Dak., 20; Rev. T. B. Boughton, Parker, S. Dak., 25; Rev. C. E. Sharp, Hurley, S. Dak., 10; McCormick Estate, Chicago, Ill., 100; "C. Penna.," 3; Caleb S. Green, Trenton, N.J., 100; A member Beechwood Church, N.J., 25 cts.; Religious Contribution Soc., Princeton Theol. Sem., 19.92; R. B. Bidwell, Los Angeles, Cal., 5; Wm. M. Findley, Altoona, Pa., 5; Rev. T. L. Sexton, D.D. Seward, Neb., 10; "C. Penna.," 3; "A minister's tithe," Athens, O., 64 cts.; "A minister's tithe," Fargo, N. Dak., 64 cts.; "A minister's tithe," Parkersburg, W. Va., 64 cts.; Rev. E. P. Crane, Jersey City, N.J., 1.50; Mrs. A. H. Munger, Kansas City, Mo., and Mrs. J. J. Cone, Cañon City, Colo., 25; S. H. Atwater, Cañon City, Colo., 7.50; Rev. W. W. Harsba, Omaha, Neb., 10; Mrs. Holman, Emerson, Neb., 5. \$1,312 34

PROPERTY FUND.

Mrs. Nettie F. McCormick, Chicago, Ill., 500; Wm. Rankin, Newark, N. J., 200; Brown Memorial sab.-sch. class, Baltimore, Md., 9; Rev. Geo. Williams, 5; Mr. J. H. Converse, Philadelphia, Pa., 250; Mrs. D. O. Wickham, Philadelphia, Pa., 35; Rev. and Mrs. J. N. Mills, Evansville, Ind., 25; Unknown Friend, Philadelphia, Pa., 1750; M. Stewart, 100; Wm. Rankin, Newark, N. J., 35. 2,909 00

REPLACEMENT FUND.

Rev. Chas. G. Sterling, Madison, Wis., 5; Mrs. H. D. Sterling, Madison, Wis., 5; Prof. Lee S. Pratt, Galesburg, Ill., 5; Lake Forest, Ill., Church, 100; Prof. Francis W. Kelsey, Ph.D., Ann Arbor, Mich., 5; Rev. Thos. Marshall, D.D., Chicago, Ill., 5; Rev. Arthur H. Allen, Woodside Church, Troy, N. Y., 5; Alfred Newton Seal, Germantown, Pa., 5; 2d Church, St. Louis, Mo., 100; M. O. Tremain, Chicago, Ill., 5; Mrs. and Mr. Onward Bates, Chicago, Ill., 25. 265 00

TRANSMISSION..... 137 80

Total receipts July 13 to September 30, 1897..... \$6,648 41
Total receipts from April 15, 1897..... 13,802 70

E. C. RAY, *Secretary and Treasurer*,
30 Montauk Block, Chicago, Ill.

RECEIPTS FOR BOARD OF MINISTERIAL RELIEF, SEPTEMBER, 1897.

INDIVIDUAL.

A. Miles, Creston, Neb., 1; S. Elliott, Pittsburgh, Pa., 60; Mrs. William S. Opydyke, Alpine, N. J., 25; "R.," 5; Mrs. Mary Harris, executrix of the estate of Emily Dinnin, 200; "X. Y. Z.," 40; "From the widow of Rev. W. F. M.," 35 cts.; Rev. Jos. S. Pomeroy, Fairview, W. Va., 1; Rev. B. L. Agnew, D.D., Philadelphia, Pa., 20; Rev. Wm. T. King, Vinita, Ind. Ter., 4; S. S. McElree, per Presbyterian, 2.50; Louise Kaufman, Newburg, N. Y., 10; Rev. N. B. Knapp, Oneida Valley, N. Y., 1.34; Mrs. Helen D. Mills, Tunkhannock, Pa., 25; Mrs. Samuel Horner, Philadelphia, Pa., 20; Rev. S. E. Barr, Hanover, Ind., 5; Rev. Samuel Ward, Emporia, Kans., 5; "From

a friend," 500; J. G. Junkin, Wyandot, O., 1; Mrs. E. C. Junkin, Wyandot, O., 1; Anonymous, Washington, Ill., 1; J. B. Wood, 5; Geo. J. Haney, Perth Amboy, N. J., 25; "C. Penna.," 6; Rev. J. C. Mechlin, Monongahela City, Pa., 3. \$957 19
Interest from investments..... 3,641 64
" " Roger Sherman Fund..... 124 50
Unrestricted Legacies..... 1,075 00
Total \$13,183 14

W. W. HEBERTON, *Treasurer*,
1334 Chestnut Street, Philadelphia.

THE GENERAL ASSEMBLY'S COMMITTEE,

1334 CHESTNUT STREET, PHILADELPHIA.

JOHN S. MACINTOSH, D.D., *Chairman,*

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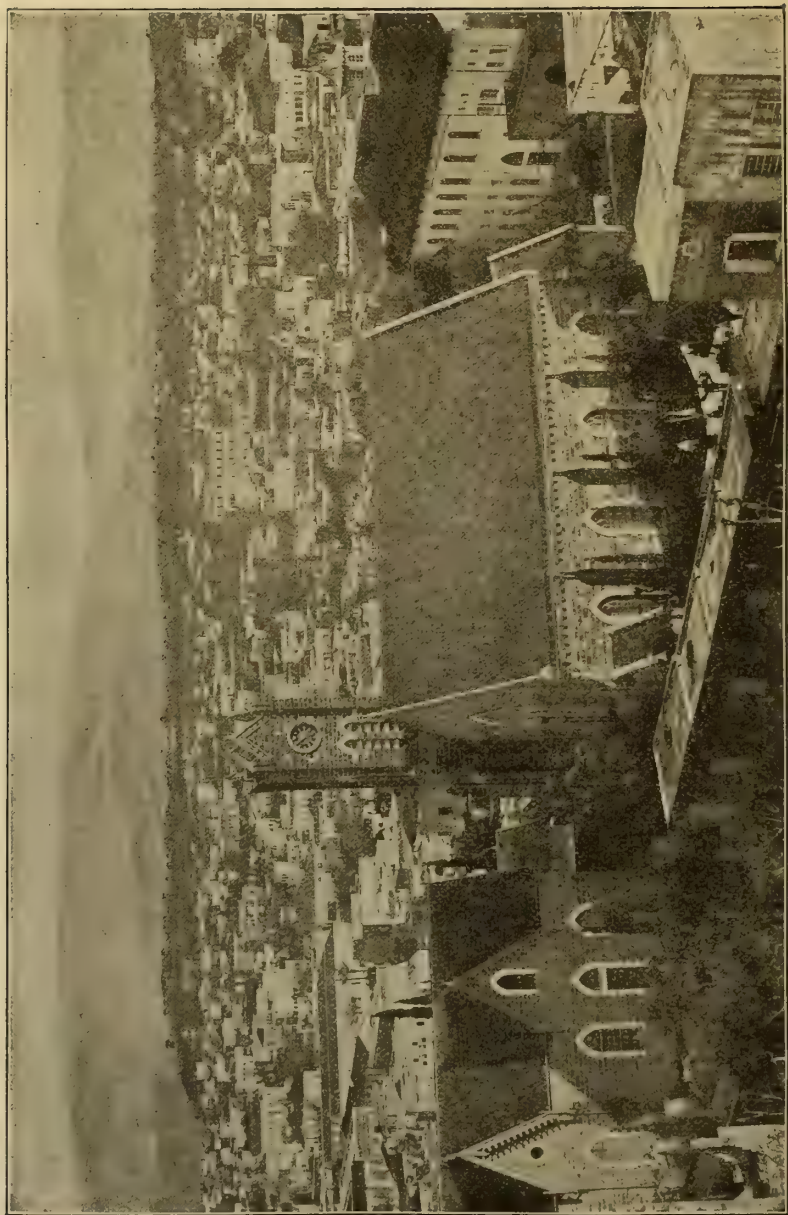
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Beirut, Syria.

THE CHURCH AT HOME AND ABROAD.

DECEMBER, 1897.

ELEVEN YEARS IN "THE CHURCH AT HOME AND ABROAD."

The first number of this magazine (January, 1887) was prepared and issued by the Committee of the General Assembly before the editor whom they elected could come from his home in Missouri to assume the responsibility thus laid upon him. In its second number (February, 1887) were printed the first words which the editor addressed to its readers. With the issue of this number (December, 1897) my editorial responsibility is ended.

Those who have been readers of *THE CHURCH AT HOME AND ABROAD* from its first issue will, I dare say, consent to my repeating now, for those who have since become readers of it, some of the words of that first editorial in connection with my last words as editor. Addressing then the ordained officers and the members of the Presbyterian Church, I said:

The greater part of my ministerial life has been in the pastoral care of congregations to which I have been united by the vows of installation. No other work can ever be more attractive to me. No other official designation is to me so precious as "*pastor*." There are some ministers in our own country and a few in South America, Persia and China, who will remember that, in my instructions from the chair of pastoral theology, I used to insist that Christ's tender charge to Peter—"Feed my lambs;" "Have a shepherd's care of my sheep"—is the Lord's perpetual charge to all his ministers. I adhere to that sentiment, and count myself still a pastor of Christ's flock wherever I can feed any of its members, however I may lack the bond of Presbyterian installation uniting me to the inmates of any one fold. I shall think myself failing disastrously in the conduct of this magazine if it shall

not bring monthly to all your folds wholesome food for the sheep and the lambs. You are thinking of it chiefly as an agency for promoting the work of the Church. But you know that Christ's people can be strengthened to his work only by being fed and nourished with wholesome knowledge; and you know that when so fed they find his work itself strengthening and nutritious and pleasing to their sanctified appetite. So they learn what he meant when he said, "My food is to do the will of him that sent me."

Not a bundle of goads or whips is it intended that this magazine shall be, but a basket of food. It is hoped that each month the mature and the young who love to work for Christ will find information which will invigorate them for such work, and help them to work wisely and joyously. So shall their love of work and their ability to work constantly increase together.

THE CHURCH AT HOME AND ABROAD will address itself to all who love the Church and desire its welfare and progress.

It will fall below its aim if it shall be read only by ministers. A helper of them in their ministry it aims first of all to be; but not merely by bringing them information which they will report to their people in sermons, at the monthly concert, and in other prayer meetings. Our effort will be to make its contents not only safe and wholesome, but fresh and interesting. Our ambition will be to be read in homes, by parents and children. We trust that such diligent reading of what we shall monthly send to the people's homes will give to pastors congregations better prepared to appreciate their pulpit instructions, and more ready to follow their pulpit leading unto all useful and Christ-like work.

The rearing and training of young church members, "bringing them up in the nurture and admonition of the Lord," is a precious work for the

Church and of the Church. If the primary responsibility of it rests upon the parent as such, he can do the Church no better service than in fulfilling it; and for nothing else has he a stronger claim upon the Church than that she compass him and his home about with the holy guardianship of her ordinances, and shed upon them the blest influence of her ministries, her fellowship and her prayers.

Unless this magazine can constantly help this work of the Church in the homes of her people, the Lord deliver me speedily from all connection with it. If I can once see it a repository of Christian knowledge, and a promoter of Christian work, which shall be thankfully welcomed in all the homes of our Church, and profitably read in them by parents and children, then can I "depart in peace."

It is hoped that in our pages teachers and parents will find much to which it will be well to call the attention of the young, and which will help the young to find joy and strength and growth in working for Christ in the Church in which they are growing up into full and mature membership.

As I write these sentences, my heart warms in remembrance of youth and children, not a few, who have affectionately called me "our pastor;" upon whose foreheads I have set the seal of baptism; whose young, eager faces have looked up from their parents' pews to mine in the pulpit; whom I have welcomed to the Lord's table. Some of these are already mature. Some of them are now carefully and prayerfully rearing children whom God has given to them within his own everlasting covenant. May I not still hope every month to commune happily with them through these pages? If this hope shall be fulfilled, then also may thousands more whose faces I have never seen find similar help, and learn to love and value **THE CHURCH AT HOME AND ABROAD.**

Brethren and friends, such thoughts of you, such sympathy with you, such assurance of your generous trust and love and of your continual prayers, encourage me not to refuse the arduous undertaking to which your representatives have called me. Blending with your harmonious voices, I seem to hear the voice of the Lord, saying, "Fear not; I will be with thee."

That the ideals and aims thus set before me eleven years ago have been completely realized is much more than can now be said; that I have steadily and faithfully pursued them is the most that I can claim. In so doing, I have needed and have received from my co-laborers much forbearance as well as faithful and loyal coöperation, for

which I am deeply grateful. From many of our readers I have received most kind and cordial greeting whenever and wherever I have personally met them, and also in many encouraging and helpful letters from various parts of our country and from beyond the seas. Of these eleven years—just one-seventh part of the number of years I have lived—I shall retain grateful memories through the few years that may remain to me. Of those with whom this work has brought me into intimate official relations, a considerable number have died—Drs. Dulles, Kendall, Mitchell, Ganse, Allen, Poor, secretaries of six Boards; Treasurers Powell and Eaton, of two of them; Messrs. Crosby and Randolph, of our Magazine Committee; faithful John A. Black, our business superintendent, who had been in the service of one of the Boards for more than fifty years. All these I hold in affectionate and grateful remembrance, and no less sincerely, two modest, faithful and genial young men, Brooks and Oertelt, removed by death from our Publication House, in which they had done me many favors, and our good Jacob, faithful, helpful and obliging in the lowly service which he used to render.

My conviction is no less deep and strong now than eleven years ago, that the pastoral spirit must pervade this magazine and warm and vivify all its contents in order to win or deserve the favor of the people to whom it is offered. In no other way can that promotion of the work of the Church which is more obviously and specifically its object be fulfilled. That early promise to make it "not a bundle of goads or whips, but a basket of food," has never been forgotten, but, I fear, it has not been completely fulfilled.

That genial, amiable, beloved man, whose beautiful face appeared as the frontispiece of our last number, once came to our editorial room, bringing a quaint piece of poetry entitled "On Taking the Collection," which he had found in *Zion's Herald*. He frankly confessed that he had himself written some things for our pages in behalf of the cause for which he was our editorial correspondent, which were more or less open to the criticism so amusingly conveyed in those verses. They were printed, at his suggestion, in our next number, May, 1892, p. 389. The larger part of the verses relate

how a zealous young preacher, before "taking his collection for the foreign mission work," had, with great earnestness, pressed upon his hearers the claims of that sacred cause, and dealt *faithfully* with those who, as he thought, were inclined "to shirk" the obligation. The collection was his first one, and he had great expectations concerning it, and was bitterly disappointed. Greatly disheartened by his failure, he went, early next morning, to have a talk with one of his parishioners, whom he calls "Uncle Ben." Finding him milking a cow, he asked him to tell him the reason of his failure.

"Try your hand at milking, parson,"
 Uncle Ben said with a smile;
 Take this Jersey;" and I sat down,
 Pleased enough to make the trial,
 Going at the business roughly,
 Like a novice, pull, tug, pound,
 And that heifer in a moment
 Laid me flat upon the ground.
 "Whoa, there, Bossie! jump up, parson.
 Ain't much hurt? I'll brush your coat;
 Here's your hat," he said. I swallowed
 Something rising in my throat.
 Then he sat beside that Jersey,
 Humming some old-fashioned air,
 Milking, humming, and the creature
 Stood and never stirred a hair.
 "Well," I said, regaining slowly
 Calmness and a sweeter mood,
 "Who would dream, to see that heifer,
 She would ever act so rude?"
 Uncle Ben looked up and whispered,
 "'Tis a curious kind of trick,
 How to get the milk out from her
 And not have the creature kick.
 Learn the lesson, parson, clearly;
 Learn it here and learn it now—
 You must touch a congregation
 Gently, as I touch this cow.
 Lay your hand upon the people
 With a stroke as soft as silk,
 And you'll fill the plates with money
 As I fill this pail with milk."

If the hen sheltering her chickens with her wings was not too lowly an object to illustrate our Lord's merciful care of sinners who will heed his call as trustfully as chickens heed that of their mother, surely we may not disdain to learn a lesson from the gentle creature whose bounty daily enriches and sweetens every table in Chris-

tendom. Any one of our readers who, in rural life, has often sat beside a cow and with gentle pressure of the distended udders has filled the pail held between his knees with the white, foamy fluid, has learned how little of harshness in dealing with even that gentle creature may cause her hoof to spill all the milk, if it does not "lay him flat upon the ground," and convince him that there is a lot of human nature in cows.

This is not saying that Christian men and women have any right to act like irritated cows; but we may and should learn that the methods of treatment most likely to secure gentleness and munificence from cows and from men are strikingly similar. In closing now my work in *THE CHURCH AT HOME AND ABROAD*, there is nothing I have to say more seriously or with clearer conviction, than that, to make its pages more effective in increasing the beneficence of its readers, all its writers will do well to study the lesson which Uncle Ben and his heifer taught the young parson.

The effort to make our magazine helpful to the young and to parents and teachers of the young has been steadily pursued, and nothing has been more satisfying to me than the numerous kind and encouraging assurances which have come to us, that this effort has not been unsuccessful. I speak of this the more freely because, as I gladly testify, the steady improvement of the magazine in its distinctively educational features, of which so much emphatic commendation has come to us during the last two or three years, is mainly due to the efforts of the associate editor, who came to us with more than ordinary aptness and preparation for that work, and whose skill and equipment for it are evidently and constantly increasing. It will be with most grateful memories of his diligence, vigilance, alertness and versatility in editorial work and his unfailing courtesy and considerateness toward me that I shall soon say "Good-bye" to him, as I cease to be associated with him here.

The last month of my official life has brought me a surprise which is painful, and for a while was somewhat bewildering. An editorial note in our October number gave kindly recognition to "Rev. Gilbert Reid's unique mission in China," of which I had not had a favorable opinion, fearing that it

was inconsistent with "the great truth that in Christ there is no real difference between 'higher classes' and other classes." Finding in the *Evangelist* of September 9 a communication from Rev. W. P. Martin, D.D., whom I supposed to be most favorably situated for observing and highly capable of judging, I quoted a part of his testimony, closing with these two sentences: "Though to the poor the gospel must be preached, it would be a great mistake in the present state of things in China for missionaries to confine their efforts to the poor. Mr. Reid has been led to direct his especially to a class who have been not neglected, but inaccessible hitherto." This testimony greatly relieved my mind of its previous apprehension, and enabled me to hope that Mr. Reid is doing a genuine work of evangelization, which could not be done by our Board, but should be courteously recognized as friendly and fraternal. I had no thought of its being regarded as antagonistic to our work any more than is the work of the China Inland Mission or the Salvation Army. I have given above the last two sentences which I quoted. After those, in the *Evangelist*, were other sentences of Dr. Martin, recommending contributions to Mr. Reid's funds. These I omitted, as I have always refused to print in our pages any appeal for contributions for any work other than that conducted by our own Church through its Boards. That I used this degree of carefulness seems not to have been noticed by the Board when they passed a severe vote of censure and ordered it to be published as widely as possible. This was made evident to me in the following manner. In reply to a letter of inquiry from me, a member of the Board, who was present, wrote, "The note published in the magazine was not read to the Board, but its contents were given briefly." I am confident that, if my editorial note had been read and compared with the paper which the Board adopted, that paper would not have been adopted without a good deal of correction. I now respectfully ask each member of that Board and each reader of these words to turn to that note in our October number and read it, and ask himself whether he finds in it anything which justifies the description of it in the preface to the stern judgment which the Board passed upon it *without having heard it read*.

Dr. Ellinwood, in a very brotherly letter informing me of the Board's action, after they had sent it abroad for publication, and setting forth quite at large the considerations which seemed to him to make that action necessary, very candidly says: "I think we owe you an apology for not taking time by the forelock and corresponding with you in regard to this matter. We should have done so, and so far the mistake is ours." So far I quite agree with Dr. Ellinwood. I have given above a true account of the head and front of my offending.

A few years ago, a sturdy little six-year-old boy whom I know and love, had in some way annoyed his sister four or five years older, and she had shown her displeasure in a way which she afterwards regretted. When the boy was just leaving the family room to go to his bed, the sister took the opportunity to ask his forgiveness. He hung his head a little, and with boyish bashfulness, not knowing just what to say, started forward in silence. The wise mother called gently to him: "My son, have you not something to say to your sister?" Pausing at the door and looking back, not angrily, the little fellow said to his sister: "I guess you may as well forgive me too."

Looking back now from the door through which I am passing out of all official service in the Church in which I have ministered more than half a century, into the retirement which befits my age, I say, not angrily but frankly, to the only body of men who, so far as I am aware, ever passed and published a vote of censure upon me: "I guess we may as well forgive each other."

And ye thousands of readers of THE CHURCH AT HOME AND ABROAD, and ye scores of thousands of readers of "the religious papers of the denomination," in which you have read the strictures which the Board has felt constrained to send to them, what are you going to do? Are you expecting a quarrel between the Board of Foreign Missions and THE CHURCH AT HOME AND ABROAD? Have no fear of that. The senior secretary of that Board is a member of the Committee on THE CHURCH AT HOME AND ABROAD. He has spoken affectionately of me in that committee as having been his pastor while he was a student in the theological seminary, and

he has lately assured me of his unabated fraternal feeling. I am sure it gave him pain to join in a censure which must give pain to one whom he sincerely loves. I am sure that all you thousands love us both with a true heart fervently. Would you like to comfort us both in this great sorrow? There is no other thing within your power just now that would give both of us so much comfort and joy as the speedy payment of the debt of the Board of Foreign Missions. If you will do that before Christmas, I shall feel sure that you will do the same for the Board of Home Missions before Easter.

Is that within your power?—Is it not? They tell us that over \$8000 has recently been given by missionaries for this great need. That is more than ten dollars for every man and every woman of them. Do you know what that means? All those men and women have agreed to go down into that deep, dark well, and we, who do not go down, have agreed to hold the rope. The missionaries have lately felt the rope untwisting, and have heard some of its strands snapping, until they have felt obliged to drop some of the precious things they were trying to save, and apply some of the money and some of the strength of nerve and brain with which they were doing this, to helping us mend the rope. Depend upon it, dear friends, this is putting a strain upon them down there which endangers the dropping off of some of them into untimely graves. Are we consenting to change the terms of the old partnership, and make the same man that goes down into the well pass the rope over a pulley and hold it for himself?

What if all the adult men and women of the Presbyterian Church should give at the same rate that the missionaries

have already given? Please take pencil and paper and figure it out. And if any of you have had any thought of giving money to *any* special mission or enterprise other than those under the direction of our own Church's Boards, I beseech you, *do not do it*, while those Boards are burdened with debt. As soon let your note in the bank go to protest while you invest the money with which you should pay it in some new and untried invention for navigating the air.

And now, Good-bye, my comrades—members of the committee from which I received my commission as editor; members and secretaries of the Boards whose work this magazine represents and advocates; correspondents, contributors, printers of its pages; managers, clerks and assistants; men and women and boys in the Publication House, by whose daily smiles of greeting I have been cheered for eleven years; and last, not least, the thousands of readers to whom I have sent monthly messages, and from so many of whom I have received kind and strengthening responses, Good-bye. Let me write out that abbreviation into the holy words for which it stands, and write it large:

GOD BE WITH YOU, in all your homes, in all your work, in all your lives. The God of love, "the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight through Jesus Christ; to whom be glory forever and ever." Amen.

Beloved CHURCH AT HOME AND ABROAD,
GOOD-BYE.

HENRY A. NELSON.

DR. NELSON, after writing the foregoing editorial and correcting the printer's proof of it, after also arranging for its proper position, and directing all else pertaining to the make-up of this number, took his departure from Philadelphia on Monday evening, November 15, to take possession of what he describes as a modest but comfortable cottage at Wooster, O., about ten minutes' walk from the university. That cottage he now looks upon cheerfully as his last earthly home. He reasonably

expects to find congenial society in the faculty of that Presbyterian institution, its students, the missionaries and missionaries' children, who are drawn to that neighborhood by the attractions with which our readers are familiar, and other families of kindred spirit. He will also be in the Synod of Ohio, of which he was a member while teaching in Lane Theological Seminary. Some of his pupils are now pastors in that synod, while others are serving the Church in other States and in other lands.

CONCERT OF PRAYER.

Concert of Prayer is simply the union of a number of persons in prayer for a common object of desire which they are agreed in believing to be agreeable to the will of God; just as concert of action is a union of a number of persons in the effort to accomplish a common object by means which they believe that God has appointed for such accomplishment. The persons thus concerting for united effort or united prayer or both may be few or many. One such concert of prayer is of annual observance—the week of prayer first suggested by a missionary in India and successfully recommended by his colleagues to all evangelical Christendom. The yearly program of topics for regulating its observance is prepared by the Evangelical Alliance. A daily concert of prayer for missions and missionaries is now arranged by the women of the Presbyterian Church, and its program is given in their Year Book of Prayer for Foreign Missions. Other concerts of prayer are arranged and observed by the Women's Christian Temperance Union, the Young Men's Christian Association, the United Society of Christian Endeavor, etc.; also by our Presbyterian General Assembly and other ecclesiastical bodies.

No other one of these concerts of prayer has been observed so long and so widely as that which is known as THE MONTHLY CONCERT. This was originated more than a hundred years ago in an attempt of Jonathan Edwards and some kindred spirits in both hemispheres “to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion and the advancement of Christ's kingdom on earth.”

What was thus begun as an attempt for

extraordinary prayer was extensively adopted as an ordinary and regular observance, and has been so continued and has become known and loved almost as if it were a divine ordinance. We believe it to have been a product of divine agency, even the agency of the Holy Spirit abiding and energizing in the hearts of Christ's people. Because we believe in his perpetual abiding and energizing, we accept the natural development of that happy idea in this nineteenth century as reverently as we accept its origination in the eighteenth.

It would be a narrowing and enfeebling of this great idea to make it only a concert of prayer for Foreign Missions. To its origin and early history no other full designation is so appropriate as Concert of Prayer for the Conversion of the World. It normally and properly embraces all, everywhere, that concerns “the advancement of Christ's kingdom on earth.” The two most prominent of our Church's Boards so far recognize this that each of them is accustomed to present a program of topics suitable for study and prayer with reference to our Church's work—one, the work at home; the other, the work abroad. Those programs for 1898 are presented here, and we commend them to the constant, diligent and prayerful study of all our readers.

We are glad to notice that in the schedule sent from the Home Mission rooms in New York, recognition is given in one of the months (April) to *The South and the Freedmen*, the special field of the Board of Missions for Freedmen, a Home Mission Board as truly as the older and larger one. All the work of all the Boards is properly embraced in the study which best fits us to make the most of our *Monthly Concert*.

FOREIGN MISSION TOPICS FOR 1898.

The interest manifested in the churches in the topics which have been under discussion in connection with the Monthly Concert seems to justify a repetition of the same set of subjects, with some slight changes, for the months of 1898. The arrangement is as follows:

January—THE BIBLE AND FOREIGN MISSIONS.

- (a) Bible authority for foreign missions.
- (b) Bible motives for foreign missions.
- (c) Bible beginnings of foreign missions.
- (d) Bible encouragements to foreign missions.
- (e) The Acts of the Apostles continued in foreign missions.

February—THE UNBELIEVING WORLD.

- (a) The vastness of the field.
- (b) The world without the gospel.
- (c) Barriers to the truth.
- (d) The world's religions: how to meet them.
- (e) The nominal Christian churches.
- (f) Christianity the only saving faith.

March—EVANGELISTIC MISSIONARY WORK.

- (a) The supreme aim.
- (b) Preaching the chief agency.
- (c) Christ the central theme.
- (d) The Holy Spirit the vitalizing power.
- (e) Itinerating labors.

April—THE NATIVE CHURCH.

- (a) A living native Church the aim of missionary effort.
- (b) Adaptation of organization to national conditions.
- (c) Self-support.
- (d) Trials of the native Church.
- (e) Training of a native ministry,

May—WOMAN'S WORK FOR WOMAN.

- (a) Condition of woman in mission lands.
- (b) Social customs and family life.
- (c) Christianity's message to woman.
- (d) Zenana work and other special forms for reaching women.
- (e) Peculiar trials of women missionaries.

June—FOREIGN MISSIONARIES.

- (a) Qualities needed—physical, mental, spiritual.
- (b) Variety of service called for.
- (c) Missionary home life.
- (d) Organization of missions and their relations to the Board.
- (e) Necrology for the past year.
- (f) Recent testimonies to missionary character and influence.

July—CHRISTIAN LITERATURE IN MISSIONS.

- (a) Necessity for a Christian literature—the Bible, religious works, text-books, etc.
- (b) Processes of creating—translating, printing, difficulties attending.
- (c) Colportage.
- (d) Mission newspapers and magazines.

August—THE REFLEX ADVANTAGES OF FOREIGN MISSIONS.

- (a) Deepened spirituality in the home Church.
- (b) Promotion of self-denial and catholicity.
- (c) Apologetic support of the Christian system.
- (d) Encouragement to Christian faith.
- (e) Development of trade and scientific knowledge.

September—MISSIONARY EDUCATIONAL WORK.

- (a) Influence of the gospel in awakening thirst for education.
- (b) Importance of reaching the young.
- (c) Different grades of schools in mission fields and their advantages.
- (d) Schools as evangelistic agencies.
- (e) The element of self-support.

October—MEDICAL MISSIONARY WORK.

- (a) The medical missionary and his work.
- (b) Doors opened by medical missionary labors.
- (c) Hospitals and dispensaries.
- (d) Medical itinerating tours.
- (e) Medical classes.

November—CIVILIZING INFLUENCE OF FOREIGN MISSIONS.

- (a) Elevation of morals.
- (b) Quickening of intellect.
- (c) Improvement of social customs and domestic life.
- (d) Effect on political conditions.

December—RELATIONS OF THE HOME CHURCH TO FOREIGN MISSIONS.

- (a) The Church itself a missionary society.
- (b) Personal responsibility of every member for the world's evangelization.
- (c) Responsibility of pastors for culture of missionary interest.
- (d) Special study of missions in theological seminaries.
- (e) Systematic giving.
- (f) The present call of the Holy Spirit to the home Church.

HOME MISSION TOPICS FOR 1898.

January—OUR COUNTRY.

- (a) The Church in the development of our country.
- (b) The importance of Home Mission work in our land and its relation to the evangelization of the world.
- (c) Presbyterian work—and the work of other denominations on parallel lines.

February—THE INDIANS.

- (a) Our work among them.
- (b) Changing conditions.
- (c) Duty of the Church.
- (d) Work of the Government.

March—THE BOARD OF HOME MISSIONS.

- (a) Its administration.
- (b) Its relation to presbyteries, synods and the General Assembly.
- (c) Its missionaries, pastors, stated supplies, synodical missionaries, pastors-at-large and evangelists.

April—THE SOUTH AND THE FREEDMEN.

- (a) Resources.
- (b) Perils.
- (c) Encouragements.

May—WOMAN'S WORK.

- (a) Woman's Board of Home Missions and its administration.
- (b) Importance of the school work among the exceptional people.
- (c) Peculiar functions of missionary teachers.
- (d) Evangelists.

June—THE NEW WEST AND ALASKA.

- (a) Extent and resources.
- (b) Social and religious conditions.
- (c) Opportunities.

July—RESULTS OF THE YEAR.

- (a) Financial outcome.
- (b) General record.
- (c) Spiritual aspects.

August—THE FOREIGNERS.

- (a) In communities.
- (b) Mining districts.
- (c) The cities.
- (d) Perils of immigration.

September—FORECAST AND RALLY.

- (a) Conditions on the field.
- (b) The Church in its relation to missions.
- (c) Plans and methods.

October—THE MORMONS.

- (a) Their peculiar doctrines.
- (b) Their method and zeal in propagating them.
- (c) Their unpatriotic attitude toward the Government of the United States.
- (d) Our responsibility.

November—ROMANISTS AND MEXICANS IN THE UNITED STATES.

- (a) Romanism and citizenship.
- (b) Roman power in America.
- (c) Influence of mission work in the development of the Southwest.

December—THE OLDER STATES AND MOUNTAINEERS.

- (a) Influence of environment.
- (b) Neglected neighbors.
- (c) Characteristics.

HOME MISSIONS.

NOTES.

The Board's Financial Condition.

The debt of the Board of Home Missions at the beginning of the present fiscal year was \$147,000. That debt has not been diminished a single dollar. The Board has had all it could do to maintain its work and pay the missionaries their current salaries through the eight months that have passed.

Better Times.

But four months of the year remain. Better times have come. The farmers have large crops and get good prices. Industries are reviving, and an era of good feeling has dawned.

A Call for Help.

Will not the churches, Sabbath-schools, missionary societies and friends of Home Missions generally take hold of the Home Mission debt in earnest and remove it? It will take four months of hard, determined work to do it, but it can be done; *it must be done.*

Cutting missionaries' salaries is drawing missionary blood. The best we can hope now that it is done, is that the blood of these martyrs may prove the seed of the Church.

"Ye see the distress that we are in, how Jerusalem lieth waste. Come and let us build up the wall of Jerusalem, that we be no more a reproach" (Neh. 2: 17).

We Must Save our Country.

I. FOR ITS OWN SAKE.

"We must throw ourselves out upon Home Missions as the first and sublimest Christian duty which the age lays upon us. I say not that we must forsake other and more distant fields. I only say that there can be no other duty at all comparable to the duty of saving our country; none that God so manifestly imposes."—*Rev. Dr. Bushnell.*

II. FOR THE SAKE OF THE WORLD.

"The West may now be regarded as the great battlefield of the world, the place where, probably more than anywhere else, the destinies of the world are to be decided. The eye of the world is, and should be, fixed on that struggle with more interest than any which has occurred on the earth, for the ultimate issue will be more far reaching and mighty. It is to determine what shall be the governing mind of that vast land. Shall it be barbarism, infidelity, Roman Catholicism, or evangelical religion? Never were there so many passions and powers contending in any other conflict; never was a field so large; never was a prospective crown of victory so dazzling."—*Rev. Albert Barnes.*

III. FOR CHRIST'S SAKE.

"I have been in what we call the Great West. I have seen our Father's children there, and I have charged my soul, before God, never to forget them. Better that this right hand forget her cunning, or this tongue cleave to the roof of my mouth. If the West is 'destroyed for lack of knowledge,' while we have in our hands the power of averting that doom, God will by and by say to us, 'The voice of thy brother's blood crieth unto me from the ground.' And it will be a fearful cry, if it shall go up to heaven amid the convulsions of this republic, the sacrifice of our liberties and the wreck of our homes."—*Rev. Dr. Beeman.*

America more than any other country under the sun is embarrassed by a multiplicity of religious sects. It is one of the inevitable results of religious freedom. Every man is free to advocate any ism that may strike his fancy. He may erect an altar to Beelzebub with just as much freedom as he may build a temple to the worship of Jehovah. Be not overmuch displeased if you see many churches in a little western village, nor much surprised if, upon close inspection, you find among them but one or two genuine Christian churches.

If we teach our children the Catechism we must not be surprised if they grow up to like Presbyterian doctrine better than any other, and to crave it for regular Sunday diet for themselves and their children, and we must not be surprised if we find it difficult even in small new communities to compel them to identify themselves with churches of other faiths and forms of worship. Imagine a family who had been filled full of Paul and the Shorter Catechism sitting complacently under the preaching of

dred miles north of the Arctic circle, the northernmost point of this continent, last spring, to relieve Prof. Stevenson, who had established and maintained our mission among the Esquimos at that point. The return trip of the steamer *Bear* brought us the following letter, which all the readers of *THE CHURCH AT HOME AND ABROAD* will be glad to read. We shall not hear from them again for twelve months. Dr. Marsh wrote from Point Barrow, Alaska, August 26, 1897:



Dr. and Mrs. Marsh, Pt. Barrow.

a Lorenzo Dow while he defined Calvinism as meaning that

You can and you can't,
You shall and you shan't,
You will and you won't,
And you'll be damned if you don't.

Still the rules of denominational comity are rigidly enforced on the Home Mission fields.

Our readers will remember Dr. and Mrs. Marsh, the brave young missionaries who were sent out to Point Barrow, four hun-

Mrs. Marsh and myself arrived at Point Barrow safely August 8, and now have our little home nearly straightened out, ready to invite you to come to see us.

The first Sunday I was here we had an attendance of one hundred and twenty; last Sunday it was over one hundred and sixty. The first Wednesday night meeting there were about eighty present, and last night one hundred and eleven by actual count as I stood by the door as they went out.

Last Sunday we organized a C. E. Society, and one hundred and fourteen signed the pledge to live Christian lives with the help of him alone who can help. I wish some of our prayer meetings at

home could look in on the scene at the two meetings since I have been here—not a moment wasted, and always closing before all have had an opportunity to lead in prayer. There are no long addresses. All the time is taken up by quiet prayer and singing. The schoolroom is just about half as large as necessary to accommodate the people who want to come. They sit on the floor, on the seats, on the tops of the school desks, and then out of doors four or five deep. If you think this is an exaggeration, think of the size of the room, inside measurement, 15 x 25 feet, and when you get one hundred and fifty people in it it is packed slightly.

Now, I want to make a proposition, and Mr. Stevenson will make it in person when he is in New York.

The people here want a church large enough to hold them. Mr. Stevenson has had pledged to him enough whalebone to buy all the lumber and pay the freight by the natives themselves, and one last night said that he would turn in all his bear skins to help, and I doubt not that by spring every dollar necessary to pay all expenses would be in my hands. Mr. Stevenson will come up to build the house. He could come up and have the house built by the time the last whaler goes back the same summer, and the Board would be at no expense. Then the present schoolroom would be turned into living-rooms from the assistance Mrs. Shepard will send.

And let me say now that this assistance is very necessary, and more so each year that passes. I have now several calls to make each day, and nearly two-thirds of the population out hunting, and I shall have more than I can properly attend to when school commences, with Sunday and Wednesday service, and the doctoring.

This year the *S. S. Navark* was lost trying to get in at Icy Cape, and only twenty-four out of the crew of fifty were saved. The captain's wife was rescued with only scanty clothing. Mrs. Marsh was able to make her presentable on board the *Bear*, and so feels already that her leaving civilization was not in vain.

Think what it means to have nothing but two garments of fur to a woman used to all the best things of life at home.

We did not get into St. Lawrence Island, so missed seeing Mr. and Mrs. Gambel. We are so sorry that they will have no home this year. We have taken a little orphan girl to live with us. I will send her picture if it is printed in time.

Kindly remember Mrs. Marsh and myself to all the force at No. 156, and remember us at your noon-day meetings. We are then just starting the day to work for Christ while you are half through.

FINANCIAL STATEMENT OF THE BOARD OF HOME MISSIONS.

NOVEMBER 1, 1897.

Debt, April 1, 1897	\$147,276 96
Expenditures, April 1 to November 1	\$387,473 51
Receipts April 1 to Novem- ber 1	216,637 78
Excess of expenditures over receipts for first seven months	170,835 73
Estimated expenditures for remaining five months of present fiscal year	320,000 00
Total amount required before April 1, 1898, with which to pay all claims	\$638,112 69

ADDENDA.

Amount received during last five months of last fiscal year	\$562,415 40
Increase needed this year to enable the Board to pay off the old debt in addition to this year's current work	75,697 29
	<u>\$638,112 69</u>

This is a large sum, but with a membership of 960,911 it at once brings out the encouraging fact that an average contribution of sixty-six cents per member will reach the required amount and make of that old debt "a thing of the past." Let every one "lift" as God hath prospered him.

Concert of Prayer For Church Work at Home.

JANUARY	The New West.
FEBRUARY	The Indians.
MARCH	Alaska.
APRIL	The Cities.
MAY	The Mormons.
JUNE	Our Missionaries.
JULY	Results of the Year.
AUGUST	The Foreigners.
SEPTEMBER	The Outlook.
OCTOBER	The Treasury.
NOVEMBER	Romanists and Mexicans.
DECEMBER	The South.

OUR WORK IN THE SOUTH.

The synods of our Church are generally coextensive with the States whose names they bear. The Synod of Tennessee, however, is a notable exception. It includes all the churches in our connection in the three States of Alabama, North Carolina and Tennessee. Its western boundary follows the Cumberland Mountains, and so does not reach middle Tennessee, and could not without encroaching upon territory already sufficiently covered by our sister Church of the South. It does not extend into Alabama beyond the northern tier of counties nor eastward beyond the mountains of western North

Carolina for the same reason. It covers the region where the loyal mountaineers dwell who, possessing no slaves, or very few, had no sympathy with secession and no desire for any other government than that which their sturdy Scotch forefathers had helped to establish and maintain. They inherited that spirit which inspired the Mecklenburg Declaration, and, following the example of their revolutionary sires, they sent 45,000 of their sons into the Union army during the Civil War. They could no more secede from the Church of their fathers than from the government which their fathers had established, and so they look to us for Christian fellowship.

The synod met at Jonesboro, the oldest town in Tennessee, and the ancient capital of Franklin, the only State of the Union that ever ceased to exist. Jonesboro is historic for other reasons. It was here that Andrew Jackson first practiced law and made a reputation for intellectual ability and physical courage. It was in this town that his wife was converted. Here David Nelson was converted, entered the ministry, developed his fine pulpit power and wrote his great book, "The Cause and Cure of Infidelity," and here those remarkable men, James Gallaher, Frederick A. Ross and Gideon Blackburn acquired their reputations as great preachers. Here the first abolition paper in the United States was published as early as 1820, originating the crusade against slavery which resulted in the destruction of that un-American and ungodly Oriental institution.

In such an atmosphere, with the inspiring memories and sturdy faith which are their heritage, it is not wonderful that this region should maintain a vigorous church life and an able ministry. Nelson and Gallaher and Ross and Blackburn are not dead. The pulsations of their great hearts are throbbing in the life currents of the Church in this region to-day.

The Synod of Tennessee consists of three presbyteries, enrolling ninety-nine churches, with 5895 members. These churches are under the pastoral care of forty-eight ministers, some of whom divide their labors between preaching and teaching. The people of this region have always been, are now, and ever will be, enthusiastic friends and patrons of education. There are three colleges to which both sexes are admitted

and parochial academies leading up to higher education.

Washington College was established more than a century ago by Rev. Samuel Doak, who, according to Dr. Hays, brought the first library across the Alleghenies in his saddle-bags and established the first trans-Allegheny college. This college still exists under the charter granted by the Legislature of the State of Franklin. Some years later he established Tusculum College near Greenville. Both institutions still flourish in an unbroken career of usefulness.

Maryville College stands the grand monument to the ability of Rev. Rufus Anderson and the munificence of the men of limited means of the early days of this century and the generosity in the days since the Civil War of William E. Dodge, Dr. Willard and William Thaw, and now enlarged and strengthened by the handsome bequests received from the Fayerweather estate. A notable event of the past year was the completion of a college Y. M. C. A. hall, the erection of which was accomplished with money solicited by Mr. Kin Takahashi, a young Japanese, a recent convert to the Christian faith. This young man, appreciating his privileges and impressed with the importance of right religious influences in college life, undertook this difficult task and succeeded in raising \$10,000 for the purpose. Mr. Takahashi has just returned to Japan.

Besides these institutions, there are four boarding-schools for girls and one for boys maintained by the Woman's Board of Home Missions.

The Asheville Collegiate and Normal Institute is a young ladies' seminary of high order, established and maintained by the Woman's Board of Home Missions. It is well housed and thoroughly equipped, and is rapidly approaching self-support under the able and wise management of Dr. Lawrence and his corps of teachers. Four courses of study have been arranged, viz., classical, normal, commercial and domestic science, all looking toward the utilities of education; so that a young lady who aspires to a career in literature or teaching or book-keeping or stenography and typewriting, or highest and best of all, home-making, can obtain the necessary training at Asheville.

The "Dorland Institute," at Hot Springs, under Miss Julia Phillips as principal, and

the "Laura Sunderland," at Concord, with Miss Melissa Montgomery as principal, are institutions of less pretensions, but well equipped for the training of girls in a common course of study and domestic science.

The Home Industrial, at Asheville, of which Miss Florence Stevenson is the principal, is the mother of them all. It was founded by "Father Pease" of blessed memory.

The farm school gives the boys a chance to work their way on a basis of resolute self-help through a practical course fitting them for either farming or a trade or a higher school.

There are seventeen day-schools among the mountaineers in the Synod of Tennessee, five in Kentucky and three in West Virginia. The primary aim of these is to make intelligent Christian men and women of the children of this sturdy mountain stock. The aggregate enrollment in these schools is 2300. The Bible is a daily text-book and Bible study is prominent in the course. Several churches have already grown out of this work and the material is being prepared for many more.

The Synod of Kentucky is stronger than the Synod of Tennessee in churches, in membership and in wealth. Its three Presbyteries have on their rolls sixty-one ministers, eighty churches and 7882 communicants, who contributed to the benevolences of the Church \$50,000, which is two-thirds as much as they spend for their own congregational expenses. That is, when they spent one dollar on themselves, they give sixty-six cents to the Boards. The contributions of the churches, ladies' societies, Sabbath-schools and Young People's Societies to Home Missions almost equaled the amount expended by the Board in that Synod, and was an increase of twenty-two per cent. on their contributions of the previous year.

The educational interests of the synod are well represented in the mission schools, parochial academies, and those historic institutions, Centre College and Danville Seminary, whose influence stretches far beyond the grand State of Kentucky.

The Synod of Texas is conterminous with the State, is as large geographically as all the thirteen original States, and the number of its inhabitants equals the entire white population of the United States at the adoption of the Constitution. It has had a

checkered history. Parts of the State have been under seven different national flags, and it is still but sparsely settled. It forms the great Western frontier of the Southern States. The main facts connected with our work in this State have recently been set forth in the pages of this magazine.

The synod consists of three presbyteries, with thirty-six ministers and fifty-two churches, with 2845 communicants. A great door and effectual is open to us in Texas. The calls are frequent and urgent from communities in many parts of the State unoccupied by any other denominations. The men are ready to go, but the money is lacking.

These three synods, with the two presbyteries of East and South Florida, comprise the whole of our work in the South. In Florida, there are twenty-nine ministers, forty churches, with 1357 members. In the support of all our Church work throughout the South the Board of Home Missions spent last year only \$33,000.

Letters.

MINNESOTA.

REV. CHARLES DAVISON, *Bermidji*.—We have a brand new church here and ours is the only church in a town of over 200 people and a county of 5000 or more people. We are located on the shores of a beautiful lake, from which the town derives its name, 300 miles northwest from Minneapolis and St. Paul and sixty miles from Park Rapids, our nearest railroad station. Less than two years ago the first house was built here and we are now located in the midst of a primeval forest. The country is developing very fast and multitudes of people from the cities and the larger towns are clearing the forests and building homes. A corps of surveyors are already preparing the way for a railroad to our town. With the aid of the Board of Church Election we have managed to build the first church in the county. The people are all poor, are straining every nerve to build homes and we have exhausted all our resources in erecting our church. We are now trying to furnish it.

This is a very important field for Presbyterians to hold and develop. It began to be developed very recently. I have been on the field only five weeks and I am the first preacher that has ever been stationed here. About one year ago some brethren came with their tents and held services and from that has grown a church.

For other H. M. letters of much interest see p. 489.

CHURCH ERECTION.

SHOULD NOT APPROPRIATIONS BE RETURNED ?

The General Assembly, when it drafted the original charter of the Board of Church Erection, authorized the Board to make to feeble churches appropriations as actual "grants," imposing upon the congregations no legal obligation to repay at any time the amount received.

But even in those early years the Assembly in reviewing the work of the Board again and again expressed its hope that churches thus benefited in the hour of weakness would, as they became stronger, recognize their obligation to return as rapidly as possible the sum by which they had been aided. A little later the Assembly, with a view to encourage such repayments, authorized the Board to give a double credit to any church that would annually send in to the treasury an amount not less than ten per cent. of the grant it had received from the Board, crediting it first as a contribution and secondly as a payment upon the mortgage. The Assembly of 1893 went further, and, in view of the great expansion of the work, directed the Board to arrange whenever practicable that the appropriation should be made as a *loan* without interest to be repaid in annual contributions, and it provided that this obligation should be expressed in the mortgage so as to impress upon the Church its responsibility.

Finally, the Standing Committee of the last Assembly, in its report, which was unanimously approved, made this recommendation:

"Whenever any congregation is able to raise towards the erection of a house of worship the sum of \$3000, the propriety of obtaining a loan without interest upon the plan proposed by the General Assembly of 1893, instead of asking a grant, should be carefully considered."

In view of these expressions of the General Assembly, the question may well be asked, "*Should not appropriations be returned ?*"

Taking the whole scope of the missionary work of our Church, there are doubtless many fields where churches are feeble and must long remain so; and whereas the congregation cannot be maintained but by help from abroad, so in the building of its house of worship it may very properly receive a free and loving gift, carrying with it no obligation for its return.

But the expectation and general rule in regard to Presbyterian churches is that they will thrive and grow—going on as years pass from strength to strength.

When such is the case, it would seem as if the reasons for acknowledging indebtedness for early help were very strong, and convincing.

1. To thus return what it received is the prompting of a most natural sense of gratitude. When such aid was a matter of life and death to the young congregation, its appeal was not in vain. In a sense, all its success rests upon the response that it then received. How better can it show its recognition of the unity of the family of which it is a member than in its day of strength returning each year a goodly percentage of the original gift ?

2. The money it received was advanced to it by just such churches as it is now itself. Some applications read as if it were supposed that the Board possessed an unlimited store derived from some mysterious but inexhaustible source, which can be freely drawn upon by all who desire to have their own burdens lightened.

But as a matter of fact, the fund from which grants are made is composed of the united contributions of thousands of churches, coming in amounts ranging from a few cents up to a few hundreds of dollars, and were these little contributions to cease, the fund would rapidly dwindle and soon disappear. Therefore, to each church that has received a grant, it may be truly said: "Sister churches, no stronger than you are now, aided you in your need. Are you not ready to begin a repayment that may carry the same blessing to others ?"

3. The money is so greatly needed by the new congregations every year organized that it seems but the dictate of justice as well as of sympathy that no church that has received aid should retain the gift, after it can stand by its own strength, and is able to pass it on to the salvation of the younger and weaker sister.

4. Were such sense of responsibility general, so that every year installments of former appropriations were coming back into the treasury of the Board, its income would be assured; would indeed be ever increasing and its ability to aid in the great work of church extension would be soon redoubled. It may be added that all of our great denominations which provide for church erection are more and more seeing the necessity of doing this not so much by the system of actual grants which tends to foster a sense of dependence, as by loans either with or without interest, which, while giving all the aid needed, still stimulates the church benefited to do its utmost and to rise to a position of independence and self-support.

WHAT THE MANSE DID.

Some eight years ago the Board made from its Manse Fund a loan of \$300 to a struggling church in Kentucky, to enable it to provide a home for its young pastor. In due time the money was returned in the annual installments as provided.

Last October the writer had the pleasure of meeting in the Synod of Kentucky the energetic and successful pastor of that church. He referred to that loan and stated that the church at the time it asked the aid was vibrating between life and death. The question of its existence seemed to hang upon its providing a house in which a pastor could dwell. By the aid from the Board the manse was made possible, the pastor settled among his people, the work revived and all question of relinquishing the ground was forever abandoned. That church is now independent and self-sustaining and for eight years it has not failed to make an annual contribution to every one of the different Boards.

Thus the building of the manse was accomplished, and the manse was made possible because Christian women had endowed the Manse Fund of the Board of Church Erection.

THE VALUE OF CHURCH ERECTION.

Chaplain C. C. McCabe, who was for sixteen years secretary of the Church Extension Society of the Methodist Episcopal Church, is enthusiastic over the work, and says, in a characteristic manner:

"If any one should ask me what was the greatest moment in the history of the Methodist Episcopal Church for the last thirty-five years, I would answer: It was when A. J. Kynett, of Iowa, rose in the General Conference of 1864 and proposed the organization of a Church Extension Society. The work of that Society has contributed more than the work of any other to the fine increase in Methodism in the past thirty years. It has secured the erection of 10,284 houses of worship, with an average of three hundred sittings, which will afford accommodations for nearly three millions of people to hear the gospel of Jesus Christ. I believe the time will come when the Methodist Episcopal Church will have in its possession a loan fund of ten millions of dollars, and will be able to build a church wherever one is needed . . . Your church is wise to organize a Church Extension Society, and I hope it will be received with great enthusiasm. Build churches! Build, build, all over the nation."

A BUILDING FROM ONE TREE.

Architecture and Building states that there is at Santa Rosa, Cal., a Baptist church constructed from the timber of a single tree, no other lumber from any other source being used, the building being the largest church edifice in the county. The timber was taken from a redwood tree that grew in the neighborhood. The interior of the church was paneled and finished with wood, not a particle of plaster or other similar material being used. The floors, seatings, pulpit, roof and roofing were all formed from material taken from the same tree, and after the building was finished in every particular stuff enough was taken from it to manufacture 60,000 shingles, besides a large quantity of scantlings, joists and other dimension stuff.

FOREIGN MISSIONS.

NOTES.

Current Topics at the Board Rooms.

Seldom has any single week brought to the officers of the Board such a succession of pleasant experiences as a recent one, when there came in to them unexpectedly three private subscriptions of five thousand dollars each for the debt, followed by that grand effort in the Synod of New York at Utica, when more than five thousand dollars were added to the debt fund.

To the noble sacrifices of the missionaries undoubtedly is attributable much of the inspiration which prompted these gifts. They have greatly brightened the outlook; and the tone of sympathy for and devotion to the great missionary efforts throughout the Church, as reported by the secretaries returning from the meetings of Synod everywhere, gives hope of a wide and constantly increasing response to the call for relief, until the whole debt shall have been wiped out.

Then again, the return of Mr. Speer with Mrs. Speer, after their long visit to the missions of the East, has brought great joy to all hearts, freighted as our young secretary is with extended and judicious observations on the conditions of missionary work throughout the East, and most enthusiastic over the grand work being done by our noble band of missionaries.

As an offset to these glad experiences is the sad tidings of the death of our fellow-worker in Hainan, the Rev. J. C. Melrose, who died September 16, a few days after the death of his infant child.

Historical Sketches of the Missions.

Every pastor and all students of our missionary enterprise will be gratified to learn that a new and carefully revised edition of the well-known sketches of our several mission fields has just been issued by the Women's Foreign Missionary Society. It has been enlarged and brought down to date, and is now indispensable to any one wishing to thoroughly study our different mission fields. Every pastor should have a copy, and, besides, there should be one in every Sabbath-school library. The price of the volume is \$1, but the separate sketches may be had for ten cents each.



Pastor Jacob Delakoff, Russian Evangelist.

A Modern Apostle.

In former numbers of *THE CHURCH AT HOME AND ABROAD* notices have appeared of Jacob Delakoff, a zealous Nestorian apostle in Russia, who, after completing his studies with the missionaries at Oroomiah nearly forty years ago, went to Russia, and shortly after began, at his own charges, evangelistic effort in behalf of the benighted and superstitious people of that land. He was foremost among the promoters of the now noted Stundist revival, and was the means of establishing no less than sixteen churches in the Crimea and up and down the Volga, over which with his own hands he ordained ruling elders. In later years, like many of the Stundists, he accepted Baptist doctrine, and went as a missionary to the distant city of Blagovestchensk on the Amoor river, working among the Molokan sect. Here he has gathered a little church from whom he receives his support. But last spring a zealous missionary of the Russian Church, in the same city, accused Delakoff of proselyting from the Orthodox Greek Church, for which he was arrested and thrown into prison. A few days later the evangelical brethren of the city borrowed 1000 rubles from bank, and obtained the release of their beloved pastor on bail, while his case was undergoing investigation, which may drag along for some months. In a recent letter received from Delakoff by Dr. Labaree, his

old correspondent, he intimates the possibility of his being exiled into Siberia; but he writes: "For me it makes no difference; in every way it will be according to the will of my heavenly Father, and for my good. I believe that there he will show me holy service to do for him, and my wish is with joy to fulfill my course in such service. It suffices for me to be under his banner. I shall be the conqueror by the power of him who loved me with an eternal love." Let fervent prayer be offered for this noble standard bearer of the cross in that dark land, that his enemies may not prevail against him.

A Near View of Korea.

Even so close a student of missions and one so much traveled in mission lands as Mr. William Henry Grant finds his present trip to the East bringing him quite new impressions of the actual condition of things in our mission fields. Here are some of his notes on Korea, given in a private letter, after a month's tour along with Mr. Speer:

"In place of the comparatively desolate and barren country I had expected, the Korea existing in my imagination, we found a goodly land, fertile, green, abounding in hills and streams, more like Pennsylvania than anything we had seen in the East. Fine oxen and tough little ponies. The people were wonderfully cordial, open and hospitable, and gave us the best they had wherever we stopped on our overland journey.

"The whole nation is awakening from a long sleep, and the people are beginning to believe that there are possibilities of their having better things than at present, without danger of the government or magistrate extracting a heavy 'squeeze.' Korea has a regulated tax and stipulated salaries and a *treasurer*, thanks to Japan and the Russian minister. . . . Korea offers a clean field for missionary enterprise, unembarrassed by a quarter of a century or more of 'paid agents.' It is a delightful experience to get into a mission where 'self-support' does not have to be advocated, and where the native workers are volunteers, or supported by their own people. . . . The mission meeting was delightfully spirited and direct. The reports will speak for themselves. Glory be to God!"

Missionary Spirit in the Sabbath-schools.

The movement to draw the Sabbath-schools into closer relations with the Assembly's Board of Foreign Missions is meeting with hearty approval from presbyteries and individual pastors and devoted women and missionary workers in the schools. Here is a fine field for somebody to exercise his or her missionary zeal. Quiet work with the superintendent and influential teachers and in the class is sure to be repaid with a new growth of missionary life and consecration in the Sabbath-school. Mr. John Wanamaker recently made a ringing address at a large Sabbath-school convention at Harrisburg, Pa., on the duty of cultivating the spirit of giving in the Sabbath-school, emphasizing especially the claims of foreign missions upon the gifts of the young. Mrs. H. H. Fry (156 Fifth avenue, New York,) will be glad to enter into correspondence with any Sabbath-school wishing to take up this line of service for the Master.

The Moslem Call to Prayer.

The picture on the opposite page of a Mohammedan Muezzin calling to prayer brings to notice one of the most prominent incidents in daily life in Mohammedan lands. The Muezzin is usually selected from the poorer class of Moslems, for his strong, penetrating and perhaps musical voice, and as it resounds over the roofs of the Moslem city five times a day, sonorous, bold and far-reaching, especially in the early still hours of the morning, it seems to send a challenge of creed to all the listening world. It thrills the soul of the sensitive Christian who hears, kindling in him a longing to fling back the challenge as boldly in the name of the divine Son of God. It seems to call him to prayer for the speedy overthrow of the false and the upbuilding of the true religion.

What Mr. Gladstone has said of the rehabilitation of the Turkish power seems equally true of the reawakening of Islam as a whole; it has not occupied such vantage ground for nearly half a century as it does to-day. On the other hand, there are to be noted some significant encouragements to increased prayer and effort on the behalf of the Mohammedans. Testimony comes to us from Aintab, that the Moslems in that region are searching the Scriptures with new interest, prompted thereto by the courage of

the suffering Armenians, believing the Bible to be the source of their most remarkable endurance for religion's sake.

Progress of Christianity in Manchuria.

Of very striking interest is the work done by the United Presbyterian Church of Scotland and the Irish Presbyterian Church in Manchuria. Not a little was heard of this missionary enterprise during the Chinese and Japanese War, when Moukden, the capital of Manchuria, was threatened with Japanese

twenty-three miles north of Moukden, a company of thirty believers. As Dr. Ross had repeatedly endeavored, fruitlessly, to gain an entrance into that town, the story was scarcely believed; but investigation and a personal visit from Dr. Ross established the fact. Since then, the work there has wonderfully developed, and the Christians are unmolested in their worship. Of the seven heathen temples in Yilu, two are now owned by Christians, and the remaining five are abandoned so far as idol worship is concerned.

In the province around, extending in one direction forty miles, and in another nine miles, idolatry has been practically given up. In Yilu itself there are nearly 350 church members, and 1100 to 1200 applicants. In all Manchuria it is estimated that there are 12,000 already connected with the Church, and applicants for membership. The number of inquirers is far in excess of these figures. The two Presbyterian societies have about twenty foreigners in their connection at work in this field. Altogether, the visible results of gospel work in Manchuria are among the brightest in the history of missions in China.

The American Board.

This venerable missionary organization held its annual meeting in October last, at New Haven, Conn. The high character of this yearly convocation of the Congregational churches was fully sustained, as at former times, in the high devotion and loftiness of purpose displayed towards the great missionary work of the Church. The reports from the mission fields indicated most gratifying prosperity in spite of cramped financial resources and distressing complications in the large field of Turkey. Notwithstanding the Board's diminished income, some twenty-two missionaries, new and old, have been sent out during the past year. The fiscal year closed with a debt of some \$45,000, but such was the high missionary enthusiasm at this meeting that,



invasion. The two missions have formed a united presbytery. Most of our readers are familiar with the name and valiant labors of John Ross, as carried on at Moukden. The missionaries have enlarged their sphere of influence greatly through the native colporteurs of the Bible societies, who have sold Bibles and Christian books very widely throughout the country. About four years ago, one of these colporteurs reported that he had found at Yilu, a market town

upon an impromptu appeal at one session, \$15,000 was subscribed within fifteen minutes, and later in the day the amount was made up to one-half the whole sum. The whole Church of Christ must feel the inspiration of such consecration of heart and treasure to the wider preaching of our Christian faith. Rev. C. M. Lamson, D.D., of Hartford, Conn., was elected president, Rev. R. S. Storrs, D.D., having resigned after ten years of very distinguished service as the Board's presiding officer.

FRESH FACTS.

Mr. Dunning finds his work at Angom much interfered with by the Roman Catholic priests enticing away the brightest boys of his scholars.

On August 8, five pupils of the S. Paulo (Brazil) schools, four from the normal class and one third-year college student, came spontaneously into the college church.

Mrs. Doolittle, of Hangchow, reports much encouragement in the "Foot-binding reform movement." Some families of wealth in that vicinity are no longer binding their daughters' feet.

Twenty applicants for membership to the mission church in Bogota are under special training in Christian doctrine and Bible truth, many of whom, it is hoped, will be received into the church at the end of the quarter.

Mr. and Mrs. Galt and Miss Babe announce their glad arrival in "our own dear Africa once more." A hearty, joyous welcome was extended them from missionary associates and native friends, old and young. Active mission work was resumed at once.

Dr. C. B. Newton makes an exceptionally interesting report of the ingathering among the low-caste Churas. During the first ten months of the mission year, sixty-three adults and forty-two children had been baptized, all Churas except two Mohammedans.

The India missionaries note the very disturbing effect of the uprising of the Moham-

medan hill tribes. The bazaars are full of rumors of Turkish victories over the Christian nations. New Mohammedan schools are springing up, into which Moslem pupils are being forced from out of mission schools.

Mr. Bandy writes of more than one hundred new Christians in Fatehpur and Fateghar whom Mr. John Forman and himself are hoping to develop, by the aid of the Holy Spirit, into an aggressive working force, looking to the possibility of one thousand new converts this winter. "Pray for us," he adds.

Mr. Oscar Roberts reports himself at Lolodorf, the headquarters of the German government in the Bulu land, and where the "McLean Memorial Station" is to be established. Rev. Richard Lange, lately of the German Theological Seminary at Bloomfield, N. J., has recently sailed, under appointment from the Board, for this new station.

Mr. Spinning, of the Chile Mission, writes from Chillan: "I am pressing the plan of having Chileans evangelize Chileans as fast as is practicable. The elders of the church here are ready and willing to do all that their work in earning their bread will admit of their doing in the interests of the gospel. Our girls' school is paying over eighty per cent. of its expenses.

MISSIONARY CALENDAR.

DEPARTURES.

October 2—From New York, returning to the Laos Mission, Miss Cornelia M. McGilvary; to join the Canton Mission, Rev. W. H. Dobson.

October 7—From New York, to join the Africa Mission, Rev. Richard Lange.

October 9—From New York, returning to the Syria Mission, Rev. and Mrs. F. E. Hoskins and family.

October 16—From New York, returning to the Furrukhabad Mission, Rev. J. M. Alexander.

October 18—From New York, to join the Central China Mission, Dr. Mary A. Ayer and Dr. Frances F. Cattell.

October 30—From San Francisco, to join the Korea Mission, Dr. Mary A. Fish.

ARRIVALS.

August 17—At New York, from the Central China Mission, Miss Mary E. Cogdal.

August 31—At New York, from the Colombia Mission, Rev. and Mrs. D. C. Montgomery.

Concert of Prayer For Church Work Abroad.

December.—THE HOME CHURCH AND FOREIGN MISSIONS.

- (a) The Church a missionary society.
- (b) Need of a missionary pastorate.
- (c) Theological seminaries and foreign missions.
- (d) Place of foreign missions in the pulpit and prayer meeting.
- (e) Methods of giving.
- (f) Relation of America to unevangelized lands.
- (g) Foreign Mission Committees—session, presbyterial, synodical.
- (h) Personal responsibility of every disciple in view of the Master's command and the world's need.

Matt. 28 : 19, 20 ; Mark 16 : 15 ; Luke 24 : 45-49 ; Acts 13 : 1-3 ; 2 Cor. 9 : 6-9.

"Foreign Missions : Their Place in the Pastorate, in Prayer, in Conferences." Augustus C. Thompson. Chas. Scribner, New York. \$1.75.

"The Missionary Pastor." Jas. E. Adams. F. H. Revell, New York. 75 cents.

"Report of the Centenary Conference on the Protestant Missions of the World," held in London, 1888. 2 vols. (This may be purchased from the Foreign Missions Library, 156 Fifth avenue, New York, for \$1.50, postpaid.)

"Foreign Missions after a Century." Jas. S. Dennis. Revell, New York. \$1.50. (This may be purchased from the Foreign Missions Library, for \$1.15, postpaid.)

"Year Book of Prayer for Missions." 10 cents. Board's Pamphlets.

"Prayer and Missions." Robt. E. Speer. 2 cents each.

"Monthly Concert for Prayer for Missions." A. W. Halsey. 2 cents.

"Three Pertinent Questions Answered." Robt. E. Speer. 1 cent each ; 75 cents per hundred.

"A Model Missionary Meeting." Woman's Foreign Missionary Society.

"Plan for Taking Offerings for Foreign Missions." Free.

"A Question for Young People." 75 cents per hundred.

"Heathen Claims and Christian Duty." Mrs Bishop 1 cent each ; 75 cents per hundred.

"Giving : Systematic and Proportionate." W. L. Amerman. 3 cents.

"God's Tenth." A. J. Gordon. Am. Bapt. Miss. Union, Boston.

"Four Present-day Facts." Free.

THE MEASURE OF OUR INTEREST IN FOREIGN MISSIONS.

Where do we really stand as a Home Church towards the cause of Foreign Missions? The divine authority for the enterprise we fervently proclaim. Our obligation to share in the divine plan for the evangelization of the whole world we do practically recognize. But how far do we own up to it? What is the measure of our convictions on the subject? To what extent does our practice indorse our profession? A few

facts and figures regarding the benevolences of our Presbyterian Church will, perhaps, best mirror to ourselves our real aspect as we appear to God and our fellow-men in this momentous matter.

From the statistical reports published with the *Minutes* of the last General Assembly, it appears that our Presbyterian Church is credited for the year with a total benevolence of \$13,298,000. Probably this sum is below the full amount given by our churches for the promotion of moral and religious causes, but it is accepted as a fairly approximate figure for the expenditure of the Church along these lines. During the same year, the receipts of the Board of Foreign Missions from the membership of the Church, living and dead, amounted to \$808,928, as shown in the minutes of the Board. This last sum is about six per cent. of the whole benevolences of the Church. In other words, of every dollar the Church raises for religious and benevolent purposes, it spends ninety-four cents on home institutions, and six cents for the extension of the kingdom of Christ in other lands. A recent writer on "The Measure of Missionary Spirit," after having made some most interesting and valuable studies on the contributions of the different denominations of our country to missionary work, has this to say: "While it is not true that 'money is the measure of all things,' it is undoubtedly true that people contribute money to aid any undertaking just as they sympathize with the undertaking. In this sense, then, money contributed for the support of missions is a measure of the missionary spirit of the population or of any particular denomination." Accepting this principle as a correct one, it appears that our Presbyterian Church as a whole takes a six per cent. interest in the Foreign Missionary enterprise. It recognizes the claim of the unevangelized millions for whom Christ died at the rate of six per cent. of their benevolent resources, and no more. This is the ratio it puts between what it feels called to do in behalf of its own home institutions and the redemption of the whole world outside. Is the conscience of the Church satisfied on deliberate thought with this measure of obedience to the command of commands last spoken by our Lord? Has it a clear answer on the matter for the great Judge when he shall make up his accounts?

But there is another fact which needs to be pondered by the Church, not a new condition, but an old evil for which some cure is urgently demanded. Out of 7865 Presbyterian churches, only 4477 are credited with having contributed last year to the treasury of the Foreign Board, while 3388 churches, or forty-three per cent. of the whole, gave nothing whatever. Is the Church content to have this state of things continue? Is it reconcilable with the diffusion of a high, spiritual life throughout the bounds of the Church for which we are praying and laboring? Surely we must effect a radical change in our attitude towards a cause of such imperative obligations before we can anticipate an extended outpouring of the Holy Spirit on the churches of our denomination. The American bishops attending the Lambeth Conference in London last summer were most impressed "with the new life which is stirring in the Church of England to great ventures for God at home and abroad." Is our Presbyterian Church moving with any such impulses to great undertakings? On the contrary, has it not sounded through all its mission fields a direful note of retrenchment which has closed up most important branches of the work? "The missionaries," Mr. Speer writes, "are draining themselves to keep the work well on foot, and to arrest the consequences of too stringent reduction, in the hope that next year this embargo upon their work may be lifted and permission be sent them to go forward."

There is still another fact evident from the *Minutes* of the General Assembly to which serious attention is invited. During the last five years, while the general benevolent contributions of our Church have under the stress of the times fallen off fifteen per cent. from those of 1892-3, the decline in contributions to the Foreign Board has been twenty-nine per cent. Why this vast disproportion? Does it not furnish us another index of the Church's real interest in the cause of Foreign Missions? Men of our own Church as well as of the country at large are in a fever of expectancy for improved conditions in the commercial and industrial world. Many predict a revival of benevolence will follow thereafter. But why should we not try a revival of benevolence first? Might it not, under the blessing of a covenant-keeping God, lead on to a gen-

eral prosperity? Says one of our earnest young pastors who has had a remarkable success in developing the benevolences of his church: "All over our land are churches struggling for their very existence, always behind in money matters, starving their pastor, and living in other respects at 'a poor dying rate.' Would that I could get the ear of some of these! I would pour into them this doctrine: Preach on Foreign Missions; preach often, preach earnestly. Open the hearts of the people along purely unselfish lines. Your money matters will then take care of themselves. It is usually not the lack of money, but the presence of selfishness that kills."

Towards this much-desired revival of liberality for the cause of Foreign Missions shall any wait for another? Can the giving churches sit still as having done their duty, saying, "Am I my brother's keeper?" Let us all enter our closets and commune with our Lord and Leader, asking of him in the deepest sincerity and unfeigned consecration of all to him, "What wilt thou have me to do?"

THE PLACE OF FOREIGN MISSIONS IN THE PULPIT AND IN THE PRAYER MEETING.

A Symposium.

C. E. ROBINSON, D.D., SCRANTON, PA.

The "Place of Missions in the Pulpit and in the Prayer Meeting" is at the front. The spirit of Christianity is essentially missionary. Christ has never recalled the "marching orders" which he gave his Church. Believers are organized into churches principally that they may gather and dispense the sinews of war until the victory is won. God bestows numbers, wealth and influence upon a church, presbytery or synod that there may be more soldiers and more supplies to push on the great enterprise of world saving. If these are withheld the seal of the Spirit on the Church is blurred, if not lost. No young man ever has a call to enter the gospel ministry for a living, nor to "develop himself," nor, for that matter, merely to build up his church." If his spirit is not missionary, he is out of place in that calling. Presbyteries should be inexorable in their demands that the candidate for the ministry show a spirit and life surrendered to

Jesus. Let them ordain only those who are ready to go anywhere to preach the gospel. For the only man fitted to preach at home is he who would rejoice to go to Patagonia if God sent him. With such men in our "pulpits and prayer meetings," who are here, instead of in India or China, simply at the call of God, every church in the land would blaze like a beacon fire. There would be no home mission or foreign mission debts. The man with a surrendered life, whether preaching in Fifth Avenue or in Farmingtown, need not be all the time talking about missions. But his ministry will be so pervaded with the missionary spirit, so fired with an eager desire to help save the world that it will drip with the steam from the inner flame.

ALBERT ERDMAN, D.D., MORRISTOWN, N. J.

The one absolutely essential factor in the whole matter is a pastor who believes in foreign missions, not only when the collection is to be taken, but all the year through, from January 1 to December 31. Without this, the best "plan" ever concocted is *nil*. But here is our plan:

1. We set apart two Sundays each year for collections in the church service. A sermon is always preached on the occasion. Frequently through the year special addresses are made on the subject. Every Sunday in the "long prayer" foreign missions are remembered.

2. The first prayer meeting of each month is "Monthly Concert." We follow the order of the fields suggested by the Board. A collection is always taken.

3. Besides our Women's Society, supporting for over twenty years Miss Youngman in Japan, and our Bands and Sunday-school association, which support other workers in the field, we have an informal organization of men and boys, which sent out and up to this time has supported Rev. A. Beattie and his work in Yeung Kong, China, together with from eight to twelve helpers.

Aside from these, many of our ladies are interested in certain undenominational societies. In a word, I may say that no cause is so constantly and, by frequent addresses, etc., so persistently kept before my people as that of foreign missions. My profound belief is, that it is the one cardinal design of the Church of Christ to evangelize the nations. I never pray for the "conversion

of the world," as the phrase goes, and never hold it up as laid upon the Church. I can find no Scripture for it in the New Testament, which is the Church's document and the scheme to work by. But I never "let up" on the bounden duty of the Church to go, give and get for sending the gospel to the unevangelized. It is the one command the Master left to his people.

EBEN B. COBB, D.D., ELIZABETH, N. J.

Coming to my present charge, some twelve years ago, I found the membership scattered, the audiences small, finances demoralized and spirituality low. For a long period it had been the custom of the church to close its fiscal year with a disheartening indebtedness. And, in the year previous to my coming, there had been raised by the church, the Sunday-school, Women's Societies, etc., but sixty-five dollars for foreign missions.

Acting, however, upon the conviction that nothing would more tend to promote church prosperity than an intelligent and abiding interest in foreign missions, I at once established the "Monthly Concert" in which we made an offering to the Lord. And, in the second month of my pastorate, announced that on the following Sunday we would make our annual gift to foreign missions, and I trusted that the amount thus offered would be \$500.

Many were prompt to affirm that I had made a mistake, that the church was too poor thus to be drained, etc., etc. But we preached upon the subject that Sunday and prayed over the matter during the week, and, on the Sunday named, came within a few dollars of raising the amount designated.

FOREIGN MISSIONS TO THE FRONT.

Since that hour, foreign missions has been kept to the front. And in consequence, as I believe, we have never run behind in current expenses, the church has doubled in membership and efficiency, we have beautified our audience room and erected a magnificent chapel, and are contributing seven times as much for benevolent purposes as formerly. I am more than ever convinced that the best receipt under God, for true church prosperity, is to maintain an intelligent, constant and enthusiastic interest in foreign missions.

THE MISSIONARY SERMON.

G. E. MARTIN, D.D.

The Missionary Sermon is only another name for THE sermon. There is no real sermon minus the missionary spirit. Brilliant literary moonlight, wealth of learning and splendor of eloquent imagery must all be shot through and through with the luminous spirit of the gospel, which is the spirit of missions, before any fusion of them can rightly be called a sermon. Minus this, any pulpit delivery lacks the one thing that can and does change the talk of a common fisherman into a pentecostal judgment, or the sharp and comprehensive learning of a Saul of Tarsus into sermons that are very like the sublimely simple and searching discourses of his Master.

The Missionary Sermon is the only really great sermon for these two vast reasons. First, it deals with a subject matter whose adequate or even thoughtful treatment demands large thinking and wide views. How can a man be at anything lower than his highest and broadest, when he is face to face with such a theme as the solidarity of the race, with anything like a fair comprehension of all that is involved for humanity's weal or woe therein? Set an honest, earnest preacher before the tremendous truth of man's oneness in creation, let him study the charter-heading of our racial bond—"of one blood"—till the letters shine and burn in his soul, and he knows that the crushed foot of humanity's great person in Armenia finds its answering throb of pain in the heart of Christian England or America; that Africa's soil of sin smirches his own fair land; and, best of all, that all this pain is, in a very direct and solemn fashion, his concern. The baptism of a great compassion begins to greaten him. He knows that men are one in their sin; that the sad legacy of the first transgression binds, by its lengthening yet unbroken chain, the centuries together. Nothing so brings us into one sad company as a common sorrow. Your real preacher finds, at first, his vision enlarged and all his faculties braced for large things when the oneness of humanity from creation's dawn breaks in upon him; but humanity bruised together under the flail of sin melts him together into an incarnate zeal that will not let him rest short of prayer and toil for any sin-lost soul, the world around.

That all men can be saved through Jesus Christ, he believes with all his heart, and it is this world-healing possibility that, at last, lays hold of him, and causes him to look upon the "Aryan Brown" and the English white, the sunken African and the privileged modern Capernaumites with awful reverence and compassionate hope. There can be no greater theme than that which deals with humanity's infinite sorrow or peace; any sermon that honestly faces such a lesson, no matter how crude or Petrine its diction or volcanic its Pauline logic, must be great with that sort of largeness which made the Sermonizer on the Mount the greatest of preachers.

Again, the Missionary Sermon is the sermon of sermons for a reason which has been the undertone of the foregoing. It greatens the preacher of it. A great soul is the incarnate and unquestioned evidence of great truths. A real missionary preacher has climbed to his ridge of struggle beyond his Jabbok of division between the possessions and loves of his own little world and the world's need. He has won there his Penuel vision. Helped by the hill up which he has toiled and on which he has won his wide sight, he is able and ready to help any man up to a like vision and love. To this big-viewed preacher there can be no distinction between Home and Foreign Missions; they melt, on the far prophetic horizon, into Missions. He is big enough to focalize his love on the merest child or flash it out to the ends of the world. He may be, by human measurements, a little man, but his splendid message makes him great. For him, as for the simple-minded disciples, after he knows Christ as the Saviour of the world, the tests of life sweep out and up and lift him with them into a realm of life and thought which sometimes lends to his speech and life the gentle majesty of an ancient apostle. For him the enlargement of his faith is its endearment. Because he knows that Jesus is the world's Redeemer he loves him supremely as HIS Saviour.

I have heard of a writer who always wrote with a big-lettered passage from a famous author in full view. When asked why he always labored with this big print before him, he said: "That passage is both my hope and despair. I can never equal it, but by trying to I am at my best." The Missionary Sermon is the model sermon.

Let the preacher keep it in view as his inspiration; he may never realize his ideal, but every earnest attempt towards such a realization will both ripen his thought and bless his diction.

METHODS OF GIVING.

RICHARD S. HOLMES, D.D.

THE PROBLEM OF THE HOUR.

The problem before the Presbyterian Church to-day is vital. It is this: How shall the Church obtain the money required to carry on the great work which has developed as the result of her missionary operations in the last two decades? There is but one way to solve this problem. If the Church will take it, well. If she will not—well, what? Here is the way. The people who make the Church must give the money; give it freely, give it willingly, give it abundantly; no others will give it, for no others believe in the work. But this free giving is exactly what the members of the Church in proportion to their ability are failing to do. That is what makes the problem. That they should do it is imperative, since there is no way by which the money may be made. The Church as an institution is powerless; she is not a money maker, she is a money distributor. She is not even a money spender in the common acceptation of that term; she is a money user. The Church is not a body politic, nor civic. Her constituency can neither be taxed nor assessed. The only law of whose operation in the matter of beneficence the Church can be absolutely certain is the law of uncertainty. Under that law, perforce, all her work will be done. Whether money will be forthcoming in any given year for the work already in hand is entirely unknown. That the demands of the work will be loud and urgent is too well known. The salvation of the world is the greatest present interest of the world. The call for money to prosecute it is loud, yet the answer is so faint-hearted, that it seems sometimes as if the Church did not believe in the power of the gospel to save, or in the need of the world for salvation. This condition is fast becoming chronic. That it is an evil is too evident to need statement. It is so because it makes necessary a vociferous demand for money, under which the people in the

churches grow restless. It is so because it causes some to refuse to unite with the Church on the plea that it costs too much to be a Church member. It is so because of its reaction on the minister, or agencies which try to secure the sums imperatively needed, since it attaches to him or them the epithet of beggar.

LACK OF METHOD.

So, we repeat, this is an evil and the churches alone are to blame for it. Let no one charge this to the over-demand of the work, nor to the incapacity, nor to the extravagance of those who are charged with its administration. The adequate cause is the hap-hazard method or the entire lack of method of the churches in providing the means for the work which must be done if the gospel shall be preached in all the world. How long could any business be carried on successfully in which there was no possible means of telling from year to year what the probable income would be, and no scale by which to gauge the amount of fixed charges which might be safely carried? Yet this is exactly the condition to which the Church has reduced its agents, the Boards of administration. The Boards cannot tell in any single year what their available means for disbursement will be. One thousand dollars from a church this year may be followed up next year with the scanty gift of one hundred dollars. The individual who makes some notable contribution this year, may not make any contribution at all for the five years that follow. Plans based upon an estimate made from the average contributions of the churches for a period of years are apt to result in disaster. All this is wrong. Spasms are bad for the body corporeal, politic or ecclesiastic. They are worse for the collection plate. The church which gives a good sum in one year when the days for the offerings to the Boards have all happened to be bright and fair, and when the rainy-day Christians have all been out, will give almost nothing when these same days have been of those "some" which the poet calls "dark and dreary." The church which gave a good sum in a year when no miscellaneous peripatetics had been among its people will make a small showing in the Boards' columns in the *Minutes*, but a large exhibit in the Miscellaneous column, when

these plausible presenters of pressing special claims have had access to the homes or hearts of the people, or have had just ten minutes at some prayer meeting or Sabbath-day service. The church that never gives notice of its purpose to make a collection upon a given Sabbath for fear that thereby some will be kept from coming to the service of the day, and that springs the collection upon the notice of those who are present, satisfied to get what it can in such a way, will get only the chance nickels, dimes, quarters or halves which happen to be in the pockets of previously uninformed worshippers. These are hints at some of the lacks of method that can be found in use in our churches.

THE CORRECT METHOD.

There is but one only correct method of giving, but it is governed by several qualifying or explanatory conditions. *It is the method of systematic, continuous giving by the individual Christian because that is his business, whether any other individual gives or does not.* The Church is not properly a giver at all. It is only the treasury for the time being of the gifts of individuals. It is the official depository for the single giver. It is the "nickel-in-the-slot" machine for receiving the gift of every giver. It is the individual who gives, and he should be taught by the church, if he has not been, that part of Christianity, that part of it which is most divine, consists in giving freely because he has received freely.

SYSTEMATIC GIVING.

Where a church is able, the collection for the work of God in the world should be made every Sabbath of the year, and the effort should be made to so develop the systematic idea, that the contributions would be of practically uniform amount from Sabbath to Sabbath through the year. If a church is compelled by financial need to use its weekly collections for its own support, then it should set apart religiously a specific portion of the amounts so gathered for God's work in the world. If the eight collections for the eight Boards come at stated times through the year, there being only one collection for each Board, then there should be systematic preparation made for each of them that the sum gathered may fairly represent the ability of the

church to give. In any case the beneficence should be systematic. It should not go by the law of fits and starts. The individual preparation should be systematic. Steadily, every day or every week, there should be a proportionate sum set aside which should be to the Lord "Corban." Then he will be prepared for whatever plan of gathering is used by his church. Systematic giving is the only method by which the Church and the Boards can be put into right mutual relations.

INTELLIGENT GIVING.

The needs of our whole Church work should be put fairly and fully before each one in the Church who is able to give, and his giving would then be measured by an intelligent idea of the whole need. Moreover, if gifts are to be made by individuals aside from their church contributions, they should be made through regularly organized channels, for only so can certainty be assured that the object will be attained.

PROPORTIONATE GIVING.

Every man knows his probable amount of income from fixed investments, knows surely the amount of income which will result from salary, if he be a salaried worker, knows the expected profit of established business, and so knows what he can afford to give. He also knows that as a Christian he is bound to give according as the Lord has prospered him. This matter of proportion should be made to weigh on the heart of every member of the Church to-day.

GENERAL GIVING.

For one man in a church to give a thousand dollars to a cause, and for all the rest of the church to be satisfied to give but a pittance, because the one gift has made the full share of the church, would bring religious paralysis after a little. Every man, woman and child who has anything to give, should out of it give something in every offering that is made by their church. Do you not see where such a system would place our Boards in the briefest possible time? They would learn after a year or two exactly what each and every church would give, and would count upon it with absolute confidence. Their estimates for expenditures which they would be warranted to make

would be resting on almost absolute certainty. Our income is fixed, they would say. We shall surely have just so much; it may be more; it will not be less. Our expenditures can safely be fixed at a definite sum. Debt would vanish; hardship among those who depend upon what the Boards agree to pay would be unknown; there would be no more working in the dark; the problem which is now upon the Church would be solved.

THEOLOGICAL SEMINARIES AND FOREIGN MISSIONS.

WILLIS G. GRAIG, D.D.

It may be properly said that mission zeal in a congregation stands to its growth and power as the doctrine of justification by faith stands to the very existence of the Christian Church. In one case and the other we have a searching test which cannot be evaded. There is no true Church of Christ where justification by faith is denied, and there is no active, growing, influential body of believers where the spirit of missions does not prevail. Congregations may have a name to live when even a charitable scrutiny must declare them to be practically dead; giving forth no trenchant testimony; wielding no influence upon the community; quickening no individual life into rich spiritual experiences; without restraint upon an ever-advancing worldliness; bearing no fruit. This sad condition, whenever realized, may be traced to the lack of whole-hearted devotion to a Personal Risen Redeemer, resulting in indifference to his supreme command to disciple all nations. No awakened man can look upon a non-missionary Church without alarm. No organized communion can witness even a partial decline of missionary zeal within the body without at once being aroused to stay the downward movement, by the use of every known means of counteraction and healthful stimulation, and that in the interest of the body itself, to say nothing of the vast interests for humanity involved in the faithful performance of duty to God and to man.

At this point of view the relation of theological seminaries to Foreign Missions plainly emerges.

I. From the seminaries must come the

men who are to instruct the Church in all her arduous duties and as to all her glorious privileges.

The preacher must be an instructor before he is an exhorter, if he hopes to summon a following to advance and then sustain the noblest endeavor. Just here we find the ground of difference between a real advocate of missions and the perfunctory taker of collections. The one knows his cause, lives it, presents it in the fullness of accurate information, makes it glow with the radiance shining out from the depths of an impassioned zeal, drives in upon his hearers the conviction of the high worth of his cause, and enlists them for the giving and the doing demanded by the nature and the necessities of the case.

The other, if methodical, watches his calendar, and takes his collection, feels content with a nominal sum, heaves a sigh of relief that another duty has been performed, and leaves his church dead to missions, and in consequence out of communion with the risen Lord.

Theological seminaries must acknowledge a high and imperious duty in this connection. The people will never be rallied as one man to give the heathen the gospel until our pastors are wise, and able, and faithful in teaching the spiritual significance of infinite redeeming grace, as it stands over against the awful needs of a lost world; and the consequent duty, in the light of all the facts, resting upon the possessors of saving truth, who as God's witnesses have been forbidden to imprison that truth in unrighteousness. And it is growing clearer every day that the seminaries must fill their students' minds with these things; must press upon their attention the significant facts of a world-wide evangelism; must bring them under the power of a divinely purposed victory over all untruth unto the liberation of sin's captives everywhere, if they would present men to the churches fit to teach, to lead and to control them in a time like this. Here is a very close connection between theological seminaries and Foreign Missions.

II. But there is another side of this question to which we must advert.

The theological seminaries must, in large part, call out and then consecrate and train the men who are to preach in person the gospel to the heathen.

Some of our young men are already committed to the work of Foreign Missions when they enter the theological seminary. The larger number of them, however, have not realized the call of God upon their souls to preach the gospel in foreign lands as a real dispensation of grace. They know that there is a duty laid on the Church to send the gospel to the heathen; but the conviction of a personal duty to *bear* that saving word to the darkened lands of heathenism has not entered their souls. They are to be ministers, but the horizon of their future work does not stretch so far as the distant lands which lie in spiritual darkness. Within this number are to be counted many of our strongest, best disciplined and noblest young men. They are destined, in their own judgment, for the home fields, for the churches already established, or at most for the unworked districts of our own land. Just here the theological seminaries find their most delicate and important work. The vision of their managers and teachers cannot be bounded by the coasts of the home land. Their pulses cannot quicken only with the needs of America. Their attention has been forced upon the stupendous needs of spiritually blind humanity the world over. Their duty as the custodians of the choice material of the Church, as the trainers of the rising ministry under the solemn command of Christ to disciple all nations, just now when all nations are lying ready to our hand, is pressed upon them with ever-increasing clearness. They must provide the personal agent of evangelism, the living preacher of the word, while the Church secures the means to send him. Here within the grasp of the seminary are the ingenuous young sons of the Church already prepared for its hand. They come with a sense of "call" to preach, but have not as a rule asked themselves seriously the solemn question, "Where, O Lord?" Suffering, sorrowing, helpless heathenism cries out to them. The Church must have many of them if she answers her high vocation and accomplishes her palmary work. To the seminaries we must entrust the delicate task of nourishing the piety of their students—of informing, stimulating, guiding and culminating to right decisions the men whom they have awakened by their spiritual art to give themselves to God for work among the destitute nations. And

woe be to the seminary that has no zeal for this great task; no sacred enthusiasm for the deliverance of the world of men; no vivid sense of Christ's last command; no spiritual art for drawing its choicest men to adventure on the supreme task of evangelizing the heathen.

III. What means may be used by the seminaries in taking up this great task?

A true mission atmosphere should be created in every seminary. The professors should themselves be devoted to this cause. They should be informed round the whole circle of the facts pertaining to the evangelism of the world. They should be frequent speakers upon the subject in the presence of their students. They should delight to commune with individual students upon this great subject. They should be in constant prayer that God would make the seminary illustrious in that it gives its best material to this cause, and that in ever-increasing numbers. When this atmosphere encompasses a school of divinity, the very moment a warm-hearted man enters the hall he can feel it, he is stimulated by it, and his soul is encouraged in the belief that here a mighty work will be done.

Definite arrangements should be made for wide and intelligent teaching, within the regular curriculum, upon this all-important subject of foreign missions. We cannot have home pastors preaching with zeal and wisdom upon the great duty of the Church to carry the gospel to the uttermost parts of the earth, unless these men have first been aroused and then instructed upon the subject matter of such preaching. It is just as important that our home pastors should be missionary in their spirit as it is that the men whom we send abroad should have the true spirit of missions.

Again, able speakers who are full of the mission spirit should be frequently introduced to the whole body of our theological students. It is the experience of observers within the walls of the seminary that no array of dry statistics, no simple call for men, no exhortation merely to men to give themselves to Christ for mission work abroad, will ever accomplish the result. The discourse must be true discourse, reaching down to the very depths of the subject, if any impression of a beneficial kind is to be made upon the student force.

A monthly concert of foreign missions

should be held in every seminary, on the basis of thoroughgoing topics carefully presented, and then thoroughly discussed in the atmosphere of devout and believing worship.

The seminary should be fragrant with prayer—public prayer; classroom prayer; prayer by men in the halls; prayer in the small groups of volunteers; private prayer unceasing by the teachers, directors, patrons and the Church at large, with its eye to this important nursery of heralds of the gospel; and by every student in the solitude of his deepest retirement. So may we expect that a great company of earnest men will be awakened, decided and enlisted, prepared and sent forth upon this mighty task of giving the word of life to every darkened land upon the earth.

SYRIA.

Those who follow the old order of topics for the Monthly Concert will be interesting themselves this month in Syria. In spite of the disturbances which have agitated the Turkish empire, sending fears and forebodings through the Syrian field as well as all other parts of the Turkish empire, the work has gone on the past year uninterruptedly and successfully. The gospel is proclaimed weekly in nearly one hundred places to enlarging congregations. The Bible is taught in nearly one hundred and fifty schools, and the demand for Protestant education is greater than ever before. The contributions of native communicants, including tuition paid in college and seminaries, made a bound forward from \$19,186 in 1895 to \$25,460 in 1896. Contrasted with twenty years ago, this sum is more than twentyfold; and in the more recent months, under the pressure of retrenchment

in the appropriations of the Board for mission work, the native communicants have responded even more liberally, to a degree in fact that has been most inspiring. Some have doubled and quadrupled their gifts. In many places the people have risen up and made most liberal offers for the support of their teachers, rather than have them removed. One church which gave 900 piasters for its pastor and teacher, now promises almost four times that amount. The church at Ibl, a cut of whose church edifice and connected school we print herewith, has heretofore given 400 piasters, but now will give 1000 piasters, and the preacher teaches the school. "The little Medjel Church, scattered, peeled, burned and plundered and impoverished," as writes Dr. Samuel Jessup, "from which we expected perhaps 100 piasters, gives 500. Alma, equally poor, does the same, and the preacher remits three months of his salary. The church in Tyre has promised an increase of double, and when it was necessary still to cut down the preacher's salary, they made a subscription to cover that reduction, thus increasing their gifts fourfold." The enemies of the work in many places were expecting this retrenchment would actually quench the gospel fires. It does not seem that these churches can repeat such sacrifices another year as they have made this. It is with trepidation the missionaries look the future in the face; and yet, as they mark this uprising on the part of many communities under the inspiration of the Holy Spirit, they take courage and are hopeful. There is much reason to believe that this bringing of the tithes into the storehouse of the Lord, even if prompted sometimes by not wholly unselfish motives, will yet prepare the way for larger spiritual blessings.



Church and School at Ibl.

Letters.

COMMUNION SUNDAY AT PYENG YANG.

ROBERT E. SPEER.

ON THE YELLOW SEA, Sept. 2. 1897.

The Korean coast, with its innumerable islands and bold hills keeping ward-like watch around the once Hermit Nation, is fading away into the East. But the memories of our weeks among the Korean Christians are not fading away. As long as we live, the recollections of their full, fresh faith, of their primitive simplicity and earnestness, of their child-like, loving kindness, will abide with us vividly. I pick out of these abundant recollections one communion Sunday we spent in Pyeng Yang, the provincial capital of the northwestern district of Korea, and the scene of the decisive battle which drove the Chinese out of Korea, and with their flight broke the manacles of Confucianism and unreasoning conservatism from the wrists of the Hermit.

A first view of the villages round about the city wall told me, as I woke, that it was the Lord's day, and proclaimed also how many in these villages had accepted the Truth that makes men free and will one day make Korea free. In the soft air of the early hours of the August Sabbath, the quaint Korean flag, with its emblem of two tadpoles chasing each other's tails around in a circle, seemed to be flying from every group of houses. It is their own custom, and it is good. All the Korean Christians in the north fly their national flag from their houses, however humble, on Sunday, and usually they have one flying over the church. It marks the day for the surrounding unbelievers. It shows their love of country. It proclaims the spread of the faith that speaks with wisdom better balanced than that of man, "Fear God. Love the brotherhood. Honor the King."

Candidates for baptism and for admission as catechumens had been examined the day before, but fresh ones came in during the morning, and men, women and children from the country pour in and are welcomed to the missionaries' houses until the day's services begin. Then different Sunday-schools must be held in the morning for them all, one for men and boys, another for women and girls, and a third for both. I attended the first, in a little building crowded densely full, each of the five little groups of twenty in it occupying a space eight feet square. In the centre of each group lay a little pile of copper coins contributed to pay for the lesson leaves. Each little group took up the lesson colloquially with a leader, and I seemed to have passed back suddenly over 1850

years, and the impression was deepened as a leading Christian from the country, giving all his time freely to Christian work, cleansed of the use of tobacco at his own initiative for the gospel's sake, and carrying on a wide work without one cent of mission aid, in a score or more of congregations, prayed as men who are not genuine cannot pray, and interrupted often by his own emotions, that the new Christians might not fall away into error or sin, but might be made stable and pure and be kept from the evil from which they had come. Among the men who crowded up at the close was the leader of the congregation at Chung Wha, who, like hundreds of others, could not read before he was a Christian. The new life begat new ambitions. The new brotherhood gave friendly help, and now he reads both Chinese and Varnum, the written Korean character. From his congregation one man is sent to the central church each week, a distance of seventeen miles, and is expected to bring back the teaching given there.

Early in the afternoon we went to the women's church. Long ago it became necessary to divide the Pyeng Yang church, as no meeting place sufficiently large could be secured. Until a large building to hold 1500 people can be obtained, the women meet alone in their own church. Two hundred women and girls sat on the floor as tightly packed as sardines in a box. Every window was full of other women looking in. Scores of naked babies slept on their mothers' backs, or crawled about, or took lusty nourishment from bare breasts left uncovered between the skirt and little jacket of the married woman's dress. White head-dress and clean white clothes, interspersed here and there by the red skirt of a little girl, gave a fresh, neat air to the meeting, not discouraged by the spotless, simple white garments of the blind preacher, who is Mrs. Lee's efficient helper, and whose inability to see the women makes his work among them wholly proper in Korean eyes.

From this meeting we went out through squalor and filth, past open shops and the dull, depressing heaviness of heathen life, meeting now an old man reeling along drunk from one of the houses selling rice whisky, obtainable, it is said, in one house out of five in Pyeng Yang; now a courteous old gentleman with a plaited white beard; now a frail dancing girl of twelve, clad in saffron and green and red, one of the child prostitutes for which the city has been notorious. To come in from all this to the quiet, orderly but densely packed church was a deliverance. Four hundred men and boys sat on the floor. The great majority wore the white hats which are properly expressive of mourning for the yet unburied queen, or the queen's arm bone

rather, which was all that was recovered from the Japanese outrage. These hats are, in the main, removed by the Christians, who retained each a little black horse-hair crown, or let the topknot stand up unobscured. I counted a score or more who had cut off the topknot and broken forever with the old past, and all the notions bound up in the ridiculous thing. The outside crowd pressed all about the doors and windows, almost shutting out light and air. A Japanese came to the service, and was pressed forward into a front place on the floor. The congregation sang "Hallelujah, 'tis done," and then "Nothing but the blood of Jesus," responsively, and with such tremendous feeling that all the nerves in my back tingled up and down. Then seventeen candidates for reception as catechumens stood up, and the unsalaried helper working in the church read to them the strict rules of the native church requiring of them repentance and turning from sin, the abandonment of ancestral worship, the observance of the Sabbath, filial fidelity, personal effort for the salvation of their families and others, and forbidding idleness, polygamy, drunkenness, gambling, and all sin. During the following prayers many wept. After the collection, to which all seemed really eager to give, the names of twenty-nine who desired baptism were read, and amid silence and prayer and great awe Mr. Lee walked about among them as they bowed on the floor and received them into the great fellowship. One man broke down and wept aloud, and I rejoiced at the sight of the coming of that unity in which all men are one, and in which topknot and queue, as signs of separation and suspicion, pass away.

After this, a native leader read the account of the establishment of the Lord's Supper, while the Japanese and a Korean, representatives of races which have little love for one another, bowed over the same Bible, and all who could read Chinese followed in their Chinese Bibles, only a few portions of the Bible having been as yet supplied in Korean. Then the rice cake and the grape juice were passed about, the latter in two simple little china cups. All was very simple. The collection had been taken up in three old drawers from a cabinet. The baptismal water had been carried in a cheap bowl of chinaware. There was no wealth, nor any show of any. But there were present the very evident riches of the grace of God, displayed in the presence of his Spirit, and in the fruits of his power in the changed lives of drunkards, gamblers, adulterers, sorcerers, Buddhist priests and libertines, as well as in the men of less heinous sins.

The memory of a Christian man is apt to be well

stored with the recollections of happy hours at the Lord's table in many places and among many peoples—in the cool summer morning in some quiet little English church, in some country meeting place among the hills at home, alone with little groups of one accord. How would such a man value the memory of a communion season with the early church at Philippi, or Ephesus, or Corinth! How much more real and distinct it would make the life of the apostolic Christians, with their new faith, just freshly gained, in the midst of a mocking or misunderstanding or confused generation! It seems to me that this is almost the experience we have had. It has not seemed so elsewhere. The first flush had worn off there, but here the new life had just broken in fresh, and it seems to have been delivered and received as was the message of the first apostle to the Gentiles.

INDIA.

REV. A. G. MCGAW, of Etawah, has taken an active part in the distribution of famine funds and sends to some Christian Endeavorers the following notes on the modes of administering relief:—

Etawah is one of the famine districts, though not nearly so distressed as others. The government provided a poorhouse, also relief work in road-making for the able-bodied. Still we often had calls for help. One day in June, I went with one of my helpers to a "Karse mohulla, i. e., a part of the city in which weavers live. Most all the men were away, but we found one who is sort of a leader among them. At his house, or rather hut, we found a very thin, starved-looking man. I found that he had come a long way, that he had a family of six or eight who were very destitute, etc. I gave him four annas, and told him if he would bring his boy to me I would take care of him for four or six months, etc. Well, in about a week he came with boy, his wife and all. I decided to keep them, along with a few others who meantime had come. A short time before coming away I gave him three rupees and sent him to his home, as rains had begun, hoping he could make a living. Word comes now from the preacher, Param Sukh, that this man has returned and wants to become a Christian, and I suppose he was baptized last Sabbath. Pray for him and another family of weavers recently baptized, that they may learn to be true followers of Jesus and workers for others.

One day we found a little boy in the bazaar who, starved and ill, was a dreadful sight. I brought him home to try and save his life. His father and

older brother were having a hard time to support themselves and consented. We began to feed him carefully, but, as is common among these poor sufferers, he had diarrhœa, and that same day he passed quietly away. A few days later the father and brother came and with tears in their eyes listened to the news of the little fellow's death. These people are human, though their manner of living is sometimes so low and animal-like (*i. e.*, with the very poorest of them).

Another boy came along one Sunday, skin and bones, hunger gnawing at his vitals. We began to feed him very carefully on milk every half hour, intending later to increase the amount, but his pangs of hunger seemed only to be increased. He begged for more. We told him the danger of eating a great deal at once, but he could not see it and in a few hours left us for where food was sure to be had, though of an uncertain and inferior quantity, to beg.

Mr. Forman, at Fatehpur, was having a larger and more unique experience in famine relief than any other of our missionaries, so I decided to visit him. I found him put up in a small bungalow used by canal officers, in a village eight miles from Fatehpur. Some of the funds sent by the *Christian Herald* and other moneys had been given him for this work, and he goes about to villages to distribute. The first evening we walked to a village, stopped under a tree just outside, and sent three women to call all the poor and starving to come. Soon we were surrounded by a crowd of three or four hundred, the most of whom were needy. Mr. Forman with pencil and paper took down the names and circumstances of the really needy cases, and then called off the names while I handed out the rupees. This seems to be the only way to handle a crowd of beggars. The fearful odors from this crowd were almost more than I could stand at times, but by keeping them sitting, a little breeze reached us and kept us right. We came away each leading a poor little orphan to be placed at Fatehpur. I led a little boy about eight years old; his bare arms and legs were much like pipe stems over which skin had been drawn, the joints being very much the largest parts.

Called by some leading citizens of another village, we went next day on horse and bicycle eight miles. Arriving about dark, we were not satisfied with the schoolroom put at our disposal and sought a more open place for sleeping. Finally we decided on a space under a big tree just outside a big man's house. On two sides of us, ten or twenty feet away, slept cows and oxen. After a lunch of sweetened milk and a little season of preaching to the crowd of villagers, we retired, *i. e.*, we took off

our coats for pillows and lay down on the native beds furnished. Much to our comfort it proved to be a breezy night. Next morning we distributed about 125 rupees. After that it was too late in the day to risk the ride back in the sun, so we settled in the schoolroom. We gave orders for breakfast at nine A.M. (having had some milk), and got it about twelve noon. It was composed of rice and dal (pulse of the Bible) and chapaties (wheat cakes). We had to eat with our fingers and from the brass vessels in which the food was brought. We did so knowing that we were defiling the vessels to such an extent that ordinary scouring could not purify. They belonged to high-caste Hindus, Thakurs, and they doubtless would purify those vessels in fire. Our hosts were the ones who had called us and were very kind. They were not needy but interested in having outside charity coming to their village. On departing, when the buniya (shop-keeper) presented his bill for rice, dal, etc., we discovered that our hosts were not so generous as we had supposed. In this village we saw many houses left empty—people had fled to seek work for food; found, as everywhere, women and children who had been left to shift for themselves, while the man had gone off to do for himself.

We hope the good rains will soon relieve the famine sufferers permanently. Pray for India and for our work in Etawah and district.

SYRIA.

Dr. Samuel Jessup, of Sidon, sends a graphic account of a recent missionary tour, which, though primarily designed for Christian Endeavorers, will be deeply appreciated by a much larger circle of readers:—

During the last two months I have visited on horseback all the twenty-seven outposts of our station, and it has taken me away from home all but eleven days of that time. My journey has been by the sands of the sea along the "coasts of Tyre and Sidon," through Sarepta to Cæsarea, Philippi, by Abel and Dan and the waters of Merom, and over the spurs of goodly Hermon. Sometimes the road has been up rocky cliffs and over high mountain passes. One day we clambered up the rugged cliffs of Mt. Hermon, trying to follow a rather blind path which finally disappeared. We were amid crags and dense undergrowth and our way lost. Pushing and clambering on, we finally came to a weird little plateau, all surrounded by rocks. A quaint, squalid, witch-like woman sat among the rocks alone, weaving wild grass with her hands. She had some black pots on a rude fireplace, and it seemed as if she might be working up incantations

for us—lost pilgrims. We asked her for a road “to Shiba.” She hadn’t any, but she said: “Where are you, to be asking here for Shiba?” Had we known we should not have asked. “Where did you come from?” “From Hasbeiyeh,” we said. “And that’s where you are going to! Turn about—away yonder, if you look sharp, you will find a track that will lead you to the Shiba road.” We took her direction, quite opposite to the one we were going, and after wandering and plunging and scrambling, and “looking sharp,” we found the track and eventually the road, and in the course of the day—hungry and thirsty—we reached fruitful and well-watered Shiba. That woman who set us on our track was the goatherd’s wife, and lives up there making cheese and curds for the market. The next day we had a good guide and a worse climb high up to lofty summits and then down for an hour, seemingly into the very bowels of the earth. At one difficult pass, the guide pointed out a rock on which the Druses were killed by his Moslem townsmen, and in a defile he said: “Here ten Druses were shot by our people and their bodies left to waste in the sun or to be devoured by the vultures.” They were Mejdél Druses and we were on our way to Mejdél. Our guide did not go on to the town with us. At our highest point the road was very narrow and shelving. The slightest misstep of the horses would have sent us down to destruction on the crags hundreds of feet below.

At Mejdél my heart was made sick. Blackened ruins surrounded me everywhere. The people have fixed up their ruins a little and are living in them. Our teacher’s house and annex of the church was plundered and burnt. The smoke came so into the church that it blackened and almost charred the wooden ceiling. Fortunately the church itself did not take fire. The attack on the town was by the order of government, and executed by Turkish soldiers, Circassians and Bedouin Arabs. They left nothing in the town. What they could not carry away they destroyed. Druses, Greeks and Protestants, all were plundered. The people had fled, and so the barbarians had a free hand at plunder and burning. Some of our well-to-do church members were almost reduced to beggary. Their year’s stores of food, clothing, utensils, etc., were all swept away together, and a heap of smouldering ruins only left.

And yet here in this blighted church they promise to give 500 piasters for the preacher and another 500 for the school—a third of the amount required for the work there. They would do much better but for the distress that has come upon them. We feared they could give nothing this year. The preacher accepted a reduction in his salary of

twenty per cent., and after that gives back each month *ten per cent. of what is left!* And so the work goes on.

Leaving Mejdél, I passed through Banias and Dan and Abel, going through deep sloughs of mud caused by flooding of fields of rice and corn. The miasmatic air that I had to breathe nearly all that hot day gave me a bad night at windy Deir-Mimas and a feverish headache for the next few days. It made the following day’s ride through Belud Beshara anything but pleasant. It is a dry and thirsty land—where Asher and Naphthali had their possessions. At a Metwaly village we found the people watering their animals from a deep pool. We had neither bucket nor rope. A bright, pretty-faced girl was gazing curiously at us. I asked her if she would water our animals for two metatics (2c.). She said “yes” if I would pay “first.” I paid the two little coins and away she scampered out of sight. I thought I was sold. As we were about to try some one else she re-appeared with bucket and basin. Down the steep steps she went, pushed away the thick green slime that covered the pool, and brought water until the five animals were all satisfied.

That night at Dibble we had an experience such as I was used to from fourteen to thirty years ago, but had almost forgotten about. We stopped at the head man’s house. All our animals were fastened in the front yard. His daughter, an only child, was cooking in the yard, her dress tucked up and her arms and feet bare. She greeted us cordially, and then her father, “Hanna Mutter,” a generous, hospitable host, gave us the best he had, in the best house in the town, and that is all one room. There are, however, *three grades* in it. The first you enter by the front door, and is devoted to the animals, taking a third of the house. The mangers are all along the edge of the second grade, which is reached by four steps up, and on this level the family lives. Then over the animals’ part is an elevated floor reached by a few stairs and is for guests. This is the third grade, or *first-class* apartment. There are no walls or screens, but all are open one to another. There were fourteen of us in the human apartments, and two donkeys and four cows in the animal department. It was swelteringly hot. The men were smoking half the night; the animals underneath were very restless; the odors very strong and disagreeable, the fleas countless and the mosquitoes and sand flies innumerable. By means of my little camp bedstead I kept away from the fleas.

We had our meeting on this upper platform each evening. The people are rather new as Protestants and have crude ideas of spiritual religion, but they

are standing firm under all sorts of persecution. They have no suitable house to spare for church use, but they have land to give, a stone quarry and willing hands to work, so that with a little help they hope some day to have a suitable place of worship.

At "Bussa," our southernmost outpost, half of the people were down with fever and sore eyes. Our school has been forcibly closed by the government, but the preacher teaches gospel truth to the people through his daily discourses to them.

MEXICO.

REV. GEORGE JOHNSON, *Chilpancingo*:—The State of Guerrero forms the Pacific coast field of our Mexico Mission. No other Church besides our own has work in this field. It is about half the size of New York State, and contains a population of 400,000. Chilpancingo is the capital and place of residence of the missionary. It is a town of 11,000 population, containing an embryonic college, museum and public library. There are good buildings for the governor's residence and the State legislature. It is patrolled by police, lighted by electricity, has a fine water supply, and, for Mexico, a thorough sanitary system; also a fine market, where all kinds of fruits, vegetables and meats can be obtained all days of the week. All the life of the State centres here, and it is filled with bustle and activity. It has a daily mail, and is connected by telegraph with all points in Mexico and the outside world. It is to Mexico what Philadelphia is to the United States—the city of the first Constitution of Mexico as an independent country. Its climate is a perpetual June, situated as it is in the Sierra Madre, sixty miles from the ocean and 4000 feet above it.

In the Guerrero field there are eleven organized churches, with elders and deacons, and twenty-two groups of unorganized congregations, making thirty-two places in all to which the missionary and his five colleagues, native evangelists and pastors have to attend. The salary of each native evangelist averages \$170 gold per year, paid by the Board in New York. In addition, each man receives about \$50 gold per year from the churches under his care. Self-support has two sides to it. There is a religious side, and then it means that as soon as a group of people are converted they begin to hold their own meetings for Bible study, prayer and worship, whether the evangelist comes to see them or not. There is also a financial side, and then it means that the native church pays *all* the bills for its own maintenance. This side of self-support has not been realized in any Mexican church. The

rule in Guerrero is: work for the realization of religious self-support from the start, and financial self-support will follow of its own accord.

Topographically, the State of Guerrero is composed of three strips: (1) The Siena Caliente, warm and tropical, in the time of the rains covered with wild flowers and green grass and great fields of corn; in the dry season arid and brown and dusty. (2) The Sierra, in which Chilpancingo is situated, a range averaging 6000 feet, covered with great pines and oaks, and intersected with rushing torrents enclosed in numberless ferns. (3) The "Coast," where the mountains break down into the ocean. Every dell is filled with sugar cane; there are great forests of hard wood and palms and long lines of yellow beaches and great cliffs of granite rock on which the Pacific surf thunders down in bursts of circling foam.

The people of Guerrero are not "Peons" like those of the table-land, among whom the Protestant work principally is. They have more independence. Guerrero is the home of Mexican liberty. They are bold and determined; as ignorant Romanists, bigoted and fanatical; as enlightened Protestants, strong and steadfast. More of the people in Guerrero have sealed their faith with their lives than in any other part of Mexico. The people of this State of the west coast generally will be very important vertebræ in the backbone of the Protestant Church of Mexico.

Itinerating is the chief and the most delightful work of the missionary in Guerrero. There is variety in it. Among the palm-thatched villages of the hot country, with their brown-skinned and warm-hearted inhabitants; up before dawn and riding along in the cool of the morning with the brilliant stars overhead, Orion and his gorgeous belt and the beautiful cross away in the south; breakfasting in gypsy fashion by some stream after the dawn has come in rosy and golden over the purple hills; resting at noon under the shade of some hut, no sound but the sound of the grinding and the cooing of the doves in the nearby woods, all silent in the blazing heat; then off again perhaps in the cool of the day when the shadows keep lengthening and the southwest wind comes singing along from the ocean. Or it may be up in the mountains, under the pines and oaks where all is cool and pleasant and the nights sharp and almost frosty. Or perhaps in the palm groves of the coast villages down on the lagoons and the beaches within sound of the everlasting voice of the waves. Itinerating is preaching Jesus along the roads to the wayfarers; to the motley crowd at the inns; to the people in the market-places; to all whom we meet. The watchword is Hope.

PUBLICATION AND SABBATH-SCHOOL WORK.

BREVITIES.

The total receipts of the Sabbath-school and Missionary Department for last September were \$4737.09, as against \$4062.11 for September, 1896 ; an increase of \$674.98.

The receipts for first half of the current financial year (from April to September inclusive) were \$63,285.85, as against \$64,900.26 for the corresponding period of the previous year (1896-97) and \$71,427.22 for the corresponding period in 1895-96.

The gain of \$674.98 in the receipts for September is encouraging. May it prove to be indeed the turning of the tide! During November all sums in the hands of our faithful friends to our credit should be forwarded to our Treasurer, the Rev. C. T. McMullin.

Of the total receipts for September, \$1459.37 came from church collections, and \$3552.50 from Sabbath-schools.

Generous friends who forward boxes or barrels of clothing to our missionaries for distribution among the poor should place inside each package sent a memorandum of the name and address of the person to whom acknowledgment may be made of its receipt. For want of this our missionaries are sometimes unable to make due acknowledgment, and the donors feel that they are not treated rightly.

"It would do your soul good," writes a Sabbath-school missionary, "to witness a backwoods Bible institute. It rouses the whole community and brings before them new ideas of the right kind."

One of our colored missionaries in the South asked a boy if he went to Sunday-school. "No," said he, "Dad won't let me." "Who made you?" "I don't know." The missionary told him that God made him. "Did God make you and dad?" "Yes, God made all things." "Then I want to come to school and learn about him."

Last winter one of our colored missionaries in the South distributed clothing, forwarded to him through this department, to 458 persons, thus mak-

ing it possible for them to attend Sabbath-school and other religious services. The great majority gladly did so.

"Twice or three times the number of Sabbath-schools could have been organized," writes Sabbath-school missionary Berry, "had we houses or rooms in which to organize and persons of sufficient intelligence to teach."

Writing from Florida, Sabbath-school Missionary Van Sickle says: "Fathers and mothers seem dead to the eternal interests of their children, and must be aroused, not once, but many times; so that your missionaries might well be called 'rousers.'"

"I find the people enthusiastic," writes Sabbath-school Missionary Mayers from South Carolina, when reporting the organization of two churches growing out of his work.

AMONG THE COLORED PEOPLE OF THE SOUTH.

The Negro problem in this country is undoubtedly one of great magnitude. Time alone will solve it. Meanwhile a deep responsibility and a sacred privilege are laid upon all professing Christians. They may not be able to predict the future of the colored race in this country, but they cannot say that the matter does not concern them. It does concern them. Everything relating to the elevation of this interesting and multitudinous people has a claim upon the attention of Christian and patriotic citizens.

Providence has placed a share of the blessed work upon this department. The Board of Missions for Freedmen have their own story to tell the Church. We have ours. In the line of Sabbath-school and missionary work we have not dared to overlook the needs of the colored people of the South. For the past nine or ten years we have employed colored Sabbath-school missionaries in the States of Virginia, North and South Carolina, Florida and Georgia. During a portion of these years we had a



Presbyterian Sabbath-school Convention, Danville, Va., October, 1897. (Held by the Synod of Catawba.)

colored missionary at work in Arkansas. It is of the work in the five States first mentioned we now write.

From April, 1888, to September, 1897—a period of nine years and a half—our colored missionaries, now numbering eight, have organized 230 Sabbath-schools in Virginia, 371 in North and South Carolina, 164 in Florida, and 48 in Georgia—a total of 813. Into these schools they gathered at the start 33,832 scholars and 3565 officers and teachers. In accomplishing this they visited from house to house 95,509 families with the gospel message, distributed 1,694,094 pages of Sabbath-school papers and lesson helps, sold or gave away 6697 Bibles and Testaments, and 48,589 volumes of Christian literature suitable to these people. They traveled 429,582 miles—many of these journeys being on foot and full of toil and danger. They delivered at least 9103 sermons and evangelistic addresses to congregations of colored people and during the past three years have reported to the department 1519 hopeful cases of conversions as the direct fruit of their labors. They have carefully watched over the schools established, bringing them, wherever practicable, under the supervision of the pastors and elders of Presbyterian churches. In a large proportion of cases the schools have prospered and increased in numbers and influence. In scores of cases churches have been organized. Wherever a school for any cause has lapsed, efforts have been made to resuscitate it, and in this way these missionary brethren have reported as many as 279 reorganizations during this period of nine and a half years. In numerous places they have held Bible institutes, for the training of colored teachers and the awakening of enthusiasm in Sabbath-school work. These are some of the results. Still greater are those which cannot be enumerated—blessings which have directly and indirectly flowed forth, from the constant labors of these brethren, in season, out of season in all seasons, upon the people. It has been given them to witness in many localities a complete transformation—an elevation of morals—an educational progress—a social improvement—which has proved to them, beyond all question, the divine character of the work they have undertaken in the name of Christ in behalf of the children of these people. Back of this work

has been the money contributed by the Sabbath-schools and congregations of our Church and turned into this particular channel of Christian enterprise. And back of that has been the Christian motive and the impelling power of the Holy Ghost.

SABBATH-SCHOOL CONVENTION AT DANVILLE, VA.

The full-page illustration facing this article represents an interesting scene photographed at Danville, Va., during the holding of the Synodical Presbyterian Sabbath-school Convention in the early part of October. Most of our colored missionary brethren were in attendance, and took part at this convention. The superintendent of this department, the Rev. James A. Worden, D.D., was also present, and in addition to taking the parts assigned to him at the sessions of the convention proper, also met the Sabbath-school missionaries in conference. The report of the convention as furnished by Mr. Thomas A. Long, superintendent of Holbrook Street Sabbath-school, Danville, is as follows:

SABBATH-SCHOOL CONVENTION OF THE SYNOD OF CATAWBA.

The Sabbath-school convention of the Synod of Catawba (whose bounds are North Carolina and Virginia), convened in Holbrook Street Presbyterian Church, Danville, Va., Thursday evening, September 30, 1897, at 7.30 o'clock, and was in session three days. The convention was called to order by the president, Rev. A. J. Tate, of Greensboro, N. C. After prayer and a selection by the choir, Rev. W. E. Carr, the pastor of the church, made the address of welcome. Prof. F. M. Martin, Salem, N. C., responded in behalf of the convention. The annual address was delivered by the president, Rev. A. J. Tate. Rev. James A. Worden, D.D., superintendent of Sabbath-school Work, Philadelphia, Pa., was present and addressed the convention on Sabbath-school Work.

The convention met Friday morning at 9 o'clock. The first half-hour was given to devotional exercises, led by Sabbath-school missionary Rev. W. A. Yancey, of Virginia. Officers were elected for the ensuing year. The discussion, "What is teaching?" was led by Dr. James A.

Worden. This discussion brought out many practical thoughts and corrected erroneous ideas as to teaching. Excellent papers on "Primary Work in the Sabbath-school" were read by Mrs. Ruth R. J. Carr, Danville, Va., and Miss Lola Husband, Durham, N. C. A resolution was presented by Rev. A. J. Jefferson, Charlotte, N. C., requesting the pastors, sessions and Sabbath-school superintendents within the bounds of the synod to see to it that the young of the Sabbath-school be more properly cared for, and that the use of the Westminster Catechism and the generally accepted form of instruction be more encouraged. The discussion on "Pastoral Coöperation Necessary to the Success of the Sabbath-school Work" was led by Thomas A. Long, superintendent of Holbrook Street Sabbath-school, Danville, Va., followed by a number of short and pointed addresses.

The convention received warm and welcome greetings from many of the city pastors, who were accorded seats as corresponding members.

At 7.30 P.M. the convention yielded the floor to Dr. James A. Worden, who spoke at length on the subject, "The Twentieth-Century Movement in Presbyterian Sabbath-schools." By way of introduction, the speaker referred in high terms to the work that is being done by the women of the Church. The proposition he advanced was to increase the Presbyterian Sabbath-school membership in the United States fifty per cent. within the next four years. He alluded to five classes from which this number may be obtained. Lastly, he made an earnest appeal to bring in the children of the land.

Dr. George T. Dillard, synodical missionary, spoke upon the subject, opened by the former speaker, relative to the part that the colored Presbyterians are to play in bringing the half million pupils into the Sabbath-school. The choir and congregation sang effectively "Gather them in" and "Throw out the life line." This meeting was presided over by L. P. Berry, Sabbath-school missionary of North Carolina. The church was filled to its utmost capacity and many were turned away.

After devotional exercises, led by Rev. S. F. Young, Chestnut Knob, Va., the last day's executive session began with the discussion, "How to Interest Young Folks in

Sabbath-school Work," led by Rev. B. F. Murray, Cleveland, N. C., followed by a well-prepared paper by Miss Mary B. Sullivan, Lexington, N. C., and remarks by Prof. F. M. Martin. A committee, consisting of Rev. W. E. Carr, Dr. G. T. Dillard and Prof. S. B. Pride, presented resolutions which were in substance as follows: That this Sabbath-school convention of the Synod of Catawba, now in session in the city of Danville, in consideration of the perpetration of certain heinous crimes now on record, which seriously affect a Christian commonwealth and retard the spread of the gospel of Jesus Christ in the hearts of men, puts itself on record as denouncing sin of every kind regardless of the agent committing the same, of whatever race, color or condition, and, also, that we, as the members of this convention, put ourselves on record as condemning every other mode of trial and punishment for crimes than by due process by law.

On Sabbath day, the Sabbath-school was well attended. At 11 o'clock A.M., Dr. G. T. Dillard preached; text: Deut. 32: 11, 12. At 3 o'clock P.M., Rev. A. J. Tate officiated. The sacrament of the Lord's Supper was celebrated. At 7.30 P.M. were the closing exercises of the convention, with the popular meeting of the Y. P. S. C. E. This was an overflow meeting. The convention adjourned to meet at Durham, N. C., the last Thursday in August, 1898. The sessions were interesting and profitable. Encouraging reports came in from the various Sabbath-schools within the bounds of the synod. It cannot be doubted that new interest has been awakened among Sabbath-school workers, and a stimulus to greater work in bringing in the children.

While success follows the earnest labors of our Sabbath-school missionaries the greatest obstacle is found in the narrow spirit of sectarianism. In two recent instances in Kentucky, the missionary had organized schools when protests were made against such an innovation and the work had to be abandoned for the time. This applies, of course, to the rural and mountainous regions particularly, and furnishes the strongest possible argument for the active prosecution of Sabbath-school work, which in due time, through the children, will win over the parents.

EDUCATION.



Emporia College, Emporia, Kansas.

SOME INSTITUTIONS VISITED.

The corresponding secretary of the Board of Education, in the course of his recent visits to a number of the western synods, was permitted to meet many students and teachers as well. At Omaha, where the Synod of Nebraska held its sessions, considerable time was devoted to the theological seminary. Its efficiency has been greatly increased by its removal from the original quarters to the present commodious building, in a convenient location. The able faculty, reinforced, as it has been, by the coming of Dr. Lampe from New York city, is doing effective work, a work which is becoming easier and more promising *in pro-*

portion to the increase in the number of college-bred men that come to them for instruction. We were gratified to learn that the change for the better in this respect is quite pronounced. We venture to entreat presbyteries to insist more constantly, as our fathers did with most happy results, upon a college training as the necessary preparation for the training of the seminary.

We have observed with considerable concern that the poverty of our candidates and the inability of the seminary and of the Board of Education to give adequate scholarship aid, is compelling the men to spend an undue proportion of their time in the preparation of sermons, and in visiting various preaching stations, sometimes at a

considerable distance from the seminary. Thus the very purpose of our scholarships is in some cases largely neutralized. The necessary result is that progress in study is sadly impeded, and the best results are not always attained. The obvious remedy is *an increase in the amount of scholarship aid afforded; and the Board begs that the churches will enable it to make the increase at the earliest moment.*

BELLEVUE COLLEGE

is not far from Omaha. It is a synodical institution. Its president, Dr. Kerr, had the honor of presiding as moderator over the deliberations of the synod. A portion of one day was spent by the members of that body in a visit to the college, where lunch was served for all in the girls' dormitory. It was very gratifying to see that a fine new dormitory was almost ready for occupancy. It will add very greatly to the comfort of the students, and to the general efficiency of the college. It was a great pleasure to meet some of our candidates at Bellevue, and to gain a better conception of the circumstances under which they are pursuing their studies. We hear, also, cheering reports of the very decided increase in the number of students in

HASTINGS COLLEGE,

under the presidency of Dr. Patterson. This college is also under the care of the Synod of Nebraska. That synod is striving to do its share in the work of Christian education, and deserves the sympathy and cordial assistance of those who can appreciate the importance and value of such a training for the sons and daughters of our Church.

COLLEGE OF EMPORIA.

The Synod of Kansas held its sessions this fall in Emporia, in the new and beautiful church of which Rev. F. J. Sauerber is the pastor. Under his admirable arrangements a most profitable meeting was held. It seemed to be distinguished for its devotional spirit, and for the interest displayed in the benevolent work of the Church as represented by the several Boards. The people of Emporia shared in this interest and thronged the church at the popular meetings, giving unwearied attention to the secretaries and others who addressed them. Of course

the cause of Education occupies a place of distinguished importance in the college town of Emporia, with the State Normal School providing instruction for between 1200 and 1800 young men and young women, and our own Presbyterian college with its beautiful building and its valuable work.

The college building is of stone, and presents a fine appearance, set in the midst of a campus of forty acres, and overlooking in all directions a beautifully cultivated country. Its faithful and efficient president, Rev. J. D. Hewitt, eminent as a preacher as well as an educator, is called upon to spend too much of his time in looking after the financial interests of the college. When an institution has so fully demonstrated its value and eminent usefulness it might reasonably expect to attract the notice of men of wealth as a suitable place to make an interest-paying investment. Some schools of learning have been planted without due consideration, and their existence is often so precarious that prudent men fear that money contributed may be wholly lost. Emporia College, however, is now fourteen years old, dating from a gift of land and \$40,000 from the citizens of the place. It has won a reputation for careful training, and sent forth graduates whose attainments compare favorably with those of eastern colleges of the highest standing. The religious life and influences have been of the most happy character. There were 108 students enrolled for the session of 1896-97, and most of them were earnest Christians. The college has been a training-place for ministers of the gospel. Thirteen of its graduates have taken the full course of theological instruction, and have entered upon the work of preaching the gospel, most of them being engaged in mission fields in the west. Four of them have chosen the foreign field, and are waiting for an opportunity to sail for their distant stations. About twenty are at present in course of preparation in the various college classes, and twelve are undergraduates in theological seminaries. Others of the graduates of Emporia are to be found engaged in the work of teaching, and are said to be making splendid records for themselves. We commend these facts to the consideration of those who have funds to invest in enterprises which give reasonable assurance

of rich returns for the glory of God and the raising up of an educated, godly, efficient and loyal ministry. We wonder often why it should be a difficult matter to secure the funds necessary to put such colleges as Emporia, Hastings, Bellevue, Lake Forest, Parsons, Coe, and Macalester in a state of such security and efficiency that their officers may be relieved from financial anxiety, and be permitted to devote their energies without distraction to the work of instruction and the developing and perfecting of the curriculum.

THE KANSAS STATE NORMAL SCHOOL.

At the head of Commercial street and about a mile from the synod's college stands the Normal School, with an attendance of at least 1200 pupils. The efficient, courteous and successful head of the school is President Taylor, a minister of the Cumberland Presbyterian Church. The professors are appointed by the Board of Regents, who are themselves appointed by the governor of the State. During the last ten years, every teacher in the institution has been a member of some evangelical church; and so decided has been the religious influence that, while about fifty or sixty per cent. of the matriculants are professing Christians, ninety per cent. of the graduates must be included in that category. Attendance at morning prayers is required, and it is an inspiring sight to see this great body of young men and women, in perfect order and decorum, preparing for the duties of the day by engaging in the worship of God.

Two such institutions as these, as at present conducted, are like a pledge of safety and blessing for Kansas for the years to come.

THE DEATH OF DR. POOR.

The affecting news of the death of his venerable and beloved predecessor in office reached the corresponding secretary at the conclusion of his address before the Synod of Nebraska, in the course of which he had called attention to the approaching fiftieth anniversary of the marriage of this faithful servant of the Church. On the 11th of October, however, ten days before the expected celebration, the dear man was called to that rest for which he had been longing.

His own experience was an interesting illustration of the need which exists for such

a work as that of the Board of Education, and of the large results which may be expected from money expended in aiding a promising young man to get a full course of training for the ministry. Dr. Poor arrived from Ceylon, where he was born, in the care of the captain of the ship which conveyed him; a lone lad needing a friendly hand and generous assistance. Such help and comfort were not wanting. Some one took charge of him at the wharf; by some means his early schooling was provided for; and, when he was ready for college, means were provided, but by whom he did not then know, for his support. It was only after the death of Stephen Van Rensselaer that the young candidate learned that it was the patron of Albany who had been his benefactor through his college course. Many years later, after he had served as pastor in Newark, N. J., and taken a prominent part there in the organization of the German Theological School; after the termination of his labors on the Pacific coast, both in pulpit and in the theological seminary; after he had been for some time engaged in the work belonging to the position of corresponding secretary of the Board of Education, he saw with much emotion when a guest in Burlington, N. J., the portrait of his benefactor on the wall of the house where Dr. Cortlandt Van Rensselaer, his benefactor's son, lived while himself secretary of the Board. He had lived to become the successor in office of his helper's son, and saw himself an honored guest in the home consecrated by that son's memory. Could he have looked into the future he would have seen that his own successor was to be one who bore a most intimate relationship to that same beautiful home on the Delaware. That successor desires to lay a flower upon the tomb of his friend, who is now gone to a well-earned rest, wishing to put on record his testimony as to the beauty and purity of his character, as well as his scholarly attainments, his devotion to the service of his divine Master, the tenderness of his affections, his deep interest in young men, his zeal for the extension of the kingdom of Christ, and his constant ambition to do something by patient labors and generous gifts towards the recruiting of a sufficient force of well-equipped men for the army that must be gathered for the promised conquest of the world. The writer can

never forget the confidence and affection with which Dr. Poor welcomed him to the office which increasing infirmities compelled him to vacate. He must always be grateful for the privilege he had of seeing him in his home during the period of his feebleness, where with the courtesy of a Christian gentleman and the warmth of a loving heart he received his friends, poured upon them

the sunlight of his beaming face, and indicated by every look and gesture, when speech failed him, what pleasure he took in their company. He was a man of rare gifts and of a most genial spirit. His pleasantries were the constant expression of a cheerful heart, and made him one of the most agreeable of companions, as he was one of the most faithful of friends.

COLLEGES AND ACADEMIES.

THE STORY.

Our correspondence shows widespread desire in the Church for knowledge on certain points connected with the calamity which has befallen this Board. The following statement is intended to meet this desire in a comprehensive and straightforward way, making only such a plea in behalf of the Board as the facts themselves may constitute.

When the General Assembly of 1883 organized this Board, it appointed Mr. C. M. Charnley a member. He was a Chicago business man of comfortable means and the highest standing, an elder in a great church. At the first meeting of the new Board he was elected treasurer. He conducted the duties of that office not only with fidelity and promptness, but with a remarkable measure of personal interest. During the first eight years of service he received no salary. He gave so much time to the work that he was familiar with every detail, knew all about the institutions, the churches and the individuals who contributed to it, and he was accustomed, during the summer drought in our treasury, to advance money for our necessities, sometimes in large sums. About ten years ago, in order to save a young relative from criminal prosecution, the treasurer assumed that relative's business with its assets and liabilities. This ultimately caused the ruin of his own business. A lawyer of the highest standing in Chicago was engaged in settling that business, not as the treasurer's attorney, and bore witness then, as he has recently, to the honor which the whole transaction conferred upon the treasurer, who had a prosperous business when he assumed the erring man's

liabilities, and came out of the transaction poor.

At that time the Board voluntarily voted the treasurer an annual salary much smaller than that given to the treasurer of any other Board of our Church. Part of his time was employed by a leading bank of this city, to investigate for them and advise as a specialist, where they had interests in business like his own. He started a manufacturing enterprise of unusual promise in the South; some of the best business men of this city invested largely in it. During the first three months of its operation it was successful, having orders for its product from some of the greatest interests of this country and England, beyond its capacity. Then came the great panic. The orders were all canceled, with the statement that, when business conditions should warrant, they would be renewed. The plant lay nearly idle. A rise in the Mississippi undermined it and cast the machinery into the mud. Reinstatement was expensive. A costly artesian well had to be dug to furnish water of a necessary quality. Finally, a fire swept away the whole plant, the insurance was litigated, and in the end none of it could be collected. About that time the president of this Board was told by the president of our leading Chicago bank, who is now Secretary of the Treasury of the United States, that he had the most unbounded confidence in our late treasurer as a man of business ability and of integrity. We now know that during the later years of the panic the treasurer had begun borrowing temporarily from our funds which were in his custody, in order to carry his business through some critical period, replacing the money later. These transac-

tions were so skillfully covered, his books were so neat, accurate and perspicuous, his vouchers and other papers in such perfect order, and his bank account, on examination, was always so sufficient, that the auditing committee, consisting of well-known business men, discovered nothing to arouse suspicion; at the last auditing he presented a certified check for over \$24,000, which he afterward confessed he had forged. After a time he was unable to replace what he had borrowed from our funds, and then in desperation began to speculate on the Board of Trade; a fact of which this Board was not aware until after his confession. During the last months before the sad discovery was made he had taken everything that he could lay his hands upon—funds and securities of the Board, funds of the church of which he was treasurer, and such funds of which he was trustee, an estate of which he was an executor, other funds or securities as had been confided to his care by relatives and others. Leading banks and business men lost by him. This Board was not alone in being deceived.

From the moment of discovery the officers of the Board assured themselves that the treasurer would not escape, and peremptorily declined to consider any request that he be shielded from prosecution on condition of his friends replacing the funds or any part of them. A meeting of the Board was called at the earliest possible date, and voted to make a claim upon the American Surety Company for \$25,000, the amount of his bond. This was done, with the understanding that the Surety Company would immediately take him into custody, and would procure his criminal prosecution. The Surety Company placed him in custody, and he escaped from the guard of that company. The Chicago police were at once notified, and the chief sent out descriptive circulars asking his arrest. The Thiel Detective Agency was employed by the American Surety Company, and used every effort to apprehend him. The officers of the Board have given, and will give, all the assistance in their power to secure his arrest and prosecution.

While we are aware that some friends hold the Board responsible for this loss, and believe that it could have been prevented, we are not a little comforted by the fact that many men who are heads of banks,

or of large manufacturing or mercantile houses, have taken pains to express their judgment that, in view of the circumstances, the Board should not be counted responsible for the loss. They tell us that no large corporation is able to prevent misappropriations or embezzlements of its funds, as in every business operation somebody has to be trusted; and it would be difficult to see where confidence should be reposed if not in men with such a thirty years' record and such a reputation as our late treasurer had.

After searching investigation into the whole matter, the ministers of the Presbytery of Chicago gave personal pledges of nearly \$3000 to help replace these funds, and by a rising vote pledged themselves to try to secure from their churches offerings at least double those of last year. Churches in different parts of the country have sent us greatly increased offerings or special gifts towards replacing these funds. One church in St. Louis, whose pastor has no connection with this Board, has given us an extraordinary offering of over \$500. One generous donor writes: "Enclosed find my check for \$— to take the place of the one sent you some months since, and which I fear went into the wrong channel." Brethren at the Synod of Wisconsin meeting recently pledged eighty-two per centum more than was contributed by all the churches of the State of Wisconsin to the Board's treasury last year; and brethren at the Synod of Minnesota pledged 120 per centum in excess of that synod's contributions to the Board's treasury last year; and brethren at the Synod of Illinois pledged \$1000; and all these gifts were made in addition to the regular contributions in the churches.

The Board at its last meeting adopted a system of guards and checks which seems to make it impossible for the treasurer to touch the Board's securities, or to appropriate funds without immediate discovery, or in any event to appropriate the tenth part of the amount covered by his bond.

We have received many and kind assurances of sympathy and confidence. For these we are most grateful, but we are anxious for the institutions and the cause that are placed in peril. We apprehend that some individual gifts and church offerings, which would otherwise have come to our treasury, may be withheld because of

this event; the embezzlement of some of the Board's securities will deprive us of several thousand dollars of interest; while the financial conditions of the country make it difficult, if not impossible, to secure immediately from individual friends sufficient to replace the funds that have been lost. Suffering may be caused, not to the Board, but to the institutions and the cause. The condition of our institutions is such, owing to the long financial depression, that our

lack of ability to make prompt and full payments may cause serious hardship. It is hoped that if any incline to 'pass severe judgment upon the Board, they will not indicate it by withholding the gifts necessary for the welfare, if not for the existence, of some of our struggling colleges and academies.

E. C. RAY,

Secretary and Treasurer,

30 MONTAUK BLOCK, CHICAGO, ILL.

MINISTERIAL RELIEF.

THE GREAT STONE FACE.

ANNA E. AGNEW.

A dainty bit of allegorical word-painting of a pure and classical style is brought to our attention when we begin to analyze Hawthorne's quaint little story of the legend of the "Great Stone Face." For while it lacks, perhaps, the psychological turn of thought and the intensity of feeling displayed in some of the author's later writings, yet very clearly does it manifest that keen susceptibility to beauty, the quick perception and the delicate purity and freshness of thought that have made the name of Nathaniel Hawthorne so conspicuous in American literature.

And now, in imagination, let us betake ourselves northward to the White Mountains, and as we approach that wild, picturesque country, we naturally ask, "What is this Great Stone Face?" A New England writer tells us that it is a "work of nature formed on the mountain-side by some huge rocks, the peculiar formation of which resembles a human face, and seems, at times, to reflect the glory of Divinity itself."

Let us draw near to the mountains and listen to the story as Hawthorne himself tells it. The scene is laid in a quiet valley just below a range of the White Mountains, on whose side, in plain vision, is the "Great Stone Face." This valley, a beautiful stretch of country, is thickly settled by people who represent every sort of life. The story opens at sunset! A little boy and his mother are sitting at the door of their cottage. Hearken! The

mother is telling her boy—Ernest is his name—the beautiful Indian legend, of a child that was to come into the world, who, in manhood, would grow to resemble the marvelously sweet face on the mountain, side, at which they were then looking, and he was to be the greatest and noblest of his day. "Oh, mother," exclaimed the child, "I do hope I shall see him!" "Perhaps you will," replied the mother. From that very hour, the "Great Stone Face" and its little legend seemed to have a wonderful effect on Ernest. He would gaze for hours upon it, until in his sweet simplicity he fancied the eyes softened and the lips seemed to speak to him. Years roll on, Ernest is a growing lad, when suddenly the quiet valley is stirred by the news that a Mr. Gathergold, after the accumulation of untold wealth, is about to return to his home in the valley, and that he is the wonderful man who will resemble the "Great Stone Face." One glance at his miserly countenance disappoints them all, and particularly Ernest. A few years later, his hopes are raised on hearing of a great general, an illustrious commander, a native of the valley, who is now coming home. See his face! Is it not worthy of study? And yet in spite of its handsome, clear-cut features, there are certain hard, cold lines about the eyes and mouth that can only denote bitterness of purpose and a lack of tenderness and gentleness. As the days come and go, Ernest, fulfilling the promise of his boyhood, has become a brave, strong man, of profound thought, yet unostentatious; warm-hearted, thoughtful for others, and showing rare development of mind and a deep, noble

soul-life. All the while his love for the "Great Stone Face" has deepened and more and more eagerly does he watch for the long-promised man, who shall resemble the beautiful face. Will it be yonder eminent statesman, who, by his superb gifts of oratory, sways his audiences at will? Ah, no! That beautiful face on the mountain-side bears no such restless, discontented expression, nor on it are there any lines of selfishness. Years now seem to rush by, until Ernest finally has achieved wonderful fame throughout the land, both as a brilliant writer and a deep thinker. About this time, his attention is called to the poems of a writer of rising reputation and they seemed to thrill even his strong soul. One day, when Ernest was sitting outside his door reading these poems, a stranger approached him, sat down beside him, and commenced talking with him. Bending forward to look into the stranger's eyes, Ernest eagerly asked, "Do I know you?" Touching the little book in his hands, the stranger replied, "Yes, I wrote those poems." Involuntarily, Ernest gazed first at the stranger, then up at the "Great Stone Face." Finally he shook his head as if to say, "Even this man is not the likeness of yonder face." "No," said the poet, reading his thought; "I am not the man." "Why," replied Ernest, "to me your thoughts were divine!" "No," and the answer came in tones of sadness, broken by deep feeling; "they have a strain of divinity in them, but I did not live up to it."

The day was almost over, and the "sun was slowly setting o'er the western hills," when Ernest, accompanied by the poet, following his old-time custom, went out to address the people gathered on the hill-side. They reached the place and there, in full view of the "Great Stone Face," Ernest took his usual position and began to speak. It was not mere breath, it was from the depths of his soul-life the words poured forth, reaching the innermost part of every heart before him. Faster and faster came the startling thoughts and the people stood spellbound. Utterly unconscious of self, his face seemed to be fairly illumined with the light of heaven itself, until suddenly poet and people seemed to realize that his countenance bore the long promised resemblance for which they had been looking and waiting, and finally the poet almost shouted in his enthusiasm,

"Ernest is the likeness of the Great Stone Face!"

Dear heart, from this, one of Hawthorne's most beautiful little creations, has there come to you the thought of that deeper, grander "Story of the ages," a story that had its origin in the heart of God?

The question was asked, "Who is this that cometh from Edom, with dyed garments from Bozrah?" Listen to the answer, "I, that speak in righteousness, mighty to save" (Isa. 63 : 10). For many centuries the story was told by poets, in flowing numbers, to a listening world. Suddenly a hush fell o'er the earth, and the silence of that "glorious night" was broken by the music of heaven, announcing the birth of the Christ Child, who became the Saviour of the world! Interwoven with every thread of that story is a promise that touches your life and mine. Would you hear it retold? A close study of that wondrous face, a quick obedience to the gentle messages ever falling from those lips, a deep, true faith in him will bring into your life the loving care of the Heavenly Father, the indwelling and guidance of the Holy Spirit, a promise of heaven and of the presence of the Lord himself, for "they shall see his face" (Rev. 22 : 4). Looking forward to that hour, how our hearts are gladdened, but what about the days spent here in service for him? "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth" (Acts 1 : 8). "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Ps. 91 : 1). If this is not already true of your life, will you not, aided by his Holy Spirit, ask him to make real his word that *you* "shall abide satisfied" (Prov. 19 : 23)?

When the loving Saviour has done so much for you, you will want to minister to others. You will want to pass on the glad story of salvation, even to foreign lands, and how eagerly you listen to the story of those who, after many, many years spent in active service for him, have come back to the homeland to rest. Think what such a life means! That faithful missionary left home, friends and all that was near and

dear to him and went off to that far-away land. With barely enough salary to support him, he lovingly and faithfully labored on, winning many souls for his Master. But his health gives way, and the poor old man comes back to America. Loving friends write to the Board of Ministerial Relief and an annuity is granted. Do you realize that the amount of that annuity must depend to a large extent on you? If you have faithfully "given as the Lord hath prospered you," and if you have tried to interest others in this grand work, then the dear Master will reward you! If you have not thought of this before, will you ask the Saviour of these dear old people and *your* Lord and Master, *what he would have you do?* Will you ask yourself two frank questions that will search the very depths of your heart: "What would Jesus do if he were here?" "What would he like *me* to do?"

I WILL FOLLOW.

Where thou leadest I will follow,
When thou speakest I will heed;
List'ning for thy gentle whisper,
Taking thee for every need;
All of self is on the altar,
Life and will I gladly yield,
Now I open wide my heart's door,
Enter, Lord, thy sceptre wield!
Matthew viii : 19.

I will follow thee, my Master,
Proving now thy wondrous power,
Thou in me my strength and wisdom,
Guiding, guarding hour by hour;

Thou hast given a perfect pardon,
Blood to wash all sin away,
Grace to save and power to keep me—
Live thy life in me each day.
Gal. ii : 20; 1 Cor. i : 30.

I will follow on to know thee,
Claiming all thou dost unfold,
Taking gladly that thou givest,
Lacking all thou dost withhold;
Ceasing now to doubt and struggle,
Trusting thee whate'er betide,
Loving, list'ning, then obeying,
Thou wilt keep me by thy side.
Hosea vi : 3.

Thou wilt lead me on to know thee,
In thy mercy, rich and rare;
Loving kindness thou wilt show me,
Righteousness, so pure and fair;
Heart and life and will I give thee,
Joined with thee in sweet accord,
In thy faithfulness I'm resting,
Jesus, my beloved Lord!
Hosea ii : 19, 20.

'Tis thy matchless love that tells me
Thou hast planned this life for me;
With thy loving arms about me
I am resting, Lord, in thee;
Tenderly thy spirit fills me,
In the hush I hear thy voice,
Oh what joy, what rapture thrills me—
In thyself I now rejoice!
John xiv : 21.

Precious Saviour, let me tell it,
As I praise thy holy name;
Tell of all thy loving favor,
Of thyself—always the same.
And thy grace, a mighty ocean,
Deep and fathomless and free,
Every wave with peace is freighted,
Love divine! It is for me!
Song of Sol. v : 1.

FREEDMEN.

MARY LOUISE ESLER MEMORIAL CHAPEL.

The little girl for whom this chapel is named, and whose memory it perpetuates, has finished her earthly career. Loving parents and loving friends who mourn her departure, and who desired to rear a monument that should bear her name, and that should be at the same time an expression of their faith in the love and wisdom of him who thought best to take her to himself, determined to erect a chapel for the lowly in some needy district, and, in communica-

tion with the Board of Missions for Freedmen, they decided that a little struggling congregation down in Tennessee should be the recipient of their benefactions.

The ladies of the congregation where this loved one was a member of the Sabbath-school gave through their society the funds with which the building was erected, placing on a suitable tablet over the door the name which it was their wish the chapel should always bear. In addition to securing this neat little building in which the former houseless and homeless congregation now gather, the ladies interested in this



Mary Louise Esler Memorial Chapel.

enterprise have also secured \$100 that will this year enable the Board to place a teacher in the building who will carry on a day-school for this amount for at least five months.

Is not this building a most fitting memorial to the memory of the one so early taken from earth to heaven? Would it not be well if others whose hearts are aching over bereavements, which God in his providence has sent upon them, would give similar expression to their faith and love and trust, by ministering thus to those who are in need, and bringing to them the same blessed gospel by which they themselves are sustained amid the sorrows and disappointments of their earthly life. This little church, or chapel, or schoolhouse, cost only a few hundred dollars, yet it is handsome indeed as compared with at least half a hundred of the church buildings in which congregations of colored people under the care of our Board assemble to worship God Sabbath after Sabbath.

There are at least forty struggling congregations of Presbyterians ministered to by ministers under our care who have no church building whatever. Dear Christian friend, how happy you could make one of these little homeless flocks by giving to them, through the expenditure of a few hundred

dollars that you would not miss, a place that they could call their church home. Would it not indeed bring happiness to your own heart also, and is it not true that the sweetest happiness we experience is the happiness that comes from making other people happy?

SUMMER EVANGELIST.

A young colored man, who is preparing himself for the gospel ministry, has been spending three successive summers within the bounds of the Synod of Tennessee, visiting the colored churches and telling to his people, as opportunity presents, the story of Jesus and his love. He has received no aid from our Board on account of our financial poverty, very little indeed from any other source, but his heart has been in his work, and the good that he has been able to accomplish will only be known when from some higher point in some better world we are able accurately to calculate the influence that goes out from a diligent, earnest and consecrated life. This brother, though not under the direction of the Board of Missions for Freedmen, has been laboring among churches and in coöperation with ministers that are under our care; and his desire was that at the end of his summer labors he should be permitted to make a report to our Board. This report has in it much of interest to those who care for and desire the conversion of the thousands of colored people who are yet without God and without Christ in the world.

THE REPORT.

The work among the Freedmen in the Synod of Tennessee is encouraging.

First of all it is encouraging because of the readiness, and I might say the eagerness, on the part of the people to hear the gospel. They came out in such large numbers that the regular places of worship were crowded, and in most cases large numbers were turned away. They listened untiringly to the story of Jesus and the Cross. We gave them an opportunity twice a day, and at the appointed hour men left their work, women their "wash-tubs" and children dismissed by their teachers. All met for the same blessed purpose. The word of God reached their hearts—which was manifested by the flowing of unbidden tears.

Hard hearts of sinners were melted by the fire of the Holy Spirit. Men sixty, seventy and even

seventy-five years of age, whose tottering steps were supported by a staff, accepted the terms of the gospel and were baptized. (It might be interesting to you to know that five of that number of converts shown in the above report were more than seventy years of age, ten more than sixty, and twenty-five more than forty-five years old.) These figures strike a death-blow upon that assertion often made that "The young alone must be sought after. Let the aged alone; they are beyond our reach."

I have often been asked this question: "What effect does this change have upon older persons as to character?"

Allow me to answer here by giving an example. I have labored in this Synod for three successive years (summers). During my first summer I met a man who was about forty years old—the head of a family of eight and who was a sinner. He was converted in our meeting, united with the church, and to-day he is an elder in that church. His home is no longer polluted by strong drink. He has erected a family altar for his household. His children are in regular attendance at the Sunday-school. He is no longer looked upon as a tramp, a drunkard and an outlaw, but he is recognized as an earnest toiler, an honest man, and a law-abiding citizen, as he and his family go hand in hand to the house of God Sabbath after Sabbath.

In a certain village in East Tennessee you can find a man who is now a Sunday-school teacher. Not long ago that man walked the streets of that village a vile sinner, a gambler and a thief, watched by all and despised by many.

These are only two of the many that I might mention who have become deacons, church workers, earnest Christians, and, yes, filling almost every other place in the church.

The people gave liberally of their scanty means for the support of this work. I have known some to give their last cent, others to borrow that they

might have something to give the "evangelist" before he left.

Ignorance and superstition are the two great obstacles which confront the preacher of the gospel.

Ignorant as to what constitutes real Christianity, and superstitious in respect to the steps to be taken in order to obtain the gift of God. Most of them think that unless there be a great demonstration, beginning with strange feelings and ending in an excessive shout, there can be no conversion. This is held by older persons, and also by some of the younger persons who have had some school advantages.

I have in mind now a young man, who, when he heard of the Bible way of salvation, said: "I have never heard it made so simple. Why do not all the preachers explain it that way? I have heard persons speak of 'hearing a voice' and of 'seeing lights' and 'looking new.' What about that? I thought a person had to do something more than simply 'believe,' 'accept' and 'trust' in order to be saved."

But there is still much room for improvement in our work. This is especially true in a few cases which I now have in mind. However, let us hope for a speedy removal of the difficulties which check the progress of the church and look for a brighter day with fewer clouds. For if my people both North and South are ever to be saved, if the gospel of Christ is to prevail among them, if Ethiopia is ever to stretch forth her hand to God and our Lord and Saviour is ever to see the travail of his soul and be satisfied with the glory given him by the American Negro, it must be done by repeated efforts on the part of brave-hearted, consecrated men and women who, having the Holy Ghost in their hearts, will use every energy of both soul and body for the uplifting of a down-trodden race.

Fraternally, C. L. BUTLER.

THE Presbytery of Palmyra met in Kirksville, Mo., in joint session with Palmyra Presbytery of the Southern Church, for the purpose of celebrating the two hundred and fiftieth anniversary of the adoption of the Westminster Confession of Faith. A hearty desire was expressed for a closer and more practical relationship of the two presbyteries in Christian work.

THE Presbytery of Philadelphia North gave the subject of Systematic Beneficence very careful consideration. One of its recommendations was this: that each session ap-

point committees, either from its own number or from the church membership, to present to the people at suitable times the work of the different Boards, and secure contributions.

THE Presbytery of Westminster has commended for use in its congregations a list of prayer meeting topics for 1898, on the Shorter Catechism, prepared by Rev. I. P. Hayes, of Wrightsville, Pa., as an appropriate way of celebrating the two hundred and fiftieth anniversary of the adoption of the Westminster standards.

HOME MISSION LETTERS.

[Continued from page 454.]

Only a month ago we announced with great rejoicing the appointment of the Rev. Lowry W. Sibbet to succeed the late Miss Sue McBeth in the Theological Institute for the training of the Nez Perce candidates for the ministry, and to superintend the mission work among the several affiliated tribes. We are startled and pained at the tidings of his death. Rev. D. O. Ghormley writes:

MOSCOW, IDAHO, Oct. 20, 1897.

It becomes my painful duty to inform you of the death of one of our noble, self-sacrificing missionaries, Rev. Lowry W. Sibbet, superintendent of Indian Missions of the Presbytery of Wallawalla.

Brother Sibbet, with twenty-one Indian friends, left their home in Kamiah, Idaho, July 15, for Ft. Hall, Idaho. On their way they spent a week or ten days with the Shoshones at Lemhi Reservation, near Salmon City, Idaho. The trip was fairly successful, as I have been informed, but on their return to Salmon City, September 6, Mr. Sibbet was taken with mountain fever, which, with the complications of peritonitis and hypostatic pneumonia, resulted in his death at 11 A.M., October 6, 1897. They left Salmon City Monday, September 6, the day he was taken sick, and traveled until Saturday of the same week, when he found it useless to try to reach Lapwai. The point on the mountain trail where he gave up was about nine miles from the wagon road which leads to Hamilton, Mont. His Indian friends helped him down to the road, and then went in pursuit of a wagon. They succeeded in getting one about nine o'clock Saturday night, September 11. On the next day, Sabbath, they started for Hamilton and arrived about sundown after traveling about seventy-five miles over some of the most difficult road in the State. He was very tired, but got a fairly good night's rest at the hotel. Rev. O. P. Rider, pastor of the Presbyterian Church at Hamilton, called as soon as he learned of his presence in the town, and the president of the Christian Endeavor Society sat up with him that night. The next day he was taken to Brother Rider's home, where he remained until he died. Brother Rider and wife gave him their personal care. He also had a skilled physician and a good nurse. The good people of Hamilton ministered to his wants as only Christian people can. He was buried at Hamilton at 3 P.M., October 7. Brother Rider was assisted in the funeral services by Rev. George A. Blair, of Corvallis, Mont. Thus ends a good and useful life. The Indian people had learned to love him. He was getting the language very rapidly, as the Indian brethren

have informed me. It is a mysterious providence, but God knows best. Man's ways are not his ways. After all our efforts to secure a man for our Indian work, we are without a leader for these people at this time. But our experience with Bro. Sibbet among these Indians only confirms my belief that we need a godly man among them to lead them to enlarge their work and develop their Christian capabilities.

D. O. GHORMLEY.

CALIFORNIA.

REV. E. J. GILLESPIE, *Tehama*:—My work still calls for three services every Sabbath with a drive of thirty miles in the P.M. of each alternate Sabbath.

The Presbyterial Home Mission Committee have instructed me to visit Arbuckle, where we have a small church, with the view of adding that to my present already large field. My present field is sixty miles long and if Arbuckle is added it will lengthen my field by sixty more miles, but I can go there on the railroad.

The Trinity Company gold mining excitement has recently changed the condition of things and something should be done to look after that field. It is nearer my work than perhaps any other of our churches. Shall I go over?

COLORADO.

REV. GABINO RENDON, *Del Norte*:—There are two things of interest this month; one is the first Mexican Christian Endeavor Convention of this valley, which proved a success and I think these conventions will be a great help in our work in the future. The other is the first service held, to my knowledge, at Los Valdez, a Catholic stronghold. It has made quite a stir among the people. A man was so angry with the friend who let me have his house to preach in that he went and told him to remove his log-house from adjoining his. This was done to make him afraid, but our friend said he would do what he pleased with his property. A Presbyterian family is expected to move in that vicinity and we are anticipating good meetings this fall and winter.

SOUTH DAKOTA.

REV. DAVID RENVILLE, *Crow Creek*:—The annual conference and convention of all the Indian churches among the Dakotas meets this fall and our people are making great preparation to receive them.

NEBRASKA.

REV. BYRON BEALL, *Firth*:—Beginning August 1, with my friend, J. C. Redding, a Presbyterian evangelist whom I met in D. L. Moody's Bible Institute, Chicago, we built a tabernacle holding 750 people; 1000 could get in and near it. At once the great power of God began to be felt. Sinners soon began to ask for prayer; on the second Sabbath night more than 100 came to the front to pledge themselves to seek God. During the two weeks of this meeting there were about 100 conversions. I would think the people came from seven or eight towns.

We then opened at Hubble in a like structure and in substance the work of Firth was repeated, only not so many conversions, about fifty I judge.

We then began in Table Rock in a tent holding about 1000 people. Daily bulletins were sent out to all near cities. Again God's Spirit was mightily poured out and sinners began to inquire the way of life.

There were about 100 conversions here, more than eighty making application for church membership last Sabbath night alone.

During August and September there have been about 250 converted, I think, of course God only can know. There have been near 600 inquirers, 65 have united with the Presbyterian churches, and as all were weak home mission churches much good has I trust been done them.

No pen can describe the scenes of these marvelous meetings. They have caused rejoicing in the presence of the angels of God and joy has come to many hearts and homes.

WASHINGTON.

REV. W. L. VAN NUYS, *Spokane*:—At our last concert of prayer, home missions being emphasized, steps were taken toward lifting our share of the debt of the Board. We felt that we should take as a basis the debt of a year ago. To distribute this amount equally in shares for every member of the church would mean approximately thirty cents each. An appeal was made on the ground that this represented at least the amount of the *personal* obligation resting on every member. But it also gave opportunity to "bear one another's burdens," for there are some of our own number who can't pay their share.

The result of the canvas after prayer meeting showed almost enough shares taken to pay for the membership of the church, and I am sure we can raise more than enough even on a thirty-cent basis. This does not affect our *pledged* and *systematic* regular contributions.

We have heard of the encouraging reduction of the debt, making the "per capita obligation" much smaller. A part of the amount subscribed to the debt may therefore be devoted to the regular work of the Board when sent in.

Is not this the key to the situation? The debt of the Home Board and of every Board seems to us to be the debt of every individual member of the Church. If all could see it so, surely we would not long be troubled by its remaining unpaid. Could not this phase of the matter be urged in every church?

REV. T. M. GUNN, D.D., Superintendent. The July celebration at Lapwai was a grand success in reaching the object for which it had been projected by presbytery, namely, the separation of the Christian Indians from the heathen in their celebration of the Fourth of July. Our programme began with Thursday, July 1, and continued until Monday, the 5th, with two public services a day and tent prayer meetings in the evening. The meetings were deeply devotional and some thirty were reclaimed who had gone astray and among them several very influential characters. It is considered as a great triumph by Miss McBeth and indeed by all who participated. There were four of the white ministers there to aid them.

I was in Seattle when the steamer Portland arrived from Alaska with more than a ton of gold. The revelation of such wealth in Alaska and British America adjoining has caused the facing about of the commercial world. Every available means of transportation has been brought into requisition; the mills and foundries have been set to work on the largest and most improved patterns of ocean vessels and smaller craft for ascending the Yukon. The greatest exodus of people of all classes has been made. This has precipitated upon us the gravest responsibility. The tide of emigration has set in and our hotels and trains and steamers are full to overflowing. Some of our churches are greatly weakened by the temporary absence of their male members. The entire synod has taken a new impetus. The crops in East Idaho and East Washington are the best ever known and the prices are good. The successes in the mines of Idaho, Washington and British Columbia before the Klondyke excitement were exceedingly cheering. They are not seriously affected by that event. There is a temporary depletion of experienced miners, but their places will soon be filled by others. This change, though very sudden, is not temporary, it will last for years. It will inevitably result in the development of our entire region in all branches of industry and in social and religious life as well

What we need is special aid to retain and increase our hold upon all these new forces. I could enter a dozen new fields to-day, with most promising prospects, if the means were at hand. I have a special demand from Grangeville, Idaho, and our Sabbath-school missionary, Rev. M. G. Mann, has been sent in to organize the Sabbath-school.

Can we hope for a special favor from the Board under the marvelously exceptional conditions to preserve and advance our work?

The C. E. Convention was a marvelous providential event, leaving a most beneficial effect upon this coast. The threatened Debs colonization has been rendered a foregone failure and the present outlook is the most hopeful for all this Northwest. Our danger is in being flooded by the improper kind of people. We look, however, for a fair proportion of the very best.

IDAHO.

REV. W. A. HOUGH, *Malad City*:—I made my first visit to Rockland in September. It is a distance of seventy to seventy-five miles. Started Monday morning at 6.20; stopped at halfway house at noon; fed my team and went into the house to eat my lunch; preached Christ to them while eating; resumed journey at 2.30 and reached Rockland at 9 o'clock at night. Put up at Mr. Tyler's, old friends from Fillmore. We renewed our acquaintance of years previous. Found some ten or twelve families all from Fillmore. Some of the girls that were in our mission school there in the days of Miss McKean and Miss Craig are now mothers with three or four children and in sympathy with our work. One, now dead, did noble work for the Master in the Sabbath-school. Her memory still lives and is blessed. After one year of married life the summons came and she went up higher. Of the fourteen members in the Rockland Church, twelve are from Fillmore or in some respects the outgrowth of the mission work there. May the Good Shepherd look over the little flock of fourteen who are so much of the time without the care of the undershepherd.

On October 8, we held our first service in St. Johns, a small town some three miles away. About thirty were present, and we tried to make the way of salvation plain to them. I will try to preach there every two weeks. Mormonism does not seem to have the grip on these people that it has in

many of the towns in Utah, still the great mass of the people are under its delusions.

REV. D. O. GHORMLEY, *Moscow*:—Five persons were received into the church during the quarter. This brings our roll to one hundred and ninety. On the first Sabbath of the present month the First Presbyterian Church of Moscow, Idaho, by a unanimous vote, assumed self-support. This was the proper thing to do, and what I felt would be done. I am very happy over the result and the spirit in which it was done. Coming as it did at the close of the third year of my ministry here, I could look back with pleasure over those years, although they have been years of trying labor for Mrs. Ghormley and myself. We found a discouraged church of fifty members, with a small and uninviting building. Now we have a large, strong congregation, out of debt and ready for greater service than ever before.

This severs our relationship with the Board as missionaries. We hope we shall not lose the missionary spirit, however. The congregation adopted a resolution of thanks, which will be forwarded to you by the clerk of the session.

Thanking the Board and its officers for your kindness and courtesy to me in these past years, I bid you good-bye.

ARIZONA.

REV. D. M. WYNKOOP, *Gila Crossing (Phoenix)*.—I preached ten sermons during the six Sabbaths just past, taught a Sunday-school class each Sunday, and during the week taught the Sunday-school lesson to the native teachers so they could teach their classes. Our Sunday-school classes range in numbers from twenty to fifty each Sunday. We have six classes besides the children. Since Mrs. Wynkoop has returned she has gathered twenty-five of the children into a class. The children have contributed wheat to the amount of sixty cents to the Bible cause. The interest continues good both in church and Sunday-school.

During this month the Gila river has been very high, which has hindered many from coming to church. During the high water, the members on the opposite side had a man swim the river and procure Bibles and song books, and we had Sunday-school on both sides of the river.

APPOINTMENTS.

F. D. Seward, Beaumont and Banning,	Cal.	C. G. Kilmer, Breesport and Sullivanville,	"
D. McCunn, Burbank, 1st,	"	R. King, Cairo,	"
W. L. Johnston, Pacific Beach, Pt. Loma and stations,	"	A. M. Shaw, Ancram Lead Mines,	"
D. M. Stuart, National City, 1st,	"	J. H. Alexander, Centreville,	"
E. J. Dupuy, S. F. French Reformed,	"	C. T. Henry, Fayette, 2d,	"
W. S. Whiteside, Santa Maria, 1st, and stations,	"	S. S. Phelps, Dresden, 1st,	"
W. Donald, Carpenteria, 1st,	"	O. R. W. Klose, Cocheton,	"
J. Hemphill, Ballard, Los Olivos and S. Ynez,	"	F. Voorhees, Greenlawn, 1st,	"
E. E. Giffen, La Salle, 1st,	Colo.	P. A. Schwarz, Melville,	"
A. M. Work, Delta, 1st,	"	A. McMaster, Laurens,	"
J. McLean, Del Norte, 1st,	"	F. S. Swan, Cohocton, 1st,	"
S. T. Thompson, Tarpon Springs, 1st,	Fla.	J. P. White, Brunswick, 1st,	"
J. A. B. Oglevee, Perry, 1st,	Okla. Ter.	A. Durrie, Bismarck, 1st,	N. D.
A. F. Tully, Anderson, Westminster,	Iowa.	H. G. Gunn, Walhalla, Bay Centre, and Hyde Park,	"
V. Hlavaty, Cedar Rapids, Bohemian,	"	R. M. Hays, LaGrande, 1st,	Oreg.
J. L. Gage, New Sharon,	"	C. R. Shields, Union,	Pa.
A. Doremus, Dubuque, 3d,	"	A. J. Treichler, New Italy, Italian,	"
J. M. Wilson, Armstrong, 1st,	"	B. E. P. Prugh, Rapid City, 1st,	S. D.
M. T. Rainier, Livermore, 1st,	"	H. K. White, Volga,	"
J. Smith, Burlington, Hope,	"	W. J. Hill, Pastor-at-large,	"
J. W. Carlstrom, Conroy Hilton,	"	A. C. McCauley, Bridgewater and Canistota,	"
Charles Williams, Sioux City, 2d,	"	D. S. Brown, Kimball, 1st,	"
N. J. Lott, Ellsworth, Harmony, Kanapolis and stations,	Kans.	J. Linka, Brule and Bon Homme counties, 1st Bohemian,	"
D. Housaker, Spring Hill and Stanley,	"	J. R. Burchfield, Hill City and Sherman Heights,	Tenn.
G. A. Holzinger, Linden, 1st, and Argentine,	Mich.	H. W. Moore, El Paso,	Texas.
J. B. McDonald, Petoskey, 1st, and stations,	"	F. L. Arnold, Salt Lake City, Westminster,	Utah.
M. B. Louglen, Houston, 1st,	Minn.	G. W. Martin, Manti, 1st, and Ephraim,	"
J. S. McCornack, Howard Lake, Winsted and Sylvan,	"	Chas. May, Ogden City, Central Park Mission,	"
J. S. Boyd, Alden, 1st,	"	M. H. Mead, Nampa,	Ida.
G. H. Williamson, West Plains, 1st,	Mo.	C. O. Mudge, Montpelier, Calvary,	"
C. P. Blaney, Martinsville and New Hampton,	"	A. M. McClain, Kendrick, 1st, and stations,	"
E. P. Keach, Parkville Mission Work and vicinity,	"	A. J. Adams, Cleveland, 1st, and Klickitat, 2d,	Wash.
H. Gardner, St. Louis, Lee Ave.,	"	A. H. Burkholder, Ridgefield and Woodland,	"
J. B. Butter, Philipsburg, 1st, and Granite,	Mont.	R. J. Campbell, Montesano, 1st, and Cosmopolis,	"
O. P. Rider, Hamilton, 1st, and Grantsdale,	"	T. G. Watson, Carbonado and station,	"
O. C. Weller, Dillon, 1st,	"	Wm. Davies, Seattle, Welsh,	"
C. H. Brouillette, Kenesaw and Bethel,	Neb.	W. A. Major, Seattle, 2d,	"
J. R. Cooper, Orleans, 1st,	"	W. A. Mackey, New Whatcom,	"
J. L. Atkinson, Sutherland,	"	D. D. Allen, Natchez, Moxie and Parker,	"
J. Gilmore, Sterling, 1st,	"	J. A. McArthur, Waterville, Bridgeport and stations,	"
P. Bagnall, Paterson, St. Augustine,	N. J.	L. C. Smith, Synodical Missionary,	Wis.
J. Y. Perea, Pajarito and Los Lentos and stations,	N. M.	W. Allison, Superior, 1st,	"
J. Still, Jefferson, 1st,	N. Y.	W. L. Breckenridge, Bayfield,	"
S. B. Nelson, Woonsocket, 1st,	R. I.	J. T. Ford, Greenwood, 1st, and station,	"
H. Hansman, Manchester, 1st German,	N. H.	P. J. Leenhouts, New Amsterdam and station,	"
A. R. Scott, Worcester, 1st,	Mass.	D. F. Williams, No. Dend and Lewis Valley,	"
L. V. Price, Brockton, 1st,	"	Beert Vis, Alto, Calvary,	"
J. F. Langton, Waltham, 1st,	"	Jos. Bren, Racine, Bohemian,	"
P. A. Walker, Burke and Bellmont,	N. Y.	I. T. Whittemore, Florence, Casa Grande and vicinity,	Ariz.

To make Christ a living reality, a power in individual and in community life, is the work of the church. To make Christ supreme, to bring every part of our land under the influence of the gospel, ought to be the purpose of every disciple of our Lord. To this work, which is the end and object of home missions, the love of Christ impels. But love of country should also inspire an interest in home missions. The greatest danger to the na-

tion to-day are the unchurched masses. In the large cities and in the new states this class is on the increase. In Washington there are whole counties with scarcely a Christian church, and many neighborhoods without even a Sabbath-school. Children are brought up practically as ignorant of Christ as the natives of India. And yet these will soon be the men whose votes will help settle important moral questions.—*Our Church News.*

Young People's Christian Endeavor.

A missionary letter for Christian Endeavorers may be found on page 472.

* * *

Seven foreign missionaries are supported by the Presbyterian Endeavor societies of Illinois.

* * *

The Christmas number of *Forward* is a beautiful example of a young people's paper. Do not fail to see it.

* * *

A society in Kewanee, Ill., has opened a night school, following the course of study given in the *Chicago Record*.

* * *

Dr. James McLeod believes that the missionary spirit is the most praiseworthy thing in connection with the societies of Christian Endeavor.

* * *

"Build the children into the church," says a pastor of long experience who finds it is not as easy to influence those who have passed the age of twenty-five.

* * *

Wendell Phillips offered this prayer: "Whenever a thing is wrong may it have no power over me, and when a thing is right may I have the courage to do it."

* * *

There are now 51,578 Christian Endeavor societies in the world, with a total of three million members. Almost one hundred new societies are reported each week to Secretary Baer.

* * *

A Christian Endeavor society at Praa, Burma, which is in charge of a native, holds Sunday afternoon services in adjacent villages, thus leaving the missionaries free to engage in other greatly needed work.

* * *

There are in the Synod of New York 829 Christian Endeavor societies and 393 Junior societies. Nearly twenty-eight per cent. of the associate members were added to the Church during the last year.

* * *

A member of the Hollond Memorial Endeavor society, Philadelphia, who is now a sophomore in college, writes: "Every week when I look up the subject for Christian Endeavor I think of the Hollond society and pray for its leader."

* * *

Miss Mary E. Holmes, Ph.D., expresses the firm conviction that if the Boards of our Church are of

real value, then our children and young people should be taught by precept and example to support them, and to do it intelligently and cheerfully.

* * *

Dr. Clark asks the "Comrades of the Quiet Hour" to remember the "morning watch," and suggests the following covenant: *I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning hour, for quiet meditation and direct communion.*

* * *

A speaker at a Christian Endeavor convention in Iowa urged a more faithful use of the Bible in three places: in the church service, in the prayer meeting, in the closet. But the latter, he said, is of most importance, as that is the place for study; in the others it is used merely for reference.

* * *

The young people of Immanuel Presbyterian Church, Milwaukee, have contributed to the work of a Christian Endeavor tent. During the past summer this tent was taken from village to village where there were no churches. Gospel meetings were held and Sunday-schools organized.

* * *

After eleven years of fruitful history, that invaluable paper, *The Golden Rule*, takes on new vitality and appears as *The Christian Endeavor World*. While the old name is continued on the title-page, the new one corresponds more fully with the great cause for which the paper has stood.

* * *

The reflex influence of mission work, says the *Youth's Companion*, appears on the balance sheet of the nations. It costs the United States one hundred and twenty dollars annually to support each of its heathen Sioux, and less than eight dollars for each of its Christian Sioux. Comment is superfluous.

* * *

"Do well and faithfully whatever duty comes to hand," was the law by which Sir Isaac Holden governed his life. He wanted to be a minister, but feeble health prevented; so he followed his father's advice to consecrate his mind to God, and render the gift as beautiful as possible. His useful life did not close until he had reached the age of ninety years.

* * *

"The Presbyterian Christian Endeavor Manual" for 1898 contains the prayer-meeting topics with comment and suggestion, a special plan for conducting each consecration meeting during the year, a discussion of the work of each committee, and a variety of denominational information.

This useful volume is sold for fifteen cents by the Presbyterian Board.

* * *

The *Herald and Presbyterian* writes of a young man who, years ago, lamenting that a young lady was going as a foreign missionary, said: "What a pity for her to bury herself in that foreign country. It ought not to be permitted." The young girl went, did noble service and her name has been spoken throughout the whole Christian world. The young man has never been heard of outside the little village in which he lived. When people let the Lord dispose of their lives they do not make mistakes.

* * *

"A few suggestions and counsels by an older brother who has gone a little farther on the way, who has experienced some of the difficulties and dangers and learned a little of the help Christ is ready to give"—this is Dr. J. R. Miller's modest way of characterizing "In His Steps," a book he wrote several years ago. Many pastors can testify that it has proved of great value when put into the hands of those beginning or looking towards the Christian life. A new edition, partly rewritten, is sold by the Presbyterian Board at twenty-five cents each, or in quantities at twenty cents.

* * *

The representative of a great English firm was once heard to remark that he never took a mortgage nor purchased a lot in a town in which there was no Christian church. When asked whether that was due to his religious principles or to his business experience, he promptly replied, "To the latter." "I am not," he added, "a religious man nor connected with any church, but I have learned by experience not to invest a customer's money at home or abroad in a place where neither life nor property is safe. Life and property are not safe, in my judgment, in those places where the 'religious police,' or 'the vigilance committees of churches,' do not exist."

* * *

Yeddie, a daft parish waif of the highlands of Scotland, who had wit enough to be a devoted Christian, applied for admission to the Lord's table, but the minister was busy and tried to put him off. The lad's reply, "Oh, if you knew how I loved him you would let me go where he is to sit at his table," touched the minister's heart, and Yeddie was allowed to come. As he sat at the table the tears filled his eyes, and he would shake his head and whisper mournfully, "But I dinna see him." At length, after partaking of the sacred symbols, he raised his head, wiped his eyes, and, looking into

the minister's face, nodded and smiled. Leaving the table, he started homeward, silent and thoughtful, but with the light of joy in his face. He did not reply to those who spoke to him, and the boys, as usual, began to taunt him. Then he said: "Ah, lads, dinna bid Yeddie talk to-day. He's seen the face of the Lord Jesus among his ain ones. He got a smile from his eye and a word from his tongue, and he is afeard to speak lest he lose the memory of it. Ah, lads, I have seen him this day, yon lovely man. Dinna ye speak, but leave poor Yeddie to his company." The boys were amazed, and one said, "Sure, he's na langer daft." Reaching his garret home, Yeddie dare not speak to the granny who sheltered him, lest he might "lose the bonny face," but left his meal untasted and climbed the ladder to his straw bed. A little later his voice was heard to say: "Ay, Lord, it's just poor me that has been sae long seeking ye, and now we'll bide together and never part more. Ay, but this loft is a bonny place to-night; all gold and precious stones; the castle is not more bright."

In the morning Yeddie did not come down, and when the granny went up to see why, she found him kneeling, with his head resting on his folded arms. He who had refused his supper "had meat to eat that she knew not of," and having supped with his Lord, had gone to be with him.

* * *

Marcus Whitman was the missionary hero in the Christian Training Course for November, 1896. The 29th of November this year is the fiftieth anniversary of his death.

A timely article on Whitman, by Mr. George L. Weed, appears in the *Ladies' Home Journal* for November. Mr. Weed, who was a lad in his father's home in Cincinnati in 1843, describes the appearance one morning at the door, of what seemed an apparition, a man dressed in mountain garb. "His fur garments, buckskin breeches, fur leggings, boot moccasins and buffalo overcoat with head hood, had been poor protection from the cold and storms of the fearful ride."

By permission of the Presbyterian Board of Publication and Sabbath-school Work, a photograph is published on the opposite page of the statue of Marcus Whitman which is soon to be placed on the front wall of the Witherspoon Building. Mr. Weed testifies as follows: "The photograph of the statue of Dr. Whitman is a very vivid reminder of him as I saw him in Cincinnati on his way to Washington. In its general appearance it corresponds to my memory of him."



Marcus Whitman.
Statue on the front wall of the Witherspoon Building, Philadelphia.

A POSSIBLE DANGER.

REV. ALLEN BELL, D.D.

The young people's societies began with a spurt. Youth means zeal and enthusiasm, just as old age means thoughtfulness and counsel. "The glory of young men is in their strength." They may not counsel and advise like the aged, but they can do, and dare, and achieve. That is their characteristic; and the youth who is too old, too knowing and too well versed in the ways of the world to get into high-flown fervors over anything is an anomaly and a solecism, having no right place among the veritable and authentic works of God's hands. Youth means fervor, just as spring means sunshine, and May, warmth and blossoms. It is as "the sun coming forth out of his chamber and rejoicing as a strong man to run his race."

Young people, do not be afraid to be all alive and active about the work of Christ's kingdom. But there is a warning which I would raise here. There seems to be a danger of the fervor wasting itself in emotion and going off in thin air, because of the lack of a substratum of knowledge on which to rest. A serious lack to day is the absence of Bible instruction in the family and the school. Hence the minds of some are not Bible-formed. They come into the society glowing with love to Jesus and full of zeal for his work, but they scarcely know what he saved them from, or on what grounds he has secured salvation; nor do they realize the secret of power for successful work; the result is "the love of many waxes cold;" societies find the work languishing and the attendance falling away. Some societies disband for the summer, because of inability to keep up the attendance and interest during the summer months. It is a dry rot which will eventually mean a permanent disbandment.

What is the remedy? Strive for a religious education more than for the expression of sentiment; conduct the meetings more along the line of Bible study, rather than have the young people give a testimony which is far beyond their age, and which they have probably never experienced. Try to impart a knowledge of the word in the meetings that will create and hold the interest when feeling passes, as pass it must. We cannot live in excitement all the time. You cannot play on a feeling as you can pull out a stop in the organ and play on it day after day all the time. Feeling must be transmuted into action to be healthful and permanent; and for action to continue, it must rest upon positive convictions, and these convictions must rest upon knowledge. Religious convictions and actions must rest upon a knowledge of the word of God.

Then, besides making prominent the study of the Bible and the attainment of Bible truth in our young people's prayer meetings, this should be so done as to react upon the homes so as to secure a regular, steady-going study of the Bible there.

Many homes have lost out the Bible as a study, the Sabbath as a time of rest and contemplation, and the memorizing of the Catechism as a basis of theology. The result is a lack of basic force and life. Our societies could save themselves and the Church, if they could give as a compensation for this loss more home-study of the Bible in place of effervescing sentiment; more quiet contemplation on the Sabbath, not as a substitute for all action, but as a basis on which true action must rest.

Think more; stop in your rush. "It is an age of electricity, and you are in the rush and cannot stop!" Well, remember that the Holy Spirit is the motor power of all our Christian life and work, and he comes only by waiting upon. Shallowness is our danger. "It wasted away because it had no depth." Politically and commercially we are, as a nation, quick, active, blustering, like a shallow mountain stream. Religiously, our life is taking the same trend, and for the same reason: we will not take time to study and meditate.

Young people, prepare well for spiritual results. Dig deep; study the word; use much of the Sabbath for quietness and meditation. Many of our societies are losing out their first enthusiasm, because there is no depth of soil. Depth cannot be secured in mere excitement. *Life* is the mainspring of all, and all life is begotten out of sight, under ground. Life of the soul follows the same rule; it is begotten alone with God, and its growth is due to the same secret source. Not noise, operatic music or emotional talks will beget permanent results; but your ability as leaders in your societies to lead the young minds into the secret place of the Most High, to be much alone with God and his word.

WHAT PASTORS THINK.

The *Golden Rule*, wishing the testimony of pastors as to the present efficiency and value of their own Christian Endeavor societies, asked a number who have had the longest experience this question: Is your society and has it been a genuinely helpful and loyal factor in the church life? Among the replies were the following from Presbyterian pastors:

I gladly bear testimony to its fidelity and efficiency in the work of the church. During all the period of its existence it has never caused any disturbance or aroused any factional spirit in the

church. I have known the work of the Christian Endeavor society from its organization and greatly rejoice in its ministry and growth.

SAMUEL J. NICCOLLS, D.D.,

Pastor of the Second Presbyterian Church, St. Louis, Mo.

The Christian Endeavor society has been a blessing to me and to the church which I have served. In my opinion it is the grandest expression of the enthusiasm of Christianity in the world to-day. The society in Calvary Church is a never-failing help to me, and at the very centre of all our church activities.

WILLIAM J. MCKITTRICK,

Pastor of Calvary Presbyterian Church, Buffalo, N. Y.

I regard it as impossible for a young person to be a loyal Endeavorer and not at the same time be loyal to his own church. I have always found the best Endeavorers to be thoroughly loyal to their church and pastor. I should not like to serve a church that would not allow me to have the support which the Endeavor movement is sure to bring, and which I now enjoy.

C. L. WORK, D.D.,

Pastor of the First Presbyterian Church, Cincinnati, O.

I do not know what I should do without the organization. As a working factor in church life I have found it most practical and efficient and always unswerving in its loyalty. Its value as a training school for young Christians cannot be overestimated.

R. F. COYLE, D.D.,

Pastor of the First Presbyterian Church, Oakland, Cal.

I bear willing testimony to the fact that the Christian Endeavor society has been of the greatest help to me in my pastoral work. I believe in the movement more thoroughly to-day than ever, and I have an idea that the best of its history is yet to be made.

J WILBUR CHAPMAN, D.D.,

Pastor of Bethany Presbyterian Church, Philadelphia, Pa.

I have seen the workings of the Christian Endeavor society in village, town and city, and have always found it to be a most helpful means for the development of the Christian life of young people, deepening their interest in religious work, their knowledge of religious truth, their appreciation of religious worship, thus making them in the noblest sense loyal to Jesus Christ and to that portion of his Church to which they belonged.

JOHN R. DAVIES, D.D.,

Pastor of the Fourth Avenue Presbyterian Church, New York, N. Y.

My seven years of ministry have convinced me as a pastor that in public prayer and testimony, in earnest Bible study, in missionary activity and giving, in personal, soul-saving work they are the pastor's most ready helpers, the King's faithful followers, and the Church's hopeful leaders.

F. B. EVERITT,

Pastor of the First Presbyterian Church, Trenton, N. J.

It affords me genuine pleasure to testify to the loyalty and fidelity of the societies of Christian Endeavor in the churches of which I have had the honor to be the pastor. For nine years I have observed with a grateful heart the development of efficiency in service, of system in stewardship and growth in spirituality in many of these young people. As we stand at the gateway of the twentieth century, nothing promises greater things for the cause of Christ than this increasing host.

HOWARD AGNEW JOHNSTON, PH.D., D.D.,

Pastor of the Forty-first Street Presbyterian Church, Chicago, Ill.

The society in Park Presbyterian Church has been for eight years an educating, intellectual and spiritual force, whose loss to our church would be irremediable.

J. CLEMENT FRENCH, D.D.,

Pastor of the Park Presbyterian Church, Newark, N. J.

Our Christian Endeavor society is a blessing to the church. Never was its loyalty more severely tested or more splendidly manifested than during this past season. In the distribution of hundreds of thousands of invitations, attendance upon our special services, and labor in the after-meetings, as well as in hospital services, it never wavered.

REV. H. T. MCEWEN, D.D.,

Pastor of the Fourteenth Street Presbyterian Church, New York, N. Y.

Our Christian Endeavor society is true as steel to the church, faithful to its services, loyal to its pastor, placing love to the cause above personal preferences and prejudices. Its spirit of helpfulness and loyalty is the new chivalry.

JOSEPH W. COCHRAN,

Pastor of Christ Presbyterian Church, Madison, Wis.

I have found the society a leading factor in promoting the highest good of the church, both by loyal devotion and inspiring example. I have always worked with my Endeavorers "as one of them," and wish to testify to great per-

sonal benefit derived from membership, as well as to the help received in my relation as pastor.

W. F. McCAULEY, LIT. D.,

Pastor of the Fifth Presbyterian Church, Toledo, O.

For twelve years I have been the pastor of a Christian Endeavor society—the same one. It has been the training school for several hundred young people in Christian character and work. It has supplied this church with a body of loyal and efficient workers, whom the church honors and uses. I lean much upon this society, and never yet have found it a broken reed.

GEORGE B. STEWART, D.D.,

Pastor of the Market Square Presbyterian Church, Harrisburg, Pa.



GOVERNOR JOHN G. BRADY.

About thirty-six years ago a carload of waifs from the city of New York was brought to Noblesville, Ind., that they might find homes and receive such training as would fit them to be better men and women than they would become in the city. Among them, and occupying the same car seat, were John Brady, now Governor of Alaska, and Andrew H. Burke, afterwards Governor of North Dakota. The superintendent in New York in charge of this work had read a letter from a boy previously sent to Illinois, which told of his riding horses and having all the watermelons he could eat. This was a magnet too great for Brady, and he was the first volunteer for the next lot. Judge Green, of Tipton,

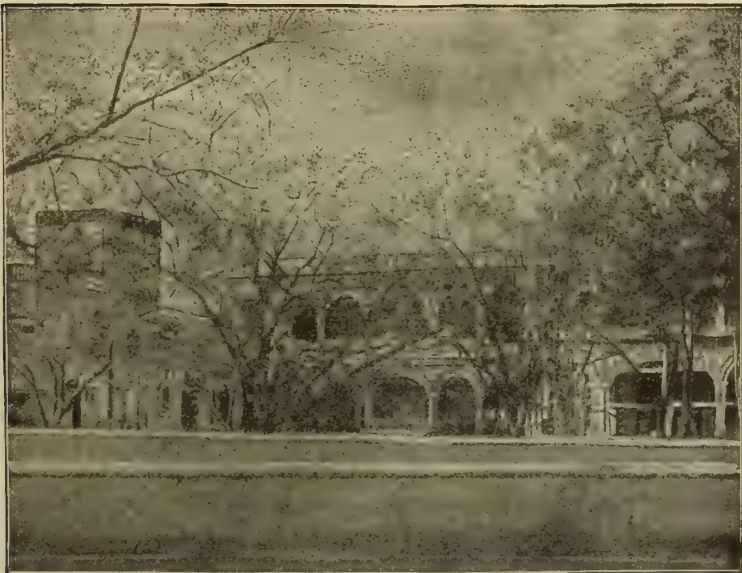
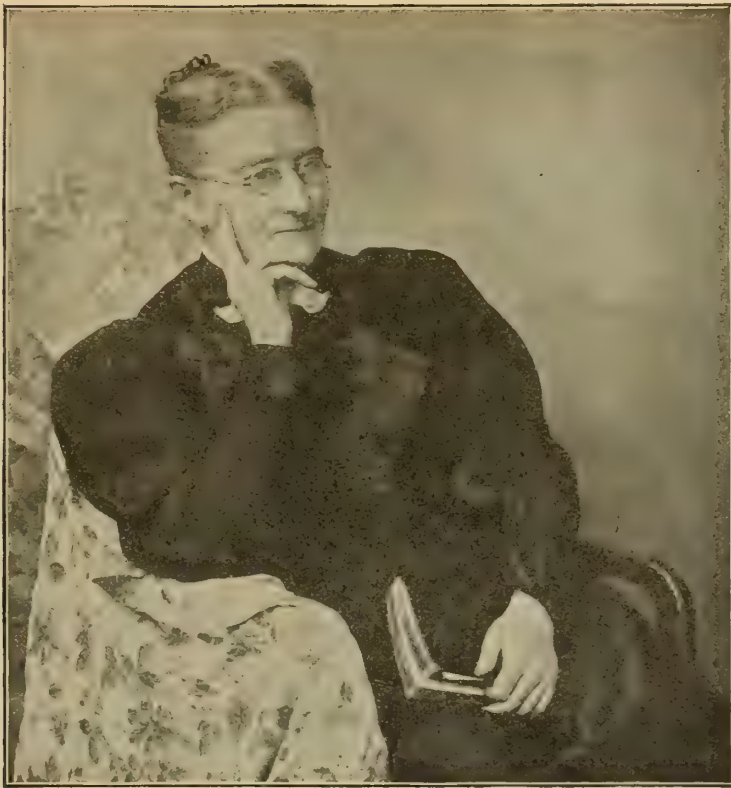
attending court at Noblesville and being impressed with the appearance of Brady, not as a handsome boy, but one with brains, desired to take him home. One man thought all that carload should be kept in Hamilton county and so took him to his own home. But he was not able to support another in his family and so brought Brady back to town and gave him to Judge Green. Though a waif, he was not a very bad boy, and the judge thought as much of him and treated him as well as his own children. He attended school, worked on the judge's farm and was taught at night by him. He was a diligent student and the inspiration of the judge's studious habits incited him to improve himself as much as possible. He himself says he owes everything to Judge Green, yet there were in him the sterling qualities that make noble men, which the judge but helped to develop. Sometime during this period he united with the Presbyterian Church at Tipton. At the age of eighteen he left to attend the school at Waveland, Ind., and from there he went to Yale College, where he graduated in 1875. In special preparation for the ministry he attended Union Seminary in New York City.

Judge Green gave him some aid in paying college expenses, but he depended largely on his own efforts to carry him through. Although of quiet demeanor and unassuming appearance, he had the faculty of making friends. This helped him in securing funds for his education and in bringing to him pleasures and opportunities not gotten otherwise.

The facts thus far given were secured through the courtesy of the Rev. Charles E. Huffer, pastor of the Presbyterian church in Tipton, who, at our request, called on the widow of Judge Green to ask for her version of the story which has gone the rounds of the daily press. Our thanks are due to Mrs. Green, not only for the story of Governor Brady's boyhood, but for the loan of the photograph from which the portrait was made.

Mr. Brady went to Alaska as a home missionary in 1878. His home is in Sitka, and he is a member of the Presbytery of Alaska. He was recently appointed Governor of Alaska.

A good degree of active service on the part of the young people and earnest loyalty to the Church were reported at the meeting of the Presbyterian Endeavor Union of Lansing Presbytery. Pastors testified to the great help of the Endeavor society in their work.



Dr. Clara Swain. The first lady physician entering the Foreign Mission service.
She was sent to India in 1869 by the Woman's Society of the M. E. M. S.

Woman's College, Lucknow (M. E. M. S.) The first college for women in India.

SOME FIRST CONTRIBUTIONS OF MISSIONS TO INDIA.
From "Christian Missions and Social Progress." Copyright, 1897, by F. H. Revell Company.



Village Carpenter, Hadeth.

SYRIAN VILLAGE LIFE.

REV. W. S. NELSON.

We say sometimes that the people in Syria have plenty of time, because their way of doing things is so different from American ways. Do you see the old carpenter in the picture? He is not lazy even if he does sit on the ground to do his work. It is simply the way he has been trained, and often it is necessary for him to have *three* hands, two to hold the tool like the one he is now using to bore a hole, and a third one to hold the piece of wood. This becomes very easy when seated on the ground, for his bare foot is then available, and is trained to grasp the wood and hold it firmly. He is now making a sort of long-handled wooden shovel used to remove the bread from the large oven. After boring the hole, he will drive in a wooden peg to hold the handle in place, as he uses very few iron nails or screws. Standing up against the house is a wooden pitchfork with which they throw up the wheat and straw in the air to let the wind blow away the chaff. Do you know where this is mentioned in the Bible? It is called a "fan" in our English Bible, and is spoken of in connection with a threshing floor where it is used.

Many of the old village houses are built without any windows. The people say it is warmer in winter to have no windows, and if you ask them about the summer they will say, "O, we stay out of doors in summer."

They do not keep the houses very clean, and often

have their cows and goats in the same room with themselves, so you can imagine that in the spring the houses become very warm and unpleasant, and the fleas and other insects are very lively indeed. The people think the easiest way out of the difficulty is to build a rough booth on the roof or else on poles stuck in the ground. They sleep in these booths all summer, and so avoid much of the discomfort of the dark houses. But when the cool autumn nights begin, or the rains begin to fall, they gather up their beds and are very glad to return to the shelter of the roof and think it a great advantage to have the warmth of the cattle with them at night. If the man who is leaning against the booth

in the picture could speak to you, he would probably say, "Ahlan wasahlan. Shurrufuna Tfuddu-lu." ("A hearty welcome. You have honored us. Walk in.") And you should answer, "Tshurrufna. Allah yzeed fudlakum." ("We are honored. May God increase your possessions.")

THE CEDARS OF THE LORD.

There are not many large trees or forests in Syria, but at one place on Mt. Lebanon there is the nicest place to camp out you can imagine. Here is a grove of grand old cedars which the people call the "Lord's Cedars." They are like those which were cut down for Solomon when he built the temple at Jerusalem, and some people think these very trees were living at that time. I have



Thatched House with Summer Booth.

The cuts illustrating this article are from photographs taken by the writer, and furnished to us at our request.

seen missionary children like those in the picture have the nicest kind of a time playing house about the great big trees. One could have her house in the wide crotch of one old giant and then take her dolls to visit her neighbor in the next tree. Some morning, early, one of the men will take his donkey and a large bag and go up near the top of the mountain and bring back a great lump of frozen snow to make ice cream for dinner. Would you like to join a camping party at the cedars next summer? If you do, it will be necessary to arrange for tents and folding beds with plenty of warm bed covers and thick clothing for yourselves. Then you need a box of cooking utensils and camp dishes, and you will need a cook and servant to care for the horses, because no one lives at the cedars and there is no store nearer than eight miles away. When everything is ready, the servant will bring a lot of mules and everything will be tied to their sides with strong ropes, while the mules dance and kick up their heels trying to loosen the ropes or throw off the loads. Once I saw a big mule roll head over heels down the hill after his big load was fastened on him. Fortunately the ground was soft so that no harm came from the accident, and the mule was quickly on his feet again, but looked rather astonished. At last your horses will be brought out and the whole caravan will begin to climb up the steep mountain, but when you reach the cool shade of the cedars six thousand feet above the sea you will forget how tired you are and send me a vote of thanks for my invitation. But be sure to come in August, for that is the only month when it is not too cold to be pleasant at the cedars.



Tact is touch, healthful contact. It is sincere and cordial, while policy is often designing and coldly calculating selfishness. He who helps people without offending them is a man of tact. To touch people so delicately as to heal their bad habits and yet not cruelly cut their feelings, is the highest exhibition of tact. To touch with the gentleness of angel wing the broken heart-strings of sorrowing humanity, so that the touch soothes the pain without reopening the wounds which grief has made—that is tact, blessed tact. If it is not a part of one's inheritance, tact is still so necessary a part of one's training for usefulness, that we ought all to acquire and develop it. To make one's presence a benediction in the midst of the world's worst woes, is a duty which every man owes to his race. —*The Cumberland Presbyterian.*



Mammoth Cedars.

PRESBYTERIAN ENDEAVORERS.

Point Barrow, Alaska.

Our missionaries, Rev. and Mrs. H. R. Marsh, report that a Christian Endeavor society with 114 members has been organized among the natives.

Oakland, Cal.

Brooklyn.—Miss Grace Russell, a member of this church, reached Oroomiah October 1. She has been appointed one of the teachers in Fiske Seminary, and is to be supported by the Brooklyn Church of Oakland.

San Francisco, Cal.

Calvary.—The president of the Young People's Society of Christian Endeavor speaks as follows in his annual report as given in the *Occident*: One of the most important clauses in our pledge is the one which binds us to the support of our own church. To the end that we may the better live up to this article of the pledge, we insist that all the work in which we engage, of whatever nature (and I have mentioned but a small number of the branches of Christian work with which we are identified), shall tend toward lightening the burdens which our pastor is called upon to bear and toward the up-building of Calvary Presbyterian Church of which we have the honor to be an integral portion; and we do not confine our support of our church to spiritual things only, but regularly urge any of our members who are not already identified with the movement to become subscribers to the proportionate system of church and charitable offering, now in vogue in the church."

Colorado Springs, Colo.

Two chapels for Sunday-school purposes have been erected at outlying points by the Presbyterian Brotherhood of this church.

Aledo, Ill.

This Christian Endeavor society, with sixty-three members, carries off the missionary banner in the Presbytery of Rock River. Its contributions to home and foreign missions during the year ending September 1 amounted to \$221.65, or an average of \$3.51 per member.

New Castle, Ind.

The Christian Endeavor society is creating a deeper interest in Bible study and in the training of members for active Christian work. We have on hand \$140, as the beginning of a fund for the purchase of a vocalion or pipe organ. The society recently gave a successful "Klondyke social." One Sunday evening of each month is devoted to the subject of missions. Nearly all the money given to missions is given systematically.—*J. H. S.*

Boone, Iowa.

The missionary committee conducts a weekly study of missionary literature at the home of the chairman. A systematic study of the Bible has been organized by the good literature committee.—*S. W. S.*

Clarinda, Iowa.

Six years ago a native Chinese was converted and joined this church. Last year, while on a visit to his native land, he rented and repaired a house, paid the rent for a year, and the salary of

a teacher, to establish a Christian school among his people. This was all done, says a report in the *Interior*, through our mission at Canton. This summer he and the Christian Endeavor society of Clarinda church unitedly sent money to support the school another year. They have entered into an agreement to continue to do this from year to year.

Keokuk, Iowa.

First Westminster.—The Endeavor society has adopted this plan for Bible study, as we learn from the *Iowa Endeavorer*: On the first of October they met, selected new chairmen for the different committees with a view to their qualifications as Bible teachers, mapped out a course of ten lessons and converted each committee into a Bible class to meet once each week for one hour, the time to be divided between committee work and Bible study.

Schaller, Iowa.

The Boys' Brigade numbers seventeen members. At roll call each boy answers with a verse of Scripture. The chaplain, one of their own number, reads a Scripture selection, leads in prayer, and all repeat the Lord's Prayer. After this come a brief study of the Catechism and drill.—*Interior.*

Smith Center, Kans.

Our society has lately lost five members, who have gone away either to attend school or to teach. Each of these has promised to send to the corresponding secretary some message for the monthly consecration meeting. Sometimes it is an appropriate Bible text with comments; again, it is something original. These messages from our absent members are very greatly appreciated by the society.—*L. M. H.*

Detroit, Mich.

Central.—The Young People's society numbers one hundred and twenty members, and meets each Friday evening. A flourishing Junior society meets at 9.45 Sabbath morning. A number of the young men of our society with their pastor go out into the district surrounding the church on Sabbath evenings and hold as many as three open-air services and invite people to church. Sometimes they distribute as many as 2000 printed invitations to our evening service. Our district is divided into six parts, and a band of six has charge of each part, visiting from house to house, endeavoring to get non-church-goers out to church. One fall they brought sixty boys and girls into the Sunday-school.—*M. S.*

Gates, N. Y.

The Presbyterian Church of Gates, just outside of the city of Rochester, has a society of over eighty members, including the pastor and four of the elders. The president for the current six months is an elder. The singing is led by a Junior choir of boys and girls who also sing on Wednesday evening at the prayer meeting. Two members attended the San Francisco Convention, and their report awakened much interest. The pastor, together with the president of the society and his wife, attended the State Convention at Elmira. This resulted in an enthusiastic report delivered to a large audience, and its repetition the next Sabbath evening in a neighboring church. The missionary

committee are planning to hold a home missionary meeting in November and a foreign missionary meeting in February. Also the pastor intends to introduce the Christian Training Course in connection with the midweek prayer meeting.—*F. G. W.*

Ridgebury, N. Y.

Our Christian Endeavor society, organized three years ago, would be greatly missed if we were deprived of it. It brings us together in Christian, spiritual relations as no other means of grace we are using does. It gives us a communion we do not get elsewhere. It also furnishes us an available organization for Christian work, whether it be the giving of money for others' good, or the taking up of Christian work within our own bounds.—*B.*

Cincinnati, O.

Westminster.—The Christian Endeavor society finds it convenient and spiritually helpful to hold its meeting at the close of the Sunday evening church service. On a Sunday evening in November the society conducted a foreign missionary meeting in place of the church service.—*H. J. S.*

West Point, O.

A few of the young people have taken a brief course of study, completed in six months. Some are beginning to desire an advanced systematic course, and the Christian Training Course has been suggested.

Wooster, Ohio.

Westminster.—The prayer meeting committee has held many meetings in the home of a paralytic deprived of religious privileges. The lookout committee recently sent printed invitations to the 130 new students of Wooster University, asking their attendance at Christian Endeavor meetings. It is the practice of the calling committee to send a card to every new family that enters the community, cordially inviting them to all the church services. The relief committee took fresh fruits each week during the summer to certain needy families. In the canning season empty fruit jars were distributed after a weekly prayer meeting, and each lady was asked to fill one jar for the use of this committee, while stocking her own shelves.—*A. S. D.*

Darby, Pa.

The young people of this church hold a Sunday morning service in the Workingmen's Home, a home for the reformation of discharged convicts.

North Clarendon, Pa.

The Young People's Society of Christian Endeavor in this church is small, but has a large percentage of earnest workers. They contribute systematically to foreign missions. Last year the average per member was \$1.10. Besides this they gave over \$6 to home mission work and sent a missionary box to the West. The Juniors, who are also active and interested in missions, pledge themselves to give \$20 per year toward the support of one of our missionaries in Alaska. Much stimulus was received from the third annual convention of the Warren County Christian Endeavor Union. The addresses were of a high order and proved helpful.

Glenolden, Pa.

Out door evangelistic meetings have been held each Sunday afternoon by the Christian Endeavor society of this church, with good results. Many have been influenced by gospel truth who had not been accustomed to church-going.

Philadelphia, Pa.

Holland Memorial.—Our society now has a membership of 143, and to have 142 of them answer to their names at a single roll-call is highly creditable. *five* absentees was our best record of last year. We are glad to note that it has been a long time since any of our members have responded to their names by answering "Present," and we trust that such a questionable method of easing one's conscience will never again be revived in our society.—*H. P. F.*

Oxford.—One of the meetings of this society in October was led by a member of the missionary committee. Excellent papers on work among the Mexicans and Indians were read by various members, two of which, full of interesting facts, are partly reproduced in the *Oxford Journal*.

First.—A former member of this church and Sunday-school, the Rev. Cho Hachiro Kajiware, who graduated from Princeton Theological Seminary last spring, is now preaching the gospel in his native land, Japan.

La Crosse, Wis.

A Bible training class meets after the weekly prayer meeting, using Prof. White's "Studies on the Gospel of St. John."

Milwaukee, Wis.

Immanuel.—As a Christian Endeavor day offering we sent a mission box to a needy minister's family in South Dakota. Another box is being filled for the Good Will Mission. Contributions of money have been made to the Mary Holmes Seminary for colored girls in Mississippi; to the support of Miss Schafer in Hai Nang, China; for the maintenance of a native student in Oroomiah, Persia; for the relief of the Armenians; for a free bed in the Presbyterian Hospital in Milwaukee, and for the work of the Children's Home Society of Wisconsin.—*L. H. S.*

Poynette, Wis.

The teachers and students of Poynette Academy drove twelve miles to attend the meeting of the Synod of Wisconsin at Portage. Dr. W. H. Green, the principal of the academy, introduced the students, forty in number, and they sang a beautiful version of the Twenty-third Psalm.

Sheridan, Wis.

The temperance committee is active. The Sabbath observance committee is circulating a petition among the people asking for the close of the post-office on the Lord's day. Special evangelistic meetings are now in progress, and the outlook is promising. We need in the Christian Endeavor society more trained workers with a thorough knowledge of the Bible and its teaching.—*W. W. H.*

THE PRESBYTERIES AND THE YOUNG PEOPLE.

The Presbytery of Morris and Orange recommends to its young people a hearty, united effort for home missions.

At a meeting of the Young People's Union, held in connection with the fall meeting of the Presbytery of Kalamazoo, the relations of the young people to the Sabbath-school, the Endeavor societies, the Sunday second service, to missions and to pastor's aid, were discussed.

Nearly every church in the Presbytery of Cleveland was represented at the convention of Presbyterian young people, held September 9, in the East Cleveland church. Such topics as "Home Missions," "Foreign Missions," "Work Among Boys" and "How Can Young People Help the

Church?" were presented. These periodical gatherings of young people's societies, writes an interested observer, do much to endear the Presbyterian Church to our young people, and counteract any excess of the undenominational spirit, if there is any.

The Presbytery of Platte, at its meeting September 13, protested against the action of the State Christian Endeavor Executive Committee in arranging the excursion to San Francisco in such a way as to encourage, if not make necessary, Sunday travel, and also against the use of Sunday trains by speakers at a recent district convention. The following action was taken:

"Resolved, That this presbytery requests the sessions of its various churches to discourage the attendance of our young people upon such conventions unless such Sabbath desecration shall cease."

CHRISTIAN TRAINING COURSE.

For Young People's Societies and Other Church Organizations.

[Prepared by the Rev. Hugh B. MacCauley and the Rev. Albert B. Robinson, and approved by General Assembly, May, 1896 and 1897. See Outline C, with Helpful Hints, in the September, 1897, number of THE CHURCH AT HOME AND ABROAD, pp. 222, 223.]

We would remind those who have not yet commenced the course, that the January work begins an important section of study in each department.

When classes begin in December, the leaders might give as an introduction at the first meeting a condensed summary of October and November work.

In the February issue will be found helpful suggestions for those who observe the Westminster anniversary during that month.

Special evangelistic services need not interfere with the course. If the meetings must be omitted for one month, let members of the class study at home; then, when meetings are resumed again, let two or three persons, by previous appointment, give a *résumé* of the month's readings.

Secretary John Willis Baer writes us: "I am glad to see that more and more the young people are taking up the Christian Training Course. I wish all could see the great advantage in it, and that pastors would encourage their young people to adopt the course. The result would be a better equipped body of young people."

The Presbytery of Rock River, Illinois, in a circular letter, calls the attention of its Young People's societies to the Christian Training Course, and adds: "Your society needs something like this for its development and increased activity.

There is nothing equal to it for Presbyterian Endeavorers. Investigate it."

The Presbytery of New Brunswick commended the Christian Training Course at its fall meeting.

The Presbytery of Rochester, finding in the Endeavor society so admirable a vantage ground for the systematic study of the Bible, Church history, missions, methods of work and giving, commended the Christian Training Course.

The Synod of New York commended highly the Christian Endeavor department in THE CHURCH AT HOME AND ABROAD, and called special attention to the Christian Training Course, in the hope that the time is near at hand when the young people of the Church shall receive more systematic Biblical instruction.

The Rev. Marcus Scott, pastor of Central Presbyterian Church, Detroit, in the effort to acquaint the young people of his congregation with the doctrine and history of our Church, delivered a series of lectures, which have been published in a volume of 145 pages with the title, "Presbyterianism: Its Nature, Struggles and Successes." In his closing word, Mr. Scott recommends our Church to the intelligent regard, the best service, and the warmest love of the young people in its communion. No one can read these pages without increased loyalty. The book is supplied by Eaton & Mains, Detroit, or by the writer, at thirty-five cents.

CHRISTIAN TRAINING COURSE PROGRAMS.

OUTLINE C. PROGRAM No. 5, DECEMBER, 1897.

I. Opening—10 Minutes.

1. Hymn. The Pastor in charge.

2. Prayer.

3. Doctrinal Study. Shorter Catechism.

Ques. 50. What is required in the second commandment? Give answer. Proof? Deut 12 : 32 ; Matt. 28 : 20.

Ques. 51. What is forbidden in the second commandment? Ans. Proof? Rom. 1 : 22, 23 ; Col. 2 : 18.

Ques. 52. What are the reasons annexed to the second commandment? Ans. Proof? Ps. 45 : 11 ; Ps. 100 : 3 ; Ex. 34 : 14 ; 1 Cor. 10 : 22.

II. Biblical—30 Minutes.

4. Hymn. Biblical Leader in charge.

5. Biblical Study. Bible Writers and Contents, Study V—Ancient Manuscripts of the Bible.

Required reading. Rev. Dr. Rice's *Our Sixty-six Sacred Books*, pp. 52-61 ; Questions, p. 146.

(1) How written, p. 52. Read it all. Give origin of words "vellum," "parchment," "MSS."

(2) Classes of MSS., p. 53. Dwell specially on "uncials," "cursives."

(3) Divisions of the Text, pp. 53, 54. What is meant by titloi? Eusebian sections? Who gave us chapter divisions? Who verse divisions? Ans., p. 54.

(4) Uncial Manuscripts, pp. 55-58. 1st. The Sinaitic MS. (Codex Aleph). Tell the remarkable story of its discovery. Tischendorf. Convent of St. Catherine. Mt. Sinai, etc., p. 55. 2d. The Vatican MS., (Codex B) ; its contents, origin, present location, value. Ans. p. 56. 3d. The Alexandrian MS. (Codex A) ; origin, contents, etc.. Ans. p. 57. 4th. The Ephraim MS. (Codex C) ; its origin, meaning of "palimpsest," omissions, age. Ans., p. 57. 5th. The Greco-Latin MS. of Bezae (Codex D 1) ; contents, two languages, many interpolations. Ans., p. 58. 6th. New MSS., p. 58. Bring in here the newly discovered "Logia," or "Sayings of our Lord." See *S. S. Times*, August 7, 1897, p. 499, Prof. John H. Bernard, D.D. CHURCH AT HOME AND ABROAD, September, 1897, page 160.

(5) The Cursive Manuscripts, p. 59. Why called cursive? To what centuries do they belong? Their number and class? Ans., p. 59.

(6) Hebrew Manuscripts, pp. 59-61. Their age? Rule regarding imperfect ones? Their number? Ans., p. 59. Show what extraordinary care was taken in copying them. Ans., p. 59. The Hebrew text? How was the ancient text written? Ans., p. 60. Give brief description of "The Moabite Stone" (see Dictionary).

(7) The Massorah, p. 60. What is it? Some of the notes of the Massorites? Kethibh and Keri—meaning of these words? Ans., p. 61.

These matters pertaining to the Bible text are fundamental. At least some short summary should be given. The story of Tischendorf's discovery of the Sinaitic MS. is almost thrilling and should be known to all.

III. Historical—30 Minutes.

6. Hymn. Historical Leader in charge.

7. Historical Study. Presbyterian History. Study III—The Presbyterian Church in the Netherlands ; William, Prince of Orange.

Required reading. Rev. J. N. Ogilvie's *The Presbyterian Churches*, pp. 40-53.

Period I. From Charles V. to William of Orange.

1. Persecutions, p. 40. 2. Presbyterian beginnings, p. 41. 3. Protestantism established, p. 42. 4. War again, p. 43.

Period II. From William of Orange to the settlement of Church and State.

5. William, Prince of Orange, p. 44. Give the noteworthy story of the siege of Leyden. 6. Settlement of the Church, p. 45. 7. Church versus State, p. 46.

Period III. From the Intellectual Revival to Modern Times. 8. The Universities, p. 47. 9. The Arminian Controversy, p. 48. 10. The Synod of Dort, p. 49. Emphasize this important council. 11. The Coccetian Controversy, p. 50. 12. Presbyterian Refugees, p. 51. 13. Modifications in the Constitution, p. 52. 14. Rationalism in the Netherlands, p. 53.

Do justice to the history of the brave little kingdom. Specially emphasize The Inquisition, William of Orange, the Separation of Church and State and the Evils of Rationalism.

8. Prayer.

9. Hymn.

OUTLINE C. PROGRAM No. 6, DECEMBER, 1897.

I. Opening—10 Minutes.

1. Hymn. The Pastor in charge.

2. Prayer.

3. Doctrinal Study. Shorter Catechism.

Ques. 21. Who is the redeemer of God's elect? Answer. Proof? 1 Tim. 2 : 5 ; John 1 : 14 ; Rom. 9 : 5 ; Col. 2 : 9 ; Heb. 13 : 8. Give the history of this wonderful answer, and show its beautiful completeness. The Catechism for Christmas time.

II. Missionary—50 Minutes.

4. Hymn. Missionary Leader in charge.

5. Missionary Study. Modern Missionary Heroes, Study V—Bishop Samuel Adjai Crowther, Missionary in Africa.

Required reading. *THE CHURCH AT HOME AND ABROAD*, December, 1897, pp. 506-508. Read also, if possible, the Life of Crowther, published by Revell Company.

Assign the different periods of Crowther's life to three or four members of the circle, asking each to report orally.

Learn something about other natives of the Dark Continent who have been elevated by the gospel and have lived useful lives, e. g., Khama.

Study VI—The Home Church and Foreign Missions. Required reading. *THE CHURCH AT HOME AND ABROAD*, December, 1897, pp. 461-469.

Secure as many as possible of the books and leaflets mentioned on page 461. Other missionary books will be found helpful.

Consult a file of *THE CHURCH AT HOME AND ABROAD* for useful material on the topic.

What proportion of the benevolent contributions of the Presbyterian Church is used for foreign missions? Page 461.

How many of our 7865 Presbyterian churches contribute to foreign missions? Page 462.

What is the relation of theological seminaries to foreign missions? Pages 467-478.

What place in the pulpit and prayer meeting do some pastors assign to foreign missions? Pages 462, 463.

For what reasons may the missionary sermon be regarded as the model sermon? Page 464.

Define the correct method of giving. Page 466.

6. Prayer.

7. Hymn.

BISHOP SAMUEL ADJAI CROWTHER.

MRS. ALBERT B. ROBINSON.

[For the Christian Training Course, see Program No. 6, Study V, page 505.]

The scene of our story is laid in the Yoruba country, that part of Africa extending westward of the Niger to the sea. This mighty river, second only to the Nile in importance, has a course of two thousand miles. Approaching the sea, it branches out into a number of "outlets slowly creeping through thickets of mangrove trees, over stretches of poisonous slime," hotbeds of malaria. The people boast of a remote ancestry. One of the early explorers of this country found a curious book, written by a chief, containing the statement that the "Yoruba nation originated from the remnant of the children of Canaan, who were of the tribe of Nimrod."

But this and all the neighboring peoples were subject to frequent incursions by the Mohammedan Foulahs, who long ago conquered them in a "holy war." The Foulahs imposed the slave system upon all the tribes of the Niger country, and even extended their infamous slave traffic to remote parts of the continent. During one of these raids of the Foulahs in 1821, the town of Ochogun, in the centre of the Yoruba country, was suddenly surrounded and destroyed, and those who escaped a cruel death were carried away into slavery. The three thousand warriors in the town fought bravely for their homes and families, but the surprise had been so complete that they were soon overpowered and the victorious Foulahs came in full possession of the town. Adjai, the hero of our sketch, was at this time twelve years old. His father having fallen in the brief struggle with the enemy, the mother and children fled with other women into the bush, where Adjai vainly sought to protect them with his bow and arrows from their blood-thirsty pursuers. All were captured—the mother with her baby in her arms, as well as the older children, and, bound together with ropes, were led helpless through the streets of the burning town, away from the dreadful sight of many dead and dying men, their fathers and protectors. After the never-to-be-forgotten slave march, with its horrors, was ended at Iseh-n, they were brought before the chief, who appropriated Adjai as his own personal property. Later, at Lagos, on the coast, he came into the possession of a white man, and, with many others, was confined in a barracoon, or slave hut, fastened by a heavy chain to a padlock around his neck, and beaten cruelly many times. At length the wretched captives, one hun-

dred and eighty-seven in number, were packed in the hold of a slave ship. The climax of their miseries had been reached. Hunger, thirst and seasickness, added to the cruelty of their inhuman masters, made the living envy the dying and the dead close beside them. But deliverance was at hand!

Two English men-of-war, cruising in the vicinity, spied the slaver and at once gave chase. After a brief resistance, the English boarded her decks and the freed captives were transferred to the men-of-war. One was lost at sea, but the other, with Adjai on board, reached Sierra-Leone in safety, where a colony had been formed, under British protection, as a refuge for Africans liberated from slave ships. Missionaries of the Church Missionary Society had already established schools, and here, in 1822, Adjai became a pupil. So in earnest was he that on the first day at school he borrowed a half penny to buy an alphabet card for his very own. His progress was rapid, and he was soon promoted to the office of monitor. He became an earnest Christian boy, and was baptized in 1825, when sixteen years old, taking the name of Samuel Adjai Crowther.

At school he was instructed in carpentering, and became expert in the use of the plane and chisel, which knowledge was subsequently of great use to him in his life-work for his countrymen. In 1826 he accompanied friends to England, where he remained a year, and was for three months a pupil in the parochial school at Islington.

The educational movement in Sierra-Leone had meanwhile grown apace, and the Industrial Boarding School, established by the Church Missionary Society, had become, an institution for training native teachers, which was later called Fourah Bay College. Returning from England, Crowther became a member of its first class. "The fatality of the climate to Europeans gave urgency to the effort to train, for labor in this field, natives who did not suffer from the same physical danger."

Of the day when he was dragged into captivity Crowther wrote: "It was the day which Providence had marked out for me to set out on my journey from the land of heathenism, superstition and vice to a place where the gospel is preached." In token of his thankfulness he resolved to devote his life to work among his own people. He soon became assistant teacher in the college, and then its principal.

A bit of romance adds interest to this part of his history—his marriage to Susanna, once a little slave girl, his companion in bondage on the slave ship, and also in the home at Sierra-Leone, where they were taught and grew up together. Their

marriage was the beginning of a long and happy life of mutual usefulness. Their six children, following in the footsteps of their parents, developed into earnest, influential Christian workers—the eldest son becoming archdeacon of his father's diocese.

And now the hand of Providence began to lead this faithful man from his college work out to larger, broader fields of labor. An expedition was sent out, in 1841, by the British Government, in the Queen's name, for the purpose of exploring that great highway to the sea, the Niger river, both to open up a new channel for British commerce and to assist in the abolition of the slave trade. That the gospel might also be preached in those hitherto unexplored regions, two representatives of the Church Missionary Society were added to the expedition—Rev. J. F. Schön, for ten years a missionary to Sierra-Leone, "an authority upon the African people and their characteristics," and Samuel Crowther, "burning to preach the Word of Life at any sacrifice among his own people in the far interior." The expedition started out with the highest anticipations of success, but had only reached the confluence of the Tshadda with the Niger when they began to feel the effects of the deadly climate. One after another of the Europeans fell victims to the deadly African fever, the captains and even the medical men were stricken down, and at last the few survivors, "a mournful cargo of invalids," were obliged to retrace their course with all haste back to the sea. While the white men were prostrated by fever, Crowther was unaffected by the climate, and ministered with rare tenderness and ability to the suffering and dying. "There was also shown in his treatment of the various tribes the advantage of negotiating through one of their own color and country. Combining courage with gentleness, he possessed no small amount of that patient tact which is indispensable in dealing with this people."

After Crowther's return to Fourah Bay College his usefulness and ability were reported to the Church Missionary Society, and he was called to England to prepare for ordination as a Christian minister. He arrived September 3, 1842, having during the voyage prepared a grammar and vocabulary of the Yoruba language, for which work his natural aptitude for languages fully fitted him. He first spent a few months of study in the Highbury Missionary College at Islington, and was then ordained by the Bishop of London, June 11, 1843. Four months later he was admitted into full orders as a minister.

Returning to Africa, Crowther preached his

first sermon in English to a large assemblage of native Christians, and soon after a second in the Yoruba language to a company of rescued slaves. At the close they all responded heartily with "Ke oh sheh," their equivalent for our "Amen."

The Yoruba mission was begun in 1844 under peculiar circumstances. The Foulahs continued their devastating raids in the Yoruba country till three hundred native towns had been destroyed. Finally refugees from all the districts gathered by a huge rock called Olumo, and there built a strongly fortified city, four miles in diameter, with 100,000 inhabitants, to which they gave the name of Abeokuta, or "under the stone."

Some of these refugees were Christians, and at their earnest request a missionary was sent them, but from the force of circumstances it was not till August 13, 1846 that Crowther and another missionary, with their families and native assistants, were able to enter Abeokuta. He had already translated the Scriptures into Yoruba, while waiting at Badagry, the sea-port, seventy miles distant, for this opportunity to reach the city and establish the mission. Three weeks later his heart was made glad by finding the mother and sisters from whom he had been so cruelly separated twenty-five years before. The mother, who was one of the first converts of the mission, lived to be ninety-seven years of age.

Efforts to restrict the slave trade on the coast were especially successful at Lagos—the centre of this inhuman traffic. The English took the place, making it a commercial outlet, and establishing trade between it and Liverpool.

At this time the cruel king of Dahomey used every means in his power to harass the States coöperating with the English in their efforts to suppress the slave trade and to advance religion and commerce. Crowther went to England in behalf of the native Christians at Abeokuta, who were suffering from this cause, and received assurances of sympathy and help from Lord Palmerston, while the English missionary societies sent out strong men to assist those already on the field to carry the gospel to the interior. During his stay in England Crowther completed his dictionary of the Yoruba language. Returning to Africa, he continued his evangelistic work at Sierra Leone and Abeokuta. At the latter place a sudden persecution arose, instigated by the priests, when his house was constantly watched and the people were forbidden to speak to the missionaries under penalty of death. This time of trial taught the native Church a lesson of patience, and brought them the blessing of a firmer faith.

In 1857, the *Church Missionary Society* sent Crow-

ther with others to establish a mission on the Niger. He had previously accompanied the English government's private expedition to explore the Niger, and had learned that the way was open. Favorable sites for stations were secured and the outlook seemed favorable, when their vessel, the *Dayspring*, was wrecked at Rabbah. Barely escaping death, Crowther and his companions spent the time of their enforced stay in visiting kings and headmen of the neighboring tribes. What was then learned of the real teaching and influence of Mohammedanism, the religion of the slave-drivers of Africa, proved of much value in subsequent missionary labors. Amid many discouragements and difficulties, and notwithstanding frequent persecutions, the good work went steadily on. As an outcome of a canoe expedition, several hundred miles up the river, new stations were established all along the banks of the Niger, and everywhere this indefatigable man traveled as the spiritual guide and practical helper—preaching the gospel, teaching the people various handicrafts, and encouraging them to cultivate cotton and to engage in commerce.

In 1864, Crowther was consecrated in Canterbury Cathedral as the first bishop of the Niger. Once a slave boy, now high in office in the Christian Church, he was unspoiled by this new distinction, since humility was always one of his characteristics.

Entering with renewed vigor upon his loved work, he gave special attention to the dominions of King Pepple, at the Delta. This ruler had asked that missionaries be sent to his people, who were sunk low in vice and practiced cannibalism and fetish worship.

Much persecution followed the opening, in 1872, of the mission church of St. Stephen's, at Bonny, and some were faithful unto death. "Turning back," said one heroic martyr, "is out of the question, for Jesus has padlocked my heart, and the key is with him." A persecuting chief, when his wife died, renounced his faith in the gods that had failed him in trouble; and when he in turn died the idols were, at his request, broken to pieces and cast into the river. Then the word of God grew and multiplied. "Bonny has become a Bethel," wrote the native schoolmaster to Crowther.

King Pepple, who, on a health trip to England, had been received with respect and enthusiasm, now determined to become the protector of Christianity. He attended a special service to offer his thanksgiving to God, the people were encouraged by his example, and for a time the mission was prosperous. But the opposition of some of the chiefs led to an open revolt; the king was exiled, churches were closed or destroyed, and all who refused to worship the idols severely punished.

Relief came when, in 1884, her Majesty's consul arrived at Bonny with a commercial treaty which the rebellious chiefs were compelled to sign, giving "absolute freedom to missionaries to establish stations free from molestation." The king was reinstated, and the work of the mission placed under the care of Bishop Crowther's son, the Archdeacon. Seven years later, a missionary who visited the church reported thus: "More than nine hundred natives were present, most of them members of the church. Such an orderly congregation, dressed mostly in Manchester checks, with handkerchiefs covering the heads of the women, intelligently and fervently worshipping God, was a beautiful sight."

The good influences of the mission spread through the country. A village adjacent to Bonny was called "The Land of Israel," because the idols had all been put away. At Okrika, thirty miles from Bonny, a chief, after listening to a sermon on the choice between Elijah's God and Baal, came in a canoe, bringing boxes full of idols and charms. He had decided to follow Christ, to throw away his jujus and have nothing more to do with such folly.

The kingdom of Brass is one of the outlets of the Niger. Its king, on meeting Bishop Crowther, became at once favorable to Christianity and begged for missionaries and teachers. He was afterward baptized and gave up his idols, which were sent to London, and are in the mission house at Salisbury Square. This king also gave up polygamy. Here Bishop Crowther labored arduously, and many were redeemed from heathenism and brought into the Church.

The sayings of the people are quaint and expressive. Watching the labors of a white mason, sent from Sierra Leone, the natives could not understand how the stones of a high building could keep together at such a height. They said: "White man pass every man: white man, he next to God." One chief, speaking with enthusiasm of the Bible, said: "The paper of your book is light, but the words are heavy."

In one church at Nembe they have a fine choir and sing beautiful hymns, translated into their own language, such as "Come to Jesus," and "Peace, Perfect Peace."

Three persons were baptized at Glebe, the first fruits of the Niger Mission. In 1895 there were 20,000 native Christians, 8,000 communicants, and 7,600 pupils in the schools.

These are but a few of the changes wrought, in a comparatively short time, through the labors of this faithful, unselfish friend of Africa. Passing to his heavenly reward, in 1891, he bequeathed to the Christian world at large the work of Africa's full redemption.

QUESTIONS FOR THE DECEMBER MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

1. Name three reasons for engaging earnestly in the work of home missions? Page 450.
2. Tell something of our missionaries, Dr. and Mrs. Marsh, at Point Barrow. Page 451.
3. How do the native Alaskans express their interest in the prayer meeting? Page 352.
4. Repeat the story of the governor of Alaska. Page 498.
5. What is meant by "the State of Franklin," mentioned on page 353?
6. What good work was accomplished by Mr. Kin Takahashi? Page 453.
7. Describe the religious conditions and prospects in the Synods of Tennessee, Kentucky and Texas. Pages 453, 454.
8. How much was spent last year in support of church work in the South by our Board of Home Missions? Page 454.
9. In the Synod of Kentucky, what is the ratio of benevolences to congregational expenses? Page 454.
10. What effort was made by a home mission church to aid in paying the debt of the Board of Home Missions? Page 490.
11. What was the purpose of the July celebration at Lapwai? Page 490?
12. How did the representative of an English firm testify to the value of the Christian Church? Page 494.
13. What are some of the reasons for returning to the Board of Church Election the appropriations which churches receive to aid them in building? Page 455.
14. Give an example of the results of a loan from the Manse Fund? Page 456.
15. What church in California was built from the lumber of a single tree? Page 456.
16. What work has been accomplished by our colored Sabbath-school missionaries? Pages 476, 477.
17. Describe the Sabbath-school convention held at Danville, Va. Pages 477, 478.
18. Describe some of the institutions where young men are preparing for the ministry. Page 480.
19. Repeat Hawthorne's story of the "Great Stone Face." Pages 484, 485.
20. What was the origin of the Mary Louise Esler Memorial Chapel? Page 486.
21. What incidents show the good results of Christian labor among the Negroes? Page 488.
22. What recent pleasant experiences are reported by the Board of Foreign Missions? Page 457.
23. Describe the Mohammedan Muezzin. Page 458.
24. What is said of the progress of Christianity in Manchuria? Page 459.
25. What new and favorable impressions of mission work in Korea are reported by Mr. Grant? Page 458.
26. Tell something about the State of Chilpancingo, Mexico, and the missionary work there. Page 474.
27. Describe a communion Sunday at Pyeng Yang, Korea. Page 470.
28. Describe the three grades in a Syrian house. Page 473.
29. What have been the recent experiences of the church at Mejdal, Syria? Page 473.
30. How have the Christians in Syria shown their liberality? Page 469.
31. Describe a Syrian carpenter's shop and also the homes of the people. Page 500.

[Questions on the Foreign Missions Topic for December may be found on page 505.]

Gleanings At Home and Abroad.

—The essentials of Christianity are now beyond being moved from the rock on which they are built by any antiquarian discovery that can be imagined. The truth and beauty of the life and teachings of Christ have so commended themselves to the minds and consciences of men, have become so inwrought with the whole complex of modern civilization, that they are practically independent of external evidence.—*The Nation*.

—Wabash College opens its sixty-sixth year with a freshman class of fifty and several new men in the advanced classes. Five-sevenths of the new men are professed Christians. The Presbytery of Crawfordville, at its stated fall meeting, adopted the following resolution:

"That we respectfully and earnestly petition the honorable trustees of Wabash College to open the doors of this time-honored institution for the admission of young women upon the same terms as young men, and that this be done at the earliest possible date."

—The Koreans have a custom called *tanji*, which seems to be peculiar to them. When death from disease or age threatens the loved ones of a Korean, in his despair he will mangle with his teeth or cut with a knife a finger and feed the blood to the dying person. Very often the finger is entirely cut off. This is one of the supreme acts of filial piety. What the origin of this custom was I cannot say, but the following legend was told me. Years ago a mother lay dying, and her infant child, unconscious of the impending disaster, was playing at the open door. A sudden gust of wind blew the door shut on the little one's hand and badly bruised a finger. In its distress the little one crawled to its dying mother and thrust the wounded finger into her mouth. The taste of the child's blood seemed to revive her. To the wonder of every one she soon began to mend and finally entirely recovered. The only explanation of it was that Heaven thus sent the wind to teach the Koreans a new way of manifesting filial piety.—*Korean Repository*.

—The great literature of the mission enterprise might be used to quicken the hearts of Christian people in the work. The movement that is not using the press and the power of literature to the full extent of its ability is missing an opportunity. This is the opinion of the Rev. J. T. Forbes, who writes in the *Missionary Herald*. Missionary biography is a relief from the commonplace, the prosaic and the petty. In missionary literature we have a new devotional library. Some of these books cannot be read without indescribable emotion, without feeling the perfume of the presence of the Master. Experi-

ences that might have seemed the property of past ages of faith acquire a freshness and modernness that open up new chances for ourselves. When we have read our á Kempis and Law and Christiana Rosetti, we can turn to the description of Judson's death, or Gilmour reading the Psalms in his tent on the Mongolian camel tracks, or Paton enjoying the deepest communion of soul with God, under the murderous "shadowing" of an island chief. Men secure by these books the same spiritual results, in kind, as the Bible yields. The Holy Spirit uses them, the power of God is in them.

Book Notices.

The history of missions is the history of the extension of Christianity. It is thus a department of general Church history, and cannot be fully understood except as its relations to other departments are kept in mind. This is the statement with which the Rev. Edwin M. Bliss begins the Preface to his *CONCISE HISTORY OF MISSIONS*. In order to secure better perspective, the author tells us he has treated the subject in three separate parts. The first part traces the development of the missionary idea and spirit in the Church itself, from apostolic times to the present. The second takes up the different fields, sketching the progress of both their occupation and development. In the third the organization and methods adopted in the prosecution of the work are set forth as they have developed historically, from the very simple forms of the apostolic age to the more elaborate and somewhat complex system now in use. This concise, up-to-date history, of 300 narrow pages, will be found a most useful handbook. Its value is increased by an Appendix giving a list of the principal foreign missionary societies, with the date of organization. [F. H. Revell Co., 1897. \$1.00.]

The Woman's Foreign Missionary Society of the Presbyterian Church has just issued a revised edition of the *HISTORICAL SKETCHES* of the missions under the care of the Board of Foreign Missions of the Presbyterian Church, U. S. A. Some of the sketches in this indispensable volume have been entirely rewritten, and all have been revised and brought down to date. It is an encyclopedia of Presbyterian missions, giving the historic facts, lists of missionaries with the term of service of each, the names and location of stations, accurate maps, and much fresh detail concerning this vast and varied work. No other publication fills the place of this book. Readers of *THE CHURCH AT HOME AND ABROAD* need to refer to it constantly while reading fresh articles and letters from missionaries on the field. [Bound volume, 370 pages, 75 cents. Single sketches, 10 cents.]

The Rev. R. B. Peery, of the Lutheran mission in Saga, Japan, has attempted, in a volume called *THE GIST OF JAPAN*, to present in condensed form, for popular reading, many interesting facts concerning the Land of the Rising Sun. The first chapters treat of the land and

give a brief history of the people. Then follows an account of Japanese characteristics, manners and customs, civilization, morality and religions. The story of the first introduction of Christianity is told, and a chapter is devoted to the present condition of the Roman and Greek missions. After giving a brief history of Protestant missions in Japan, the author states his view of qualifications for mission work in Japan; The missionary should be a sound physical man, able to secure a policy in a reliable life insurance company. He should be a deeply spiritual man, fully consecrated to the cause of Christ; sound in the faith and positive in his presentation of that faith; able to see all the doctrines of the Christian system in their proper relation to one another; a lover of humanity even in its lowest and most degraded forms. He should have a good mind, well disciplined by thorough training; an abundant supply of common sense; linguistic ability and the power of self-control. The chapters on the private life of the missionary and his methods of work are full of interest. With an assured faith, built on the firm promises of God, Mr. Peery confidently looks forward to the time when the empire of Japan shall no longer be a mission field, but shall herself send the message of light and life to the darkened millions around her. [F. H. Revell Co., 1897. \$1.25.]

THE YOUNG MOUNTAINEERS, by Charles Egbert Craddock. Illustrated by Malcolm Frazer. Houghton, Mifflin & Co. This volume contains ten short stories, which will be of special interest to the young people, since each story is concerned with some incident in the life of a young mountaineer. Christian Endeavor and missionary societies will also find this a valuable addition to their libraries, as it will introduce the members to one of our most interesting home mission fields. The superstition of the mountaineers is clearly brought out by the frequent allusions to warnings and "harnts," and in "The Mystery of Old Daddy's Window" the shrewdness of a small boy lays the ghost as far as he is concerned. "Way Down in Poor Valley" illustrates the yearning of a brave young heart for an education. In "The Conscript's Hollow," we have a fine contrast in the characters of the two boys—Nick, deceitful, selfish, surrendering an innocent friend to the officers of the law to save himself, and Barney, with his beautiful, open countenance, his pure, unselfish soul and his earnest love for the little sister, Melissa. Perhaps the best story of the collec-

tion is "Christmas on Old Windy Mountain," where we are introduced to the still of the moon-shiners, and see the young hero, Rick, in the midst of the drunken men, refuse to drink the offered whiskey at the peril of his life because of a promise made to his mother.

An earnest Christian missionary attempted to lead an audience of wide-awake Japanese young men to give the Christian religion an impartial study, by telling them briefly of its growth and influence in the world, and the transformation it had wrought in the life and thought of the western nations. This address was the germ of a book by the Rev. Sydney L. Gulick, issued by the F. H. Revell Company, entitled *THE GROWTH OF THE KINGDOM OF GOD*. In successive chapters the author considers the numerical growth of Christianity, the political and commercial growth of Christian nations, the growth of organized Christianity in England and the United States, the growth of the comprehension of Christ's teaching, growth in the application of that teaching to the details of modern life, and the influence of Christ's teachings on those who make no profession of being his disciples. [320 pages. \$1.50.]

The Young People's department of the *Missionary Herald* contains brief sketches of mission work and heroism, written for the instruction and stimulus of young people. A collection of these mission stories in many lands, published in 1885, proved so interesting and helpful that a similar volume, *IN FAR LANDS*, has just been issued by the American Board. A vast amount of information, attractively presented, may be found in these 398 pages, almost every one of which contains an illustration. The book will find a place in many a home and Sunday-school library, and in the special libraries that so many Christian Endeavor missionary committees are collecting. [American Board, Boston, Mass. \$1.25.]

IN EXCELSIS is a hymn and tune book issued by the Century Co. early in 1897. With few exceptions, each of the nine hundred hymns has its individual tune, while in the case of the very popular hymns the familiar setting is given, with another and perhaps better tune as an alternate. The different departments, which are rich and full, are easily indicated by the bold headline at the top of each page. By the use of strong, thin paper, a book of 741 pages is made, not too heavy or bulky, for easy use. The musical and literary excellence of *IN EXCELSIS* cannot fail to commend the volume. The indispensable indexes are full and complete.

SEVEN YEARS IN SIERRA LEONE, by the Rev. A. T. Pierson, D.D., is the story of the work of William A. B. Johnson, missionary of the Church Missionary Society in Regent's Town from 1816 to 1823. "Out of a London workshop, having never been in college and without eloquence or learning, he is used of God to civilize, humanize and Christianize men and women who are little above the wild hogs that infested the district. He wins them; he weans them from their brutal, bestial vices; he builds out of

them a Christian state, a well-ordered community grows up, with its streets and gardens, church and schools, homes and farms, a model of thrift, order, neatness and industry. We find him preaching the simple news of salvation, and soon gathering fifteen hundred to two thousand hearers from among the slaves of the colony, educating one thousand in schools and admitting four hundred to sealing ordinances." [F. H. Revell Co., 252 pages. \$1.00.]

The publishers, E. Y. Crowell & Co., issue a series of short, practical volumes, daintily bound, to fill the wants of those who desire for gift purposes an inexpensive booklet of real value. The price of each is thirty-five cents. Among the titles are: "The Art of Living," "The Christian's Aspirations," "The Christ-filled Life," "The Soul's Quest after God," "By the Still Waters," "True Womanhood," "Giving What we Have," "Heavenly Recognition," "Ships and Havens." The latter is by Henry Van Dyke, who concludes with this sentence: Of every soul that seeks to arrive at usefulness, which is the service of Christ, and at holiness, which is the likeness of Christ, and at heaven, which is the eternal presence of Christ, it is written, "So he bringeth them unto their desired haven."

THE HOLY LAND IN GEOGRAPHY AND HISTORY, by Townsend MacCoun, A.M., is an attempt to supply the need of a good Geography of the Holy Land and a Biblical History for practical every-day use. This useful work is in two small handy volumes, both of which are based upon actual survey, maps and other publications of the Palestine Exploration Fund of London. Volume I, *Geography*, contains geological maps, physical maps, relief maps, profile maps, maps showing elevations and maps showing the identification, so far as known, of Biblical sites. Volume II, *History*, presents a series of progressive historical maps, one being placed opposite each page of the text. Each specific period of the history has its special map. Sunday-school teachers, and all thorough students of the Bible, would do well to examine these unique volumes. [16mo, 154 maps, made expressly for this work. \$2.00. Townsend MacCoun, 126 Fifth avenue, New York.]

DAILY LIGHT AND STRENGTH contains a text of Scripture, the stanza of a hymn and a brief prose selection for every day of the year. [18mo, 181 pages, 12 illustrations, gilt edges, 75 cents, T. Y. Crowell & Co.]

A portrait of that well-known missionary, Egerton R. Young, forms the frontispiece to his most recent book, *ON THE INDIAN TRAIL*. The volume is not a continuous narrative, but contains stories of missionary work among the Indians. To those who desire a good selection for a reading at the missionary meeting, we commend the chapter "God on the Rock," or "Practical Work in Indian Homes." The lover of missionary literature who takes up this book is likely to read it all, and to wish for the privilege of listening to one of Mr. Young's thrilling addresses. [F. H. Revell Co. \$1.00.]

Ministerial Necrology.

✚ We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

CUNNINGHAM, WILLIAM L., D.D.—Born at Alnwick, Eng., March 4, 1847; received the degree of B. A. from Rutherford College, 1888; studied theology for one year each in Princeton and Yale Theological Seminaries, 1879 at Princeton, and 1889 at Yale; ordained by the Presbytery of New Brunswick, N. J., 1880; pastor of Presbyterian Church at Hamilton Square, N. J., from 1880 to 1888; pastor-elect of Presbyterian Church at Point Pleasant, N. J., from 1889 until death, 1897. Died, October 5, 1897.

Married, Miss Frances Amelia Jordan, at Halifax, Nova Scotia, September 9, 1880. She and one son survive him.

HARTMAN, ALEXANDER.—Born at Marysville, Ind., March 24, 1863; graduated from Hanover College, 1891, and McCormick Theological Seminary, 1894; ordained by the Presbytery of Chicago, 1894; pastor Presbyterian Church, Herscher, Ill., 1894, until August, 1897.

Married, Mrs. Bell Avery, October 23, 1894. She had a child, and one child was born to Mr. and Mrs. Hartman. She and the children were instantly killed in a railroad wreck at New Castle, Colo. He died the next day, September 11, at Salida, Colo., in the hospital.

JONES, JOHN M.—Born in Westmoreland county, Pa., June 3, 1821; graduated from Washington College, 1851, and from the Western Theological Seminary, 1855; ordained by the Presbytery of Cedar Rapids, June 25, 1857; pastor, Wolcott Presbyterian Church, 1857-61; pastor of Smicksburg Presbyterian Church and principal

of Glade Run Academy, 1861-68; pastor of Pine Run Church, 1868-73; pastor of Cross Roads Church, 1875-88. Died at his home in Indiana, Pa., September 14, 1897.

Married, September 25, 1855, Maggie A., daughter of James Thompson; married, November 8, 1874, Sarah M., daughter of John Paul.

NILES, WILLIAM A., D.D.—Born at Binghamton, N. Y., May 29, 1823; graduated from Williams College, 1847, and Auburn Theological Seminary, 1850; ordained by the Presbytery of Ithaca, N. Y., 1850; pastor of Presbyterian Church, Beaver Dam, Wis., 1850-53; Watertown, Wis., Congregational Church, 1853-59; First Presbyterian Church, Corning, N. Y., 1859-72; First Presbyterian Church, Hornellsville, N. Y., 1872-89; member of faculty Newark Theological Seminary, Bloomfield, N. J., 1890-91; pastor Presbyterian Church, Trumansburg, N. Y., 1892-96. Died at Trumansburg, N. Y., September 14, 1897.

Married, June 27, 1850, Miss Mary E. West, who died one year ago. Four of his six children survive him. For one year he edited a newspaper at Milwaukee, Wis.

VOORHEES, REV. HENRY VAN DERVEER.—Born at New Brunswick, N. J., December 19, 1826; graduated at Rutgers College, 1847, and New Brunswick Theological Seminary, 1850; licensed by Classis of New Brunswick, 1850; was pastor of Reformed Churches, Geneva, N. Y., 1851-54; Broome Street, New York city, 1855-56; Bound Brook, N. J., 1858-62; Washington Heights, N. Y., 1862-65; South Bushwick, Brooklyn, 1867-69; Nyack, N. Y., 1871-78; Presbyterian churches, Princess Anne, Md., 1881-89; Delaware Water Gap, Pa., 1891-94. Died October 10, 1897, a member of the Presbytery of Elizabeth.

Married, November 3, 1859, Jane Elizabeth, daughter of Hon. Thomas G. Talmage, once mayor of Brooklyn, who, with three children, a son who is a physician and two daughters, survives him.



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	*CHURCHES.	*WOMAN'S BD. OF H. M.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1896.....	\$20,095 46	\$27,527 88	\$1,466 51	\$2,737 94	\$51,827 79
1897.....	9,572 24	22,616 97	3,903 36	2,778 82	38,871 39
Gain.....			\$2,436 85	\$40 88	
Loss.....	\$10,523 22	\$4,910 91			\$12,956 40

	*CHURCHES.	*WOMAN'S BD. OF H. M.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1896.....	\$70,741 80	\$92,203 88	\$35,669 43	\$30,844 14	\$229,459 25
1897.....	61,265 22	86,835 28	47,440 64	21,096 64	216,637 78
Gain.....			\$11,771 21		
Loss.....	\$9,476 58	\$5,368 60		\$9,747 50	\$12,821 47

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NEW JERSEY.—*Elizabeth*—Cranford, 25; Elizabeth 3d C. E., 10; Perth Amboy, 43.85; Roselle, 24.82. *Jersey City*—Hackensack C. E., 11; Jersey City 2d, 53; Tenafly, 11.95. *Monmouth*—Cranbury 1st, 50; Freehold, 26.09; Tenent C. E., 6. *Morris and Orange*—East Orange Arlington Avenue, 170; Mendham 1st, 52; Schooley's Mountain, 16. *Newark*—Montclair 1st C. E., 12.50; Newark 2d, 96.97; — Forest Hill, 25; — Memorial, 7; — Park, 41.90; Roseville sab.-sch., 50. *New Brunswick*—Dayton, 11.86; Ewing Y. P. S. of C. W., 3; Trenton 1st, 1. *Newton*—Belvidere 2d, 20; Branchville, 28; Phillipsburgh 1st (sab.-sch., 6.19), 19.33. 816 27
NEW MEXICO.—*Rio Grande*—Los Lentas, 54 cts.; Pajarito, 28 cts.; Socorro Spanish, 20. *Santa Fe*—Aztec sab.-sch., (2.50), 4.65; Flora Vista, 2.35; Las Tusas, 1.00; Lumberton Spanish, 3.65. 32 97

NEW YORK.—*Albany*—Galway, 5. *Boston*—Manchester German, 5; Quincy, 20.50; Roxbury sab.-sch., 4; Worcester, 3. *Brooklyn*—Brooklyn Ainslie Street C. E., 10; — Lafayette Avenue M. C., 21.76; — Throop Avenue (C. E., 25), 86; — Westminster, 228.62. *Buffalo*—Buffalo Bethany, 41.30; — Westminster, 62.12; Jamestown C. E., 10; Sherman C. E., 4. *Champlain*—Chazy, 18.67. *Genesee*—Attica C. E., 20; Byron, 4.25; Pike 12; Warsaw Gleaners' Band, 3. *Hudson*—Florida, 17.67; Greenbush (sab.-sch., 6.89), 28.49; Hamptonburg C. E., 6; Haverstraw Central (sab.-sch., 20), 40; Monticello, 41; Nyack Jr. C. E., 5. *Long Island*—Bridgehampton, 14.66; Cutchogue, 12.77; Middletown, 17.30; West Hampton, 41.77. *Lyons*—Fairville, 2; Wolcott 1st sab.-sch., 4.78. *Nassau*—Astoria C. E., 10; Jamaica, 72.69; Northport (C. E., 6.25), 30.78; Springfield C. E., 11. *New York*—New York Central (C. E., 150), 486; — Lenox (C. E., 44.81), 79.37; — Riverdale, 1169.25; — Rutgers Riverside C. E., 9.67; — Throgs Neck C. E., 5; — West End (C. E., 25; Jr. C. E., 3), 28; — Westminster West 23d Street sab.-sch., 26.71. *Niagara*—Lockport 1st (sab.-sch., 50), 127.18; — 2d Ward, 4.15. *North River*—Highland Falls, 15; Marlborough Jr. C. E., 5; Newburg 1st C. E., 10; — Calvary C. E., 10. *Ontario*—Hobart sab.-sch., 5; Middlefield, 5. *Rochester*—Brighton sab.-sch., 21.46; Genesee 1st, 30; Ogden sab.-sch., 3.73; Ossian, 4.16; Sweden, 15.50. *St. Lawrence*—Chaumont (C. E., 10), 25; Heuvelton (C. E., 2; sab.-sch., 1), 5; Le Ray, 1; Potsdam, 100; Sackett's Harbor, 11; Waddington Scotch, 15; Watertown 1st, 103.68. *Syracuse*—Canastota, 32.43; Hastings, 1.65; Syracuse 1st C. E., 15. *Troy*—Chester, 5; Lansingburg 1st, 206.56; Troy Woodside Boys' Brigade, 5; Waterford, 8.58. *Utica*—Ilion (sab.-sch., 6), 14.69; Utica Bethany, 8.01; Williamstown, 9.29. *Westchester*—Bridgeport 1st sab.-sch., 55.36; Irvington, 540.65; Mt. Vernon 1st C. E., 25; New Rochelle 1st C. E., 12; Rye, 82.71; South Salem sab.-sch., 25. 4282 92

NORTH DAKOTA.—*Fargo*—Buffalo, 13; Tower City, 8. *Minnekaukon*—Devil's Lake Westminster, 15.85; Webster Chapel, 7.09. *Pembina*—Beaulieu, 2.50; Emerado, 28; Glasston, 5; St. Thomas, 10; Cummings Station, 4; McLean Station, 2.50. 95 94

OHIO.—*Cincinnati*—Cincinnati North C. E., 1.85; Norwood C. E. (for debt), 25 cts. *Cleveland*—Ashtabula, 9.34; Cleveland 2d, 400; — Calvary, 52; Willoughby, 10.50. *Mahoning*—Alliance, 11.49; Coitsville, 4.55; Lowell, 10; Youngstown (M. C., 8.96), 61.99. *Steubenville*—East Liverpool 2d C. E., 5. *Zanesville*—Kirkersville, 5. 571 47

OREGON.—*East Oregon*—Klikitat 2d, 3.10. *Portland*—Bethany German, 25; Oregon City C. E., 2.69; Portland St. John's, 2.22; Tualatin Plains, 5. *Southern Oregon*—Medford, 7; Phenix, 3. *Willamette*—Gervais, 1.10; Independence Calvary, 5; Spring Valley, 4. 58 11

PENNSYLVANIA.—*Allegheny*—Glasgow sab.-sch., 2.60; Leetsdale sab.-sch., 5.66; Sewickly, 250. *Blairsville*—Johnstown Laurel Avenue, 10. *Butler*—Allegheny, 8; North Butler, 7; Prospect, 6; Scrub Grass, 13.37; Westminster, 8. *Carlisle*—Bloomfield, 15.32; Buffalo, 1; Landisburg, 4; McConnellsburg, 4; Shermansdale, 6.94; Upper, 4. *Chester*—Chichester Memorial, 4; Fairview, 27.89; Kennet Square sab.-sch., 5.36; Lansdowne 1st Y. P. A., 5; Marple, 14. *Clarion*—Academia, 2.41; Beech Woods, 90 cts.; Clarion C. E. Thank Offering, 2; New Rehoboth, 6.48. *Erie*—Erie Central, 10; Gravel Run, 3; Sugar Creek, 8. *Huntingdon*—Bethel, 5.89; Glen Ritchey, 1.59; Mount Union sab.-sch., 8.54; Osceola, 10; Tyrone, 93.15. *Kittanning*—Homer, 4. *Lackawanna*—Hawley (C. E., 4), 14; Shickshinny, 4.85; Stella, 15; Tunkhannock, 23.21. *Lehigh*—Shawnee, 20.

Northumberland—Bald Eagle and Nittany, 8; Beech Creek, 8; Trout Run, 1; Williamsport 1st Jr. C. E., 5. *Parkersburg*—Hughes River, 10. *Philadelphia*—Philadelphia 10th C. E., 25; — Cohocksink sab.-sch., 8; — Trinity, 49.94. *Philadelphia North*—Conshohocken, 5; Frankford, 38.05; Neshaminy of Warminster Jr. C. E., 4; — Warwick, 29.57; Penn Valley, 2. *Pittsburgh*—Finleyville, 1.87; Pittsburgh Park Avenue, 40; — Point Breeze, 300; — Shady Side sab.-sch., 28.89; Wilkinsburg, 50. *Redstone*—Round Hill, 11.06. *Shenango*—Clarksville sab.-sch., 14.77; Hermon, 8.50; Rich Hill, 12; Unity, 23. *Washington*—Claysville C. E., 12.65; Limestone, 5.75; Upper Buffalo, 70.24; Wolf Run, 5. *Westminster*—Lancaster Memorial sab.-sch., 10. 1422 45
SOUTH DAKOTA.—*Aberdeen*—Pembroke, 1. *Central Dakota*—Artesian, 8.08; Forestburg, 3.90. *Dakota*—Pine Ridge, 19. *Southern Dakota*—Canistota sab.-sch., 1; Ebenezer, 20. 52 98

TENNESSEE.—*Kingston*—Chattanooga Park Place (sab.-sch., 1.60), 4.75; Piney Falls, 5. *Union*—Clloyd's Creek, 1.62; Erin (A Class in sab.-sch., 3), 6; Eusebia, 10; Knoxville Belle Avenue Jr. C. E., 5; Rockford, 10; Shunem, 58 cts. 42 95

TEXAS.—*Austin*—Alpine, 27; Fayetteville Bohemian, 25; Fort Davis, 13; Pearsall, 12. *North Texas*—Canadian, 6. *Trinity*—Terrell, 5. 88 00

UTAH.—*Utah*—American Fork, 5; Pleasant Grove, 5; Smithfield Central, 7; Central Park Miss., 2. 19 00

WASHINGTON.—*Alaska*—Sitka Native, 46.85. *Olympia*—Hoquiam, 5.50; La Camas, St. John's, 12; Oceota, 1.25; Puyallup, 2.50; South Bend, 20. *Puget Sound*—White River, 5. *Spokane*—Coeur d'Alene, 5.25; Kettle Falls, 1; Northport, 2; Popular meeting held in connection with fall meeting of Presbytery, 3. *Walla Walla*—Kamiah 1st Indian Children of sab.-sch., 9.60; Prescott C. E., 5. 118 95

WISCONSIN.—*Chippewa*—Ironwood, 17. *La Crosse*—Bangor L. M. S., 6. *Madison*—Deerfield 1st, 2.50; Lancaster German, 3; Waunakee, 3. *Milwaukee*—Caledonia, 2.15; Cedar Grove, 5; Milwaukee Immanuel, 60.60; Somers sab.-sch., 5. *Winnebago*—Badger, 1.50; Merrill 1st C. E., 13.60; Neenah, 92.39; Rural add'l, 6.92; Sheridan, 2. 220 66

Total..... \$9,584 24

Less amount transferred to Foreign Missions, from King's Messengers of Highland Park Church of Minneapolis, 50 cts. Less amount transferred to N. Y. Synodical Aid Fund, from Cairo Church, Columbia Presbytery, 11.50..... 12 00

Total received from churches..... \$9,572 24
Woman's Board of Home Missions..... 22,616 97

LEGACIES.

Estate of David Waggoner, late of Stanford, Neb., 72.65; William R. Murphy, late of Allegheny, Pa., 3000; Dr. C. B. Chapman, late of Madison, Wis., in part, 250; Jos. S. Brewster, late of Philadelphia, Pa., additional, 140.71; Henry Hunting, late of Southold, L. I., 440..... 3,903 36

INDIVIDUALS, ETC.

Rev. William L. Tarbet and wife, 12; "A friend," 5; "K.", 75; George T. Valentine, Argyle, Minn., 4; L. H. Severance, Cleveland, O., 1000; Ralph Voorhees, Clinton, N. J., debt, 200; Presbyterian Relief Association of Nebraska, 166.15; Rev. Meade C. Williams, St. Louis, Mo., 60; George D. Tooker, Yonkers, N. Y., 100; Rev. James T. Houston, Wooster, O., 5; Rev. Alex Adair, Moscow, Idaho, 10; Mrs. Sally P. Sharpe, 200; "A friend," 10; Mary Johns, for debt, 13.54; Dr. R. O. Young, Geesingsville, Ind., 20; Cash, 20; Trustees of General Assembly, 300; Neri Ogden, Oskaloosa, Ia., 15; Miss Mary B. Gillespie, Gallatin, Mo., 5; "C. Penna.", 14; Rev. William Nicholl, Millerboro, Neb., 3; Mrs. M. C. Forsythe, Treverton, Pa., 2.50; Mrs. Mary S. Eichbaum, Detroit, Mich., 10; "W.", 1; Mrs. P. H. K. McComb, Hanover, Ind., 20; Dr. and Mrs. L. B. Andrews, 5; Rev. A. Watt Johnstone, Cadillac, Mich., 25; Raymond H. Hughes, Altoona, Pa., 8; Cash, 10; Rev. J. A. P. McGaw, Springfield, O., 10; Rev. W. M. Hunter, D.D., Tithe offering, 8; Mary B. Cratty, Bellaire, O., 5; Dr. W. St. George Elliott, New York, 19.50; Rev. G. A. White, Artesian, S. D., 3.02; Rev. William T. King, Vinita, Ind., 33.33; Rev. James Martin, Los Gatos, Cal., 5; Daniel Campbell and family, Mt. Vernon, Ill., 2.50; William Badgley, Treasurer of Central Dutchess C. E. Union, 8.28; L. O. Hunter, Cumberland, O., 50; H. Higgins, 5; Pres. Church of Tontogany, Ohio, 25; Miss J. E. Hoge, Brooklyn, N. Y., 5; Interest

on Lyon Fund, 250; Interest on John C. Green Fund, 40..... \$2,778 82

Total received for Home Missions, October, 1897. \$38,871 39
Total received during same period last year..... 51,827 79
Total received since April 1, 1897..... 216,637 78
Total received during same period last year..... 229,459 25

RECEIPTS FOR N. Y. SYNODICAL AID FUND,

OCTOBER, 1897.

Albany—Amsterdam Emmanuel, 50. *Brooklyn*—Brooklyn 1st Edgewater, 12; B. Throop Avenue, 5; West New Brighton Calvary, 8.04. *Columbia*—Cairo, 11.50. *Geneva*—Geneva North (sab.-sch., 5.37; 70; Gorham, 4. *Hudson*—Greenbush, 7; Florida, 17.25. *New York*—N. Y. West End, 16.83. *Niagara*—Lockport 1st, 34.08. *Rochester*—Genesee, 29.02. *Syracuse*—Manlius Trinity, 5; Syracuse East Genesee, 2.60. *Troy*—

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, OCTOBER, 1897.

BALTIMORE.—*New Castle*—Westminster, 5; West Nottingham, 50. *Washington City*—Washington City 1st, 40; — 4th, 14.08; — Metropolitan, 172.88.

CALIFORNIA.—*Benicia*—Vallejo, 20, sab.-sch., 6. *Los Angeles*—Anaheim, 20.65; Azusa sab.-sch., 2.50; Los Angeles Immanuel sab.-sch., 50; Orange sab.-sch., 1.38. *Oakland*—Alvarado, 10.80; Centerville, 14.30; Oakland Union Street sab.-sch., 1.13. *Sacramento*—Elk Grove, 4. *San Francisco*—San Francisco Trinity sab.-sch., 20; *San José*—Cambria, 38.85. *Santa Barbara*—Santa Barbara sab.-sch., 25. *Stockton*—Coulterville sab.-sch., 7.

COLORADO.—*Boulder*—Fort Morgan, 5.08; Slack, 3; Wolf Creek, 9. *Denver*—Denver North sab.-sch., 1. *Pueblo*—Pueblo 1st, 32.26.

ILLINOIS.—*Alton*—Alton sab.-sch., 20; Lebanon, 10. *Bloomington*—Danville 1st, 150; Lexington, 13.51; Rossville sab.-sch., 2.75. *Cairo*—Mount Carmel, 5. *Chicago*—Austin Y. P. S., 25; Chicago 1st, 58; — 5th, 57.65; — 41st Street 83, sab.-sch., 25; — West Division Street sab.-sch., 1.20; Highland Park, 9.70; La Grange, 61.75; Oak Park sab.-sch., 13; South Chicago, 3. *Ottawa*—Ottawa 1st, 80. *Peoria*—Prospect, 10.85. *Rock River*—Alexis Y. P. S., 17.50; Dixon Y. P. S., 7.50; Edgington Y. P. S., 3.75; Fulton, 17; Garden Plain Y. P. S., 10; Hamlet Y. P. S., 7.50; Milan Y. P. S., 8.75; Millersburg Y. P. S., 10; Morrison Y. P. S., 18.75; Peniel Y. P. S., 7; Seatonville Y. P. S., 3.75; Sterling Y. P. S., 18.75. *Schuyler*—Bayliss, 5; Kirkwood sab.-sch., 5.30; Rushville, 31.51; Salem German, 11. *Springfield*—Springfield 2d, 43.68; Unity, 33.73.

INDIANA.—*Crawfordsville*—Bethel, 6; Delphi sab.-sch. 4.31; Frankfort, 100; Hopewell, 10; Lexington, 20; Rockville Memorial, 9.66; Sugar Creek, 10. *Fort Wayne*—Fort Wayne 1st sab.-sch., 15; Kendallville, 3.70. *Indianapolis*—Indianapolis Tabernacle, 43; Putnamville, 9. *Logansport*—Brookston, 7.33; Centre, 7; Chalmers, 4.60; Concord sab.-sch., 2.80; Logansport Broadway sab.-sch., 6.25; Pisgah, 4; Union, 4.61. *New Albany*—Jeffersonville, 6.75; Paoli, 10.40. *White Water*—Connersville German sab.-sch., 3.

IOWA.—*Corning*—Diagonal, 20; Essex sab.-sch., 2.92; Hope sab.-sch., 40 cts. *Council Bluffs*—Avoca, 15. *Des Moines*—Des Moines Central, 100, sab.-sch., 100; Oskaloosa, 9. *Dubuque*—Dubuque 3d, 2. *Fort Dodge*—Arcadia German, 6; Emmanuel German, 5; Ramsey German, 10; Wheatland German, 35. *Iowa*—Bloomfield, 5; Burlington 1st, 19.47; Keokuk Westminster, 37.06; Mount Pleasant 1st, 71.57; New London, 10. *Iowa City*—Keota, 5; Lafayette, 5. *Sioux City*—Cherokee sab.-sch., 6.69; Meriden, 3; Paulina sab.-sch., 3.75; Sioux City 3d sab.-sch., 1.35. *Waterloo*—Clarksville sab.-sch., 50 cts.; Waterloo, 45.06; West Friesland German, 21.

KANSAS.—*Emporia*—Peabody, 1.50; Wichita 1st, 39.50. *Larned*—Freeport, 8.40, sab.-sch., 30 cts. *Neosho*—Sedan, 5. *Solomon*—Mankato, 3; Providence, 3. *Topeka*—Leavenworth 1st, 275; Topeka 1st sab.-sch., 23.43.

KENTUCKY.—*Elizabethtown*—Lexington 2d Y. P. S., 5.

MICHIGAN.—*Detroit*—Brighton, 3.68. *Flint*—Bloomfield, 2; Grindstone City, 1; Port Hope, 2. *Lake Superior*—Marquette, 38.95, sab.-sch., 3.60. *Lansing*—Brooklyn, 17.83. *Monroe*—Hillsdale sab.-sch., 4; Petersburg, 3.84. *Petoskey*—Life Lake, 4. *Saginaw*—Saginaw West Side Immanuel sab.-sch., 2.12.

MINNESOTA.—*Mankato*—Marshall sab.-sch., 3.35. *Minneapolis*—Minneapolis Westminster, 125. *St. Cloud*—Atwater, 1.11; Diamond Lake, 60 cts.; Harrison, 2.30. *St. Paul*—St. Paul Bethlehem German, 15.

MISSOURI.—*Kansas City*—Centre View, 3.25; Knob Noster, 5. *Oark*—Joplin, 8.39, sab.-sch., 1.60. *Putmyra*—Glasgow, 10. *St. Louis*—De Sota, 9; Kirkwood sab.-sch., 9.87; Nazareth German, 8; St. Louis 2d German, 3; — Walnut Park, 2; Zoar, 10. *White River*—Harris Chapel, 1.

Salem, 8.36; Chester, 5; Waterford 1st, 28.32.
Total received for N. Y. Synodical Aid Fund, October, 1897..... \$314 00
Total received during same period last year..... 362 26
Total received since April 1, 1897..... 2,841 70
Total received during same period last year..... 3,505 37

H. C. OLIN, Treasurer,

Madison Square Branch P. O., Box 156, New York, N. Y.

SPECIAL DONATIONS, OCTOBER, 1897.

Lockport 1st sab.-sch. N. Y., 50; Woman's Board of Home Missions, 110.

DONATION FOR PERMANENT FUND, SEPTEMBER, 1897.

Mrs. Elizabeth Rayl, Shelby, O., 1000.

H. C. OLIN, Treasurer,

Madison Square Branch P. O., Box 156, New York, N. Y.

MONTANA.—*Helena*—Boulder, 11.70; Helena Central, 8.35. *NEBRASKA*.—*Box Butte*—Crowbutte, 1.10; Union Star, 4.29; Willow Creek, 4.41. *Hastings*—Campbell German, 6; Fisher sab.-sch., 2; Hastings German, 6. *Nebraska City*—Lincoln 2d sab.-sch., 8.75. *Omaha*—Omaha Lowe Avenue, 9.86.

NEW JERSEY.—*Elizabeth*—Basking Ridge, 25; Cranford, 25; Lamington, 24; Plainfield Crescent Avenue, 308.67; Roselle, 26.42. *Jersey City*—Englewood, 502.90; Norwood, 6.12; Passaic, 5. *Monmouth*—Beverly sab.-sch., 10.30; Cranbury 1st, 50; Freehold, 39.64; Manasquan, 42.47; Plattsburgh, 6; Tennent, 3. *Morris and Orange*—East Orange Arlington Avenue, 6; — Bethel, 115; Mendham 1st sab.-sch., 7; Morristown South Street, 169.74; New Vernon sab.-sch., 12.39. *Newark*—Bloomfield 1st, 140; Montclair Grace sab.-sch., 10; — Trinity, 100; Newark 2d, 89.81; — Forest Hill, 25; — House of Hope sab.-sch., 15; — Memorial, 14; — Park, 28.73. *New Brunswick*—Amwell 2d sab.-sch., 2.50; Dayton, 12.54; Trenton 1st, 19.50. *Newton*—Belvidere 2d, 20; Lafayette 4.37. *West Jersey*—Bridgeton Irving Avenue, 8.06; Cedarville Osborn Memorial, 3; Hammonton sab.-sch., 10.

NEW MEXICO.—*Rio Grande*—Los Lentas, 58 cts.; Pajarito, 29 cts.; Socorro Spanish, 10.

NEW YORK.—*Albany*—Batchellerville Y. P. S., 5; Galway, 28; Saratoga Springs 1st, 10; West Galway, 5. *Binghamton*—Binghamton 1st Immanuel Chapel Y. P. S., 5; Conklin Y. P. S., 5; Windsor sab.-sch., 10, Y. P. S., 10. *Boston*—Antrim, 14.20; Boston 1st sab.-sch., 26.31; — Scotch Y. P. S., 10; Roxbury sab.-sch., 3. *Brooklyn*—Brooklyn 1st German Y. P. S., 10; — Duryea Y. P. S., 10; — Lafayette Avenue, 19.38; — Ross Street Y. P. S., 20; — South 3d Street, 29.75; — Throop Avenue sab.-sch., 25, Y. P. S., 25; Staten Island Prohibition Park Immanuel sab.-sch., 20.10; West New Brighton Calvary, 40. *Buffalo*—Buffalo Bethany, 43.80; — Westminster, 74.43, Y. P. S., 6.36; East Aurora Y. P. S., 12.50; Lancaster Y. P. S., 10; Sherman Y. P. S., 10; Silver Creek, 9.63. *Cayuga*—Sennett, 12.61. *Chemung*—Elmira Lake Street, 100. *Columbia*—Hunter, 13. *Geneva*—Seneca Falls Y. P. S., 10. *Hudson*—Cochecton, 10; Florida, 18.81; Greenbush sab.-sch., 6.89; Haverstraw 1st, 20, sab.-sch., 20. *Long Island*—Bridgehampton, 35. *Port Jefferson* Y. P. S., 8.43; West Hampton, 61. *Lyons*—Victory, 3.50; Wolcott 2d, 2.80. *Nassau*—Astoria Y. P. S., 10; Babylon sab.-sch., 12. *New York*—New York Adams Memorial, 10; — Lenox, 13.62, Y. P. S., 44.81; — Morrisania 1st, 7.89; — North Y. P. S., 27; — Scotch Y. P. S., 10; — Tremont Y. P. S., 5. *North River*—Cornwall-on-Hudson, 8; Newburg Calvary, 27.20; Poughkeepsie sab.-sch., 150. *Osage*—Cooperstown, 80.22; Hobart sab.-sch., 5; Stamford, 35. *Rochester*—Livonia, 12; Ogden sab.-sch., 3.97; Ossian, 4.42. *St. Lawrence*—Chaumont Y. P. S., 10; Oswegatchie 1st Y. P. S., 5. *Steuben*—Corning, 45. *Syracuse*—Amboy, 12.12. *Troy*—Cambridge, 31.40; Cohoes, 57.96; Waterford, 17.15. *Utica*—Ilion, 50, sab.-sch., 50; New Hartford Y. P. S., 10; Utica Bethany, 8.03. *Westchester*—Irvington, 550.22; Mt. Vernon 1st Y. P. S., 125; New Rochelle 1st Y. P. S., 55; — 2d, 60; Peekskill 1st, 41.50; Yonkers Westminster sab.-sch., 12.

NORTH DAKOTA.—*Fargo*—Blanchard, 6.50. *Minnekaukon*—Webster Chapel, 2.05. *Pembina*—Minot Knox, 15; Neche, 2; St. Thomas, 9.

OHIO.—*Bellefontaine*—Bellefontaine, 33.35. *Cincinnati*—Cincinnati Central, 58.69; — Clifton, 2.34; Pleasant Ridge sab.-sch., 3.19. *Cleveland*—Ashtabula, 7.11; Cleveland 2d, 400; — Calvary, 53; Independence, 3.25. *Lima*—Columbus Grove, 6. *Mahoning*—Alliance, 10.25; Youngstown, 43.36. *Portsmouth*—Russellville, 6. *Steubenville*—Beech Spring, 15; Bethlehem, 5; Island Creek, 17.75; Newcomerstown, 5; New Harrisburg, 6, Y. P. S., 5; Toronto, 8; Unionport, 2; Yellow Creek, 8. *Wooster*—Dalton sab.-sch., 12.10; Savannah, 7. *Zanesville*—Mt. Vernon sab.-sch., 25; Muskingum, 39.

OREGON.—*Portland*—Astoria, 13.55; Tualatin Plains, 5. *Willamette*—Pleasant Grove, 5; Spring Valley, 3.
 PENNSYLVANIA.—*Allegheny*—Allegheny Central, 34.18; Bull Creek, 22; Sewickly, 250, sab.-sch., 225. *Blairsville*—Armagh, 6.75; Unity sab.-sch., 9.80. *Butler*—Allegheny, 9; Concord, 16.55; Plain Grove, 20; Unionville, 36; *Carlisle*—Carlisle 1st Y. P. S., 22.68; Dauphin Y. P. S., 8; Gettysburg Y. P. S., 5; Harrisburg Bethany Chapel Y. P. S., 10; Calvary Y. P. S., 18; —Market Square Y. P. S., 50; Lower Marsh Creek, 30; McConnellsbury, 10; Waynesboro, 13.95. *Chester*—Bryn Mawr, 60.750; Media, 97.83. *Clarion*—Beechville, 90 cts.; New Rehoboth, 5.53. *Erie*—Erie Central, 80.63; Venango, 4.90. *Huntingdon*—Belleville, 142.80; Gibson Memorial sab.-sch., 2.82; Lewistown, 126.27; Shermans Valley, 5. *Lackawanna*—Carbondale, 114, sab.-sch., 4.50; Hawley, 4; Mountain Top, 2.40; —Scranton Cedar Avenue, 50; Wyalusing 1st, 55. *Lehigh*—Hazleton, 73.19. *Northumberland*—Mahoning sab.-sch., 58; Trout Run, 1. *Parkersburg*—Hughes River, 12. *Philadelphia*—Philadelphia 10th, 362.50; —Cocksink sab.-sch., 5.70; —Oxford, 300; —West Hope, 48.90. *Philadelphia North*—Abington sab.-sch., 15; Frankford, 43.13; Hermon, 75; Neshaminy of Warwick, 24.19. *Pittsburgh*—Pittsburgh East Liberty, 70.10, sab.-sch., 67.11; —Park Avenue, 60; —Point Breeze, 350; —Shady Side sab.-sch., 43.35. *Redstone*—McKeesport 1st, 50; Rehoboth, 39.30; Uniontown 1st sab.-sch., 25. *Shenango*—Centre, 24; Hermon, 8.50. *Washington*—Cross Creek, 42.31; Hookstown, 40.57; Mill Creek, 56.78; Mount Prospect, 73; Upper Buffalo sab.-sch., 6.22; West Alexander sab.-sch., 40. *Westminster*—Black Horse sab.-sch., 1; Chancetford, 16.42; Lancaster Memorial sab.-sch., 10; Leacock, 39.60; New Harmony, 15.

SOUTH DAKOTA.—*Aberdeen*—Castlewood, 10. *Black Hills*—Minneapolis. 1. *Southern Dakota*—Parker, 23.70, sab.-sch., 13.62.

TENNESSEE.—*Union*—Erin, 6; Rockford, 10.

TEXAS.—*North Texas*—Canadian, 2; Denison sab.-sch., 4.93; Jacksboro, 7.50, sab.-sch., 1.25. *Trinity*—Terrell, 5.

UTAH.—*Utah*—Nephi Huntington, 3; Salt Lake City Westminster, 8.55.

WASHINGTON.—*Alaska*—Fort Wrangell, 25. *Spokane*—Wilbur, 3. *Walla Walla*—Kamiah 1st sab.-sch., 8.75.

WISCONSIN.—*Madison*—Eden Bohemian 1; Highland German (sab.-sch., 1), 2; Lancaster German, 3; Pulaski German, 10. *Milwaukee*—Cato, 75 cts.; Cedar Grove, 6; Milwaukee Immanuel, 114.50; —Westminster, 7.02; Somers, 18, sab.-sch., 5.

LEGACIES.

Estate of Rev. David Waggoner.	\$72 65
“ Wm. R. Murphy.	3,000 00
“ Sarah E. Marshall.	500 00
“ Mrs. Martha C. Parsons.	100 00
“ Dr. C. B. Chapman.	250 00
“ J. S. Brewster.	140 72
“ Henry Hunting.	440 00
	<hr/> \$4,503 37

WOMEN'S BOARDS.

Woman's Foreign Missionary Society of the Presbyterian Church.	\$2,060 87
Woman's Presbyterian Board of Missions of the Northwest.	8,458 99
Women's Board of Foreign Missions of the Presbyterian Church.	1,948 00

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, OCTOBER, 1897.

†† In accordance with terms of mortgage.

ATLANTIC.—*Fairfield*—Bethlehem 1st, 1.50; Hebron, 1. 2 50
 BALTIMORE.—*Baltimore*—Baltimore Aisquith Street, 2.35; Relay, 2. *New Castle*—Elkton, 15; Manokin, 5. *Washington City*—Clifton, 3; Kensington Warner Memorial, 25. 52 35
 CALIFORNIA.—*Benicia*—Vallejo, 7. *Los Angeles*—Los Angeles Bethesda, 10. *Oakland*—Elmhurst, 1.75. *Sacramento*—Carson City, 10. *San José*—Cambria, 7.10. *Santa Barbara*—Santa Paula, 10. 45 85
 CATAWBA.—*Southern Virginia*—††Danville Holbrook Street, 60; Henry, 1; Ridgeway sab.-sch., 1. 62 00
 COLORADO.—*Boulder*—Fort Morgan, 93 cts. *Pueblo*—Colorado Springs 1st, 8.66; Pueblo 1st, 12.77. 22 36
 ILLINOIS.—*Bloomington*—Danville 1st, 15.01. *Cairo*—Bridgeport, 4; Olney, 1; Wabash, 6. *Chicago*—Chicago 1st, 8.70; Gardner, 6.25. *Ottawa*—Sandwich, 21; Troy Grove, 6.50. *Peoria*—Galesburg, 15. *Rock River*—Alexis, 12.83; Fulton, 4; Geneseo, 2.25; Sterling, 43.05. *Schuyler*—††Bethel, 100; Salem German, 6. 251 59
 INDIANA.—*Crawfordsville*—Rockville Memorial, 1.72. *Fort Wayne*—††Columbia City, 30; La Grange, 8.42. *White Water*—Rising Sun, 3. 93 14

Woman's Presbyterian Foreign Missionary Society of Northern New York.	\$500 00
Woman's Presbyterian Board of Foreign Missions of the Southwest.	500 00
Woman's North Pacific Presbyterian Board of Missions.	358 27
Woman's Occidental Board of Foreign Missions.	1,122 00
	<hr/> \$1,948 13

MISCELLANEOUS.

Foreign Missionary, 148; Charles Bird, U.S.A., support of Mr. Chun, Korea, 6; H. P. Brown, 10; Andrew Porter, for China mission, 5; Louis S. Carroll, 2.75; “Bronx,” 5; Mrs. Daniel A. Jones, 100; L. H. Severance, 1000; D. Turpit and E. R. Hill, support of Devi Dutta, 19; Mrs. C. L. Roberts, 28; “C. B.” Redlands, Cal., 25; D. C. Harrower, support of native teacher in India, 12.50; John H. Converse, for bungalow at Miraj, 614; Rev. Sherwood L. Grigsby, support of John Murray, 5; Rev. Meade C. Williams, 50; Robert Inch, 5; George D. Tooker, 100; Presbyterian Church in Canada, through Rev. R. H. Warden, D.D., toward support of Chang To Fong Ki and Li Hok Shing, 139.20; I. Polhemus and wife, 25; Mrs. Lucy Chapman, 221.09; “A Friend,” support of Mr. Fraser and Dr. Johnson, 83.34; “A Friend,” Presby. of Pittsburgh, 20; Rev. S. K. Scott, support of Mr. Mitchell, Allahabad, 10; “A Friend,” through Rev. Henry S. Butler, 2; James Joy, Detroit, Mich., support of V. F. Patch, 150; Miss Bloomingdale, 5; Mary B. Gillespie, 5; John S. Merri-man, 1; R. Buell Love, support of John Murray, 10; Dr. W. St. George Elliott, 25; “A Friend,” support of Mr. Massey, 6; Mrs. E. Bradbury, 2.78; “An Aged Friend of Missions,” 2.10; Through Mrs. Ogden, 13.25; Sally P. Sharpe, 200; “S. C. W.” for medical missions, 10; Rev. A. M. Lowry, 20; James W. Smith, 20; Frederick Klimbach, 6; Rev. Adolph Haberly, 5; Rev. W. M. Hunter, D.D., 10; “A Friend,” 15; Margaret J. Cratty, 5; Howard H. Russell, support of John Murray, 8; Henry Eckford Phillips, 35; Nora M. Lewis, 5; Margaret R. Smith, 5; Alexander Chisholm, 5; O. L. Hunter, 50; Etta M. Collins, support of Prabhu Das, 5; Louis S. Carroll, 2.75; “C. Penna,” 22; Rev. Wm. Nicholl, 1; Mrs. M. C. Forsyth, 2.50; Mrs. Mary S. Eichbaum, 10; “W,” 1; Mrs. P. H. K. McComb, support of Bible reader under Dr. Corbett, 30; Rev. A. Watt Johnstone, 25; Rev. H. T. Scholl, 5; Rev. J. M. Alexander, 8.55; Miss Margaret McLean, for work among the dwarfs in Africa, 766; “Part of Tenth,” 3; “Cash,” 2.55; Independence Church, Mo., 5. 4,061 36

Total received during the month of October, 1897, \$36,181 06
 Total received from May 1, 1897, to October 31, 1897. 176,269 96
 Total received from May 1, 1896, to October 31, 1896. 174,283 88

CHARLES W. HAND, Treasurer,
 156 Fifth Avenue, New York.

INDIAN TERRITORY.—*Choctaw*—Krebs, 3.50; McAlester, 2. 5 50
 IOWA.—*Cedar Rapids*—Onslow, 3.28. *Council Bluffs*—Council Bluffs 1st, 12. *Des Moines*—Derby, 2.50; Garden Grove, 4.50. *Dubuque*—††Dubuque 1st, 50; ††—1st German, 100; Lansing 1st, 6; McGregor German, 3. *Fort Dodge*—Arcadia German, 3; Pleasant Valley, 3.38; Ramsey German, 7; Spirit Lake, 3.15. *Iowa*—Burlington 1st, 3.54; Keokuk Westminster, 20.75. *Iowa City*—Columbus Central (sab.-sch., 1.68), 4.40; Williamsburg, 5. *Waterloo*—East Friesland German, 10; West Friesland German, 5. 246 50
 KANSAS.—*Neosho*—Richmond, 3.56; Sedan, 5. *Osborne*—Covert, 2.50. *Solomon*—Delphos 1st, 4.52. *Topeka*—Junction City, 14; ††Kansas City Grand View Park, 50; Lawrence, 16. 95 58
 KENTUCKY.—*Louisville*—Louisville Warren Memorial, 30.10. 30 10
 MICHIGAN.—*Detroit*—Ann Arbor, 18.18; Brighton, 52 cts.; Detroit 1st, 37.85. *Monroe*—Clayton, 7.66; Dover, 4.52. *Saginaw*—West Bay City Westminster, 12.44. 81 17
 MINNESOTA.—*Duluth*—Duluth Glen Avon, 5.07. *Mankato*—Lake Crystal, 3. *Minneapolis*—Minneapolis Stewart Mem-

orial, 6.46. <i>St. Cloud</i> —Rheiderland German, 3. <i>St. Paul</i> — <i>St. Paul Westminster</i> , 2.80. <i>Winona</i> —Rushford, 10.56. 30 89	
MISSOURI.— <i>Ozark</i> —Conway, 3.70; <i>Joplin</i> (sab.-sch., 30 cts.), 1.83. <i>St. Louis</i> —Nazareth German, 3; <i>St. Louis 2d</i> German, 5; — <i>Glasgow Avenue</i> , 7.52; — <i>Leonard Avenue Mission</i> , 1.95; — <i>Walnut Park</i> , 2; <i>Zoar</i> , 3. 28 00	
MONTANA.— <i>Helena</i> — <i>Helena 1st</i> (sab.-sch., 2.60), 20.81; — <i>Central</i> , 3.60. 24 41	
NEBRASKA.— <i>Hastings</i> — <i>Bloomington</i> , 2. <i>Nebraska City</i> — <i>Table Rock</i> , 4; <i>Niobrara</i> — <i>Atkinson</i> , 3; <i>Oakdale</i> , 2. <i>Omaha</i> — <i>Bellevue</i> , 1.35. 12 35	
NEW JERSEY.— <i>Elizabeth</i> — <i>Cranford</i> , 15; <i>Dunellen</i> , 3.35; <i>Roselle</i> , 4.80. <i>Jersey City</i> — <i>Passaic</i> , 5; <i>Rutherford</i> , 22 60. <i>Monmouth</i> — <i>Beverly</i> (C. E. Soc., 2; sab.-sch., 2), 4; <i>Calvary</i> , 13.75. <i>Morris</i> and <i>Orange</i> — <i>East Orange Bethel</i> , 18.99; <i>Madison</i> , 112.40. <i>Newark</i> — <i>Bloomfield 1st</i> , 48.91; <i>Newark 2d</i> , 6.77; — <i>Park</i> , 5.88. <i>New Brunswick</i> — <i>Dayton</i> , 2.23; <i>Kingston</i> , 4; <i>Kirkpatrick Memorial</i> , 3; <i>Pennington</i> , 16.23. <i>Newton</i> — <i>Hackettstown</i> , 50; <i>Knowlton</i> , 3; <i>Phillipsburgh Westminster</i> , 7. 346 96	
NEW MEXICO.— <i>Rio Grande</i> — <i>Los Lentas</i> , 11 cts.; <i>Pajarito</i> , 6 cts. <i>Santa Fe</i> — <i>Aztec</i> , 2.35. 2 52	
NEW YORK.— <i>Albany</i> — <i>Ballston Centre</i> , 6.99; <i>Maria-ville</i> , 2; <i>Menands Bethany</i> , 27; <i>Rockwell Falls</i> , 1.66; <i>Stephentown</i> , 5. <i>Binghamton</i> — <i>Bainbridge</i> , 3.77; <i>Nine-veh</i> , 14.59. <i>Brooklyn</i> — <i>Brooklyn Arlington Avenue</i> , 10; <i>Stapleton 1st Edgewater</i> , 28. <i>Buffalo</i> — <i>Buffalo Bethany</i> , 5; — <i>Westminster</i> , 12.40; <i>Clarence</i> , 2; <i>Portville</i> , 60. <i>Cham-plain</i> — <i>Plattsburg 1st</i> , 7.16. <i>Cheungung</i> — <i>Breesport</i> , 3; <i>Sulli-vanville</i> , 1. <i>Columbia</i> — <i>Greenville</i> , 3.35. <i>Hudson</i> — <i>Florida</i> , 3.42; <i>Haverstraw Central</i> , 26.50. <i>Long Island</i> — <i>West Ham-pton</i> , 5.61. <i>Lyons</i> — <i>Marion</i> , 2.82; <i>Newark Park</i> , 12.55; <i>Rose</i> , 3.49. <i>Nassau</i> — <i>St. Paul's</i> , 4. <i>New York</i> — <i>New York West End</i> , 16.83. <i>Niagara</i> — <i>Medina</i> , 10. <i>Osage</i> — <i>Stamford</i> , 58. <i>Rochester</i> — <i>Fowlerville</i> , 1.11; <i>Ogden sab.-sch.</i> , 72 cts.; <i>Ossian</i> , 81 cts.; <i>Rochester St. Peter's</i> , 37.23. <i>St. Lawrence</i> — <i>Cape Vincent</i> , 4.16; <i>Watertown Stone Street</i> , 5. <i>Steuben</i> — <i>At-lanta</i> , 2.50. <i>Troy</i> — <i>Waterford</i> , 4.23. <i>Utica</i> — <i>Utica Bethany</i> , 2.34. <i>Westchester</i> — <i>New Haven 1st</i> , 9.60; <i>Stamford 1st</i> , 53.25. 463 14	
NORTH DAKOTA.— <i>Pembina</i> — <i>Elkmont</i> , 2.36; <i>Inkster</i> , 3.75; <i>Neche</i> , 1; <i>St. Thomas</i> , 4. 11 11	
OHIO.— <i>Athens</i> — <i>Logan</i> , 10. <i>Bellefontaine</i> — <i>Bellefontaine</i> , 6.07; <i>Upper Sandusky</i> , 3. <i>Chillicothe</i> — <i>South Salem</i> , 8.39. <i>Cincinnati</i> — <i>Cincinnati Walnut Hills</i> , 56.52; <i>Montgomery</i> , 4.50; <i>Springdale</i> , 5. <i>Cleveland</i> — <i>Ashtabula</i> , 1.42; <i>Cleveland Calvary</i> , 12; <i>Guilford</i> , 4.45. <i>Huron</i> — <i>Bloomville</i> , 1; <i>Mel-more</i> , 3; <i>Republic</i> , 1. <i>Lima</i> — <i>Findlay 2d</i> , 2; <i>†New Salem</i> , 20. <i>Mahoning</i> — <i>Canton Calvary</i> , 2. <i>Portsmouth</i> — <i>Hanging Rock</i> , 2; <i>Ripley</i> , 6.75. <i>Steubenville</i> — <i>Dennison Railway Chapel</i> , 6; <i>New Harrisburg</i> , 4; <i>Salineville</i> , 3.20; <i>Scio</i> , 6; <i>Yellow Creek</i> , 6. <i>Zanesville</i> — <i>Clark</i> , 4. 178 30	
OREGON.— <i>Portland</i> — <i>Astoria</i> , 2.46; <i>Portland Calvary</i> , 20. <i>Willamette</i> — <i>Independence Calvary</i> , 2.25; <i>Woodburn</i> , 2.13. 26 84	
PENNSYLVANIA.— <i>Allegheny</i> — <i>Allegheny North</i> , 15.58; <i>Se-wickly</i> , 31.80. <i>Butler</i> — <i>Allegheny</i> , 4; <i>Harlansburg</i> , 2; <i>North Butler</i> , 4; <i>Prospect</i> , 2. <i>Carlisle</i> — <i>New Bloomfield</i> , 5.42; <i>Sher-mansdale</i> , 3.08; <i>Upper Path Valley</i> , 2. <i>Chester</i> — <i>Marple</i> , 4.50. <i>Clarion</i> — <i>Beech Woods</i> , 56 cts.; <i>East Brady</i> , 10; <i>Rockland</i> , 2.03. <i>Erie</i> — <i>Erie Central</i> , 17.50; — <i>Park</i> , 22; <i>Greenville</i> , 13.21. <i>Huntingdon</i> — <i>Lower Spruce Creek</i> , 6.64; <i>Mifflintown Westminster</i> , 15.15; <i>Tyrone</i> , 40. <i>Kittanning</i> — <i>Homer City</i> , 4; <i>West Lebanon</i> , 3.86; <i>Worthington</i> , 7. <i>Lackawanna</i> — <i>Franklin</i> , 3. <i>Lehigh</i> — <i>Pottsville 1st</i> , 40.67. <i>Northumber-land</i> — <i>Elysburg</i> , 2; <i>Lewisburg 1st</i> , 30; <i>Montoursville</i> , 2; <i>Rush</i> , 1. <i>Parkersburg</i> — <i>Hughes River</i> , 3. <i>Philadelphia</i> — <i>Philadelphia Trinity</i> , 16.54. <i>Philadelphia North</i> — <i>Ashbourne</i> , 10; <i>Frankford</i> , 12.68; <i>Germanatown 1st</i> , 191.49; <i>Langhorne</i> , 11; <i>Leverington</i> , 5; <i>Neshaminy of Warminster</i> , 14; <i>Pitts-burgh</i> — <i>Oakdale</i> , 17.75; <i>Pittsburgh Park Avenue</i> , 15; — <i>Shady Side sab.-sch.</i> , 14.45; — <i>South Side</i> , 2; <i>Wilkins-burg</i> , 50. <i>Redstone</i> — <i>McKeesport 1st</i> , 35; <i>Pleasant Unity</i> , 3; <i>Round Hill</i> , 6.13. <i>Shenango</i> — <i>Hopewell</i> , 4.75; <i>Neshannock</i> , 4. <i>Washington</i> — <i>Cove</i> , 1; <i>West Union</i> , 2. <i>Westminster</i> — <i>Chest-nut Level</i> , 5; <i>Leacock</i> , 6.30; <i>New Harmony</i> , 4; <i>York Cal-vary</i> , 32.66. 761 75	
SOUTH DAKOTA.— <i>Aberdeen</i> — <i>Castlewood</i> , 2. 2 00	
TENNESSEE.— <i>Kingston</i> — <i>Piney Falls</i> , 1. <i>Union</i> — <i>Spring Place</i> , 1. 2 00	
TEXAS.— <i>Austin</i> — <i>Austin 1st</i> , 21.60; <i>El Paso</i> , 6.05. <i>North Texas</i> — <i>Canadian</i> , 2.50. 30 15	
UTAH.— <i>Utah</i> — <i>Richfield</i> , 3; <i>Salt Lake City 1st</i> , 14. 17 00	
WASHINGTON.— <i>Olympia</i> — <i>Aberdeen</i> , 4; <i>Westport</i> , 1. <i>Puget Sound</i> — <i>Bellingham Bay</i> , 7. 12 00	
WISCONSIN.— <i>Chippewa</i> — <i>Phillips</i> , 20. <i>Madison</i> — <i>Eden Bo-hemian</i> , 1; <i>Lancaster German</i> , 2; <i>Muscodia Bohemian</i> , 1. <i>Milwaukee</i> — <i>Cedar Grove</i> , 17; <i>Milwaukee Immanuel</i> , 15.64; <i>Niles</i> , 2.05. <i>Winnebago</i> — <i>Appleton Memorial</i> , 10. 68 69	

Contributions from churches and Sabbath-schools. \$3006 75

OTHER CONTRIBUTIONS.

Rev. John B. Hill, Kansas City, Mo., 2.20; A member of Beechwood Church, Pa., 34 cts.; Rev. Wm. Nicholl, Millerboro, Neb., 1; Neri Ogden, Oskaloosa, Iowa, 3; C. Penna, 1.	\$10 54
	\$3017 29

MISCELLANEOUS.

Interest on investments, 2194.35; Partial losses col-lected from Insurance Co., 6.67; Total losses col-lected from Insurance Co., 1400; Plans sold, 8; Premiums of insurance, 399.15; Forth Worth, Tex., on account of Stuart Fund advance, 19.15; Sales of church property, 239.50; Legacies, 500..	4766 82
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SPECIAL DONATIONS.

IOWA.— <i>Fort Dodge</i> — <i>Wheatland German</i>	29 20
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PAYMENTS ON CHURCH MORTGAGES.

NEW YORK.— <i>Westchester</i> — <i>Katonah 1st</i>	900 00
	\$8713 31

Church collections and other contributions, April 11-October 31, 1897.....	\$20,889 10
Church collections and other contributions, April 11-October 31, 1896.....	19,405 00

LOAN FUND.

Amount collected on loans.....	\$2850 08
Interest.....	2663 97
	\$5514 05

MANSE FUND.

SPECIAL DONATION.

MICHIGAN.— <i>Lake Superior</i> — <i>Menominee W.M.S.</i> , 1.	\$1 00
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MISCELLANEOUS.

Installments on loans.....	\$914 50
Interest.....	300 10
Premiums of insurance.....	12 75
	1227 35
	\$1228 35

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,

156 Fifth Avenue, New York City.

FINANCIAL STATEMENT OF THE BOARD OF

THE CHURCH ERECTION FUND.

APRIL 11 TO OCTOBER 31, 1897.

RECEIPTS.

GENERAL FUND:	
Contributions.....	\$20,889 10
An increase of \$1484.10 over same period last year.	
Miscellaneous.....	19,660 43
	\$40,549 53
LOAN FUND.....	19,636 15
MANSE FUND.....	5,936 06
Total.....	\$66,121 74

POSITION OF GENERAL FUND, OCTOBER 31, 1897.

Appropriations made since April 11, net.....	\$43,152 00
Balance available April 11.....	\$370 39
Net receipts available for appropriations 28,003 30	
	28,373 69
Deficiency.....	\$14,778 31

ADAM CAMPBELL, Treasurer,

156 Fifth Avenue, New York City.

RECEIPTS FOR THE BOARD OF EDUCATION, OCTOBER, 1897.

From churches, Sabbath-schools and C. E. Societies	\$4773 95
From miscellaneous sources and individuals	47 00
From moneys refunded	297 00
From income from investments	1459 82
From legacy	500 00
	<hr/>
	\$7077 77
Previously acknowledged	18,885 36
Total from April 15, 1897	<hr/>
	\$25,963 13

MISCELLANEOUS AND INDIVIDUAL.

Cash, Pittsburgh, 4; Rev. W. C. Williams, D.D., 15; Rev. N. C. McCay, 2; Dr. C. A. Greene, Castile, N. Y., 20; Rev. J. S. Pomeroy, Fairview, W. Va., 1; Rev. E. E. Grosh and wife, Williams-town, N. Y., 1; C. Penna., 2; Rev. Wm. Nicholl, Millerboro, Neb., 1; W. Chicago, 1.

JACOB WILSON, Treasurer,

1334 Chestnut Street, Philadelphia.

RECEIPTS FOR SABBATH-SCHOOL WORK FOR OCTOBER, 1897.

ATLANTIC.—*East Florida*—Candler sab.-sch., 75 cts.; Green Cove Springs sab.-sch., 1; St. Andrew's Bay sab.-sch., 1.27. *Fairfield*—Pleasant Grove sab.-sch., 1; Trinity sab.-sch., 3. *McClelland*—Calvary sab.-sch., 4; Immanuel sab.-sch., 1; Mount Pisgah sab.-sch., 3.12. 15 14
BALTIMORE.—*Baltimore*—Baltimore Broadway sab.-sch. Mis. Soc., 13.34; — Canton sab.-sch., 4.32; — Central sab.-sch., 7.25; Bel Air sab.-sch., 2.59; Catonsville sab.-sch., 3.62; Highland sab.-sch., 5. *New Castle*—Bridgeville sab.-sch., 2.15; Buckingham sab.-sch., 9.42; Lewes sab.-sch., 8.75; Pitt's Creek sab.-sch., 48.40; Smyrna sab.-sch., 4.25; Westminster, 4; Wilmington East Lake sab.-sch., 3.08; — Olivet sab.-sch., 1.97; — Rodney Street sab.-sch., 9.17. *Washington City*—Washington City Eckington sab.-sch., 8.13; — Gunton Temple Memorial, 14. 149 44

CALIFORNIA.—*Benicia*—Kelseyville sab.-sch., 2.50; Santa Rosa sab.-sch., 8.85; Vallejo sab.-sch., 12.85. *Los Angeles*—Los Angeles 2d sab.-sch., 7.58; — Redeemer sab.-sch., 1; Palms sab.-sch., 1.50; Pomona sab.-sch., 19. *Oakland*—Alameda sab.-sch., 8.63. *Sacramento*—Elko sab.-sch., 3.65. *San Francisco*—San Francisco 1st sab.-sch., 45.12; — Howard, 5.80. *San José*—Gilroy sab.-sch., 2.60; Milpitas sab.-sch., 1.65. *Santa Barbara*—Carpenteria sab.-sch., 4; Hueneme sab.-sch., 7.70; Santa Barbara sab.-sch., 5.10. *Stockton*—Stockton sab.-sch., 13.83. 151 36

CATAWBA.—*Cape Fear*—St. Matthew sab.-sch., 1.40. *Catawba*—Bethel sab.-sch., 75 cts.; Shiloh sab.-sch., 2. *Southern Virginia*—Classon sab.-sch., 1.12; Grace sab.-sch., 1.50. *Yadkin*—Chapel Hill, 2. 8 77

COLORADO.—*Boulder*—Brush sab.-sch., 1.67; Fort Morgan (sab.-sch., 1.87), 2.80. *Denver*—Denver 1st Avenue sab.-sch., 11.50; — Central sab.-sch., 10.51; — North sab.-sch., 5; Vernon sab.-sch., 1.03. *Pueblo*—Alamosa sab.-sch., 5; Colorado Springs 1st, 3.47; Pueblo 1st, 27.39; — Mesa (sab.-sch., 12.75), 23.75. 92 12

ILLINOIS.—*Alton*—Baldwin sab.-sch., 2; Edwardsville sab.-sch., 3; Rockwood sab.-sch., 1.25; Whitehall sab.-sch., 2.49. *Bloomington*—Minokk, 5.49; Paxton, 18.45. *Cairo*—Cairo, 13; Sumner sab.-sch., 1.20; Wabash sab.-sch., 5.10. *Chicago*—Braidwood, 5; Chicago 1st, 5.80; — Calvary sab.-sch., 2.67; — Grace, 6.03; — Hyde Park ch. and sab.-sch., 45.55; — Jefferson Park sab.-sch., 3.50; — Lakeview sab.-sch., 5; — Normal Park sab.-sch., 13.73; — Windsor Park, 5.05; — Evanston South sab.-sch., 21.33; Gardner, 1.63; Itaska sab.-sch., 1.35; Milsdale sab.-sch., 96 cts.; Waukegan sab.-sch., 5.45. *Mattoon*—Beckwith Prairie sab.-sch., 3.50; Bethel sab.-sch., 3.30; Neoga sab.-sch., 9; Newton sab.-sch., 1; Robinson sab.-sch., 3.36; Shelbyville sab.-sch., 6; Tuscola sab.-sch., 2.52. *Ottawa*—Streator Park (Johnson Street Mission), 1; Waterman sab.-sch., 3.92. *Peoria*—Alta, 2.30; Ipava sab.-sch., 8; Knoxville (sab.-sch., 5), 29.29; Prospect sab.-sch., 2.40; Washington sab.-sch., 6. *Rock River*—Fulton, 1.50; Geneseo sab.-sch., 1.25; Keithsburg sab.-sch., 61 cts.; Milan sab.-sch., 4; Newton sab.-sch., 4.39; Peniel sab.-sch., 4.10; Perryton sab.-sch., 3.55; Sterling, 35.47. *Schuyler*—Clayton sab.-sch., 2.01; Monmouth sab.-sch., 6.49; Oquawka, 2; Salem German, 1. *Springfield*—Decatur sab.-sch., 3.78; Greenview sab.-sch., 3.10; Jacksonville State Street sab.-sch., 6; — 2d Portuguese sab.-sch., 60; — United Portuguese sab.-sch., 2; North Sangamon sab.-sch., 93 cts. 398 75

INDIANA.—*Crawfordsville*—Ladoga sab.-sch., 2; Rockville Memorial (sab.-sch., 20), 21.72; Romney sab.-sch., 1.70. *Fort Wayne*—Albion sab.-sch., 4.50; Lima sab.-sch., 5.85. *Indianapolis*—Indianapolis 1st sab.-sch., 11.35. *Logansport*—Bedford sab.-sch., 19.67; Crown Point sab.-sch., 2.50; Meadow Lake sab.-sch., 6.82; South Bend Westminster, 5.18. *Muncie*—Union City sab.-sch., 4.25. *New Albany*—Hanover sab.-sch., 1.50; Hebron sab.-sch., 1; Livonia sab.-sch., 2; Madison 2d sab.-sch., 5; Pleasant Township sab.-sch., 1.30. *Vincennes*—Indiana sab.-sch., 2.30; Upper Indiana sab.-sch., 1.27. *White Water*—Lawrenceburg sab.-sch., 1.25. 101 16

INDIAN TERRITORY.—*Oklahoma*—Chandler sab.-sch., 3; Waterloo, 1.55. 4 55

IOWA.—*Cedar Rapids*—Blairstown sab.-sch., 3.42; Cedar Rapids 1st sab.-sch., 3.49; Clarence, 5; Lyons sab.-sch., 2.21; Scotch Grove sab.-sch., 3; Wyoming sab.-sch., 5. *Corning*—Bedford sab.-sch., 20.60; Clarinda, 6.24; Emerson sab.-sch., 1.21; Platte Centre sab.-sch., 2.75; Sidney sab.-sch., 2.77. *Council Bluffs*—Griswold sab.-sch., 2.45; Lonah sab.-sch., 2.88. *Des Moines*—Des Moines Westminster sab.-sch., 5; Dexter sab.-sch., 5. *Dubuque*—Farley sab.-sch., 1.60; Frankville sab.-sch., 3; Hazleton sab.-sch., 2; Oelwein sab.-sch., 5; Pine Creek sab.-sch., 5.50; Rossville sab.-sch., 2. *Fort Dodge*—Boone (Harmony Mission), 3; Emmett Co. 1st sab.-sch., 2.23; Glidden sab.-sch., 2.63; Lake City, 13.51; Poca-hontas sab.-sch., 3.93; Rolfe sab.-sch., 4.85; Spirit Lake sab.-sch., 5.51; Wallingford sab.-sch., 5.28. *Iowa*—Bloomfield, 6.65; Burlington 1st, 3.54; Keokuk Westminster, 13.38; Shunam, 2. *Iowa City*—Conroy sab.-sch., 3.95; Fairview sab.-sch., 5; Ladora sab.-sch., 90 cts.; Sigourney sab.-sch., 3.03; Tipton sab.-sch., 8; Williamsburg sab.-sch., 2; Wilton, 250. *Sioux City*—Cherokee sab.-sch., 3.08; Cleghorn sab.-sch., 4; Hawarden sab.-sch., 6; Ida Grove sab.-sch., 5; Sioux City 4th sab.-sch., 1.50. *Waterloo*—Dows sab.-sch., 3; State Centre sab.-sch., 3.31; Waterloo sab.-sch., 6.70; West Friesland German, 2. 216 60

KANSAS.—*Emporia*—Calvary sab.-sch., 2.28; Eldorado sab.-sch., 2.84; Geuda Springs sab.-sch., 3.65; Madison sab.-sch., 96 cts.; Wichita Lincoln Street sab.-sch., 1.40; — Oak Street sab.-sch., 2; — West Side sab.-sch., 3.80. *Larned*—Coldwater sab.-sch., 1; Ellinwood sab.-sch., 1; Great Bend sab.-sch., 3.31; Lyons sab.-sch., 5.04; McPherson sab.-sch., 4; Valley Township sab.-sch., 75 cts. *Neosho*—Chetopa sab.-sch., 2.89; Fort Scott 2d sab.-sch., 1.17; Galena sab.-sch., 5.11; Geneva sab.-sch., 1.60; Iola sab.-sch., 12.75; Moran sab.-sch., 1.27; Osage 1st sab.-sch., 2.50; Richmond sab.-sch., 4.24; Sedan (sab.-sch., 5), 10; Toronto sab.-sch., 2. *Osborne*—Calvert sab.-sch., 2; Hays City sab.-sch., 1; Oberlin sab.-sch., 1.50; Osborne sab.-sch., 2.25; Shiloh sab.-sch., 1. *Solomons*—Bennington sab.-sch., 9.59; Elkhorn sab.-sch., 74 cts.; Glasco sab.-sch., 1.37; Manchester sab.-sch., 2.17; Minneapolis sab.-sch., 3.68; Poheta sab.-sch., 2.70. *Topeka*—Argentine sab.-sch., 1; Clinton sab.-sch., 1.81; Oak Hill sab.-sch., 50 cts.; Topeka Westminster sab.-sch., 80 cts.; Wamego sab.-sch., 4.60. 112 27

KENTUCKY.—*Ebenezer*—Covington 1st sab.-sch., 8; Ludlow sab.-sch., 5.67. *Louisville*—Louisville Immanuel, 1.40; Owensboro 1st sab.-sch., 2.21. 17 28

MICHIGAN.—*Detroit*—Brighton, 31; Detroit 1st, 88.66; — 2d Avenue sab.-sch., 5.51; — Calvary sab.-sch., 9.11; — Fort Street, 44.97; — Memorial sab.-sch., 60.76. *Flint*—Fair Grove sab.-sch., 2.15; Redman sab.-sch., 3.45; Vassar sab.-sch., 3.30. *Grand Rapids*—Grand Rapids Immanuel sab.-sch., 4. *Kalamazoo*—Paw Paw sab.-sch., 5. *Lansing*—Lansing 1st sab.-sch., 8.50; Mason sab.-sch., 2.22. *Monroe*—Quincy (sab.-sch., 2.50), 7.50; Raisin sab.-sch., 3.52. *Petoskey*—File Lake sab.-sch., 57 cts.; Harbor Springs sab.-sch., 1.30; Mackinaw City sab.-sch., 1.18. *Saginaw*—Calkinsville sab.-sch., 1; Coleman sab.-sch., 5.13; West Bay City Westminster sab.-sch., 17.76; Wise sab.-sch., 1.62. 277 82

MINNESOTA.—*Duluth*—Grand Rapids sab.-sch., 3; West Duluth Westminster sab.-sch., 2.18. *Mankato*—Balaton sab.-sch., 85 cts.; Blue Earth City sab.-sch., 5.98; Currie sab.-sch., 3.50; Jackson sab.-sch., 4.30; Windom, 7. *Minneapolis*—Minneapolis 5th, 11.12; — Oliver sab.-sch., 8.14. *Red River*—Argyle sab.-sch., 2.25; Euclid sab.-sch., 1; Fergus Falls sab.-sch., 6.32; Mendenhall Memorial sab.-sch., 6.18. *St. Cloud*—Bethel sab.-sch., 1.50; Harrison sab.-sch., 3; Royalton sab.-sch., 60 cts.; Union sab.-sch., 8.54. *St. Paul*—Empire, 1; Farmington, 4; South St. Paul, 2.40; St. Paul Dayton Avenue C. E. Mis., 1; — House of Hope, 50; Vermilion, 2. *Winona*—Austin 1st sab.-sch., 1.25; Claremont sab.-sch., 2; Hokah, 2.06; La Crescent sab.-sch., 4. 146 17

MISSOURI.—*Kansas City*—Centre View sab.-sch., 1.35. *Ozark*—Joplin (sab.-sch., 29 cts.), 1.81; Monett sab.-sch., 6; Mount Vernon sab.-sch., 2; Neosho sab.-sch., 4; Salem sab.-sch., 1.75. *Palmyra*—La Grange sab.-sch., 3; Marceline sab.-sch., 1.63; Pleasant Prairie sab.-sch., 1.53; Unionville,

5. *Platte*—Cameron, 2.50; Grant City sab.-sch., 3.11; Hopkins sab.-sch., 1; Lathrop sab.-sch., 1.59; New Point sab.-sch., 3; Oregon (sab.-sch.), 5.33; Woodville Miss., 2.67; 9; Union sab.-sch., 2.20. *St. Louis*—Ferguson sab.-sch., 1.50; St. Louis 1st German, 16.59; — Tyler Place sab.-sch., 5.46; — Walnut Park 2; — Washington and Compton Avenue Mizpah Miss., 5; Washington ch. and sab.-sch., 14; Webster Grove sab.-sch., 5.82. *White River*—Green Grove sab.-sch., 1.10. 102 94

MONTANA.—*Butte*—Phillipsburg sab.-sch., 11.65. *Helena*—Bozeman sab.-sch., 3. 14 65

NEBRASKA.—*Box Butte*—Emmanuel sab.-sch., 2; Valentine sab.-sch., 2.40. *Hastings*—Aurora sab.-sch., 6.11; Bethel sab.-sch., 3; Hansen sab.-sch., 4.25; Keneasaw sab.-sch., 5; Lysinger sab.-sch., 1.10; Nelson sab.-sch., 4. *Kearney*—Central City sab.-sch., 4.30; Cozad sab.-sch., 1.50; Grand Island sab.-sch., 9.35; North Platte sab.-sch., 11.95; St. Paul C. E. S., 2. *Nebraska City*—Diller sab.-sch., 1.65; Liberty sab.-sch., 1.17; Pawnee sab.-sch., 6.85. *Omaha*—Bellevue sab.-sch., 9.76; Blair sab.-sch., 1.45; Divide Center, 42 cts.; Monroe sab.-sch., 2.65; Silver Creek sab.-sch., 80 cts.; Waterloo sab.-sch., 5.15. 86 86

NEW JERSEY.—*Elizabeth*—Carteret sab.-sch., 2; Cranford, 10; Elizabeth Westminster, 31.57; Rahway 1st sab.-sch., 9.10; Roselle, 4.81 Springfield sab.-sch., 3.44. *Jersey City*—Garfield sab.-sch., 7; Jersey City Claremont sab.-sch., 10; Kingsland sab.-sch., 5.43; Passaic, 5; Patterson Madison Avenue, 5. *Monmouth*—Beverly C. E. S., 2; Jacksonville sab.-sch., 1.50; Long Branch, 10. *Morris and Orange*—East Orange Arlington Avenue, 95; Hanover Olivet Chapel sab.-sch., 3.33; New Vernon sab.-sch., 1.14; Orange Central (sab.-sch.), 58; 1.58; — Hillside, 64.87; Schooley's Mountain sab.-sch., 3; Summit Central sab.-sch., 25.27; Whippany sab.-sch., 3.37; Wyoming sab.-sch., 2.25. *Newark*—Arlington sab.-sch., 11.70; Montclair 1st sab.-sch., 39.60; — Grace sab.-sch., 10; Newark 2d, 5.28; — 3d sab.-sch., 25.25; 6th Avenue sab.-sch., 6.49; — Park (sab.-sch.), 20.53; 23.35; — Roseville, 114.32; — South Park sab.-sch., 4.86. *New Brunswick*—Dayton, 2.28; Hamilton Square sab.-sch., 3.50; Kingston sab.-sch., 12; Princeton 1st, 62.89; Stockton sab.-sch., 5.38; Trenton 1st (sab.-sch.), 5.51; East Trenton sab.-sch., 9.30; 14.81; — 4th sab.-sch., 10; — Prospect Street sab.-sch., 8.57. *Newton*—Branchville sab.-sch., 4; Hackettstown sab.-sch., 26.34; Knowlton, 4; Phillipsburg 1st sab.-sch., 4. *West Jersey*—Atlantic City 1st, 43.30; Blackwood (Grenlock), 1.47; sab.-sch., 6.50; 7.67; Bridgeton Irving Avenue sab.-sch., 2.93; Camden 1st sab.-sch., 10; — Calvary, 2.10; Cold Spring sab.-sch., 4.50; Deerfield sab.-sch., 7.14; Haddonfield, 41.25; Pleasantville sab.-sch., 6.45; Salem sab.-sch., 2.16; Vineland sab.-sch., 5; Williamstown sab.-sch., 4.82. 999 02

NEW MEXICO.—*Rio Grande*—Albuquerque 1st, 9.80; Los Lentas 11 cts.; Pajarito, 6 cts.; Socorro Spanish sab.-sch., 2. 11 97

NEW YORK.—*Albany*—Albany 3d Clinton Square Bible School, 9; Ballston Centre sab.-sch., 3.73; Gloversville Kingsboro Avenue sab.-sch., 13.26; Jermain Memorial sab.-sch., 10; Menands Bethany, 15; Schenectady 1st sab.-sch., 21.56; — East Avenue sab.-sch., 11. *Binghamton*—Binghamton Floral Avenue sab.-sch., 3.04; Freetown, 2.06; Windsor sab.-sch., 5.09. *Boston*—Antrim sab.-sch., 3.75; Boston 1st sab.-sch., 7.03; Brockton sab.-sch., 4.14; Hyde Park sab.-sch., 11.40; Lynn sab.-sch., 2.60; Springfield sab.-sch., 5.32; South Quincy sab.-sch., 3; Windham sab.-sch., 2.10; Worcester sab.-sch., 3. *Brooklyn*—Brooklyn Arlington Avenue, 3; — Bay Ridge sab.-sch., 3.86; — Bethany sab.-sch., 18.46; — Central sab.-sch., 12.31; — City Park sab.-sch., 8.42; — Franklin Avenue sab.-sch., 5.14. *Buffalo*—Buffalo, Bethany, 1.25; — Central sab.-sch., 4.81; — Lebanon Chapel sab.-sch., 4.01; — West Avenue sab.-sch., 6.55; — Westminster, 12.66; Conewango sab.-sch., 1.50. *Franklinville* sab.-sch., 3.51; Silver Creek sab.-sch., 4.37. *Cayuga*—Auburn 2d sab.-sch., 1.72; — Calvary sab.-sch., 6.78; Ithaca sab.-sch., 76.37; Scipioville sab.-sch., 2.22. *Champlain*—Malone sab.-sch., 12.56. *Chemung*—Bresport sab.-sch., 4; Elmira Lake Street sab.-sch., 30. *Columbia*—Durham 1st sab.-sch., 8.02; Hunter sab.-sch., 6.70. *Geneseo*—Byron sab.-sch., 3; Orangeville sab.-sch., 1.10; Stone Church sab.-sch., 4.20. *Geneva*—Geneva North, sab.-sch., 4.35; Naples (sab.-sch.), 4.01; 5.56. *Hudson*—Cochecton, 1.21; Florida, 3.42. *Long Island*—Brookfield sab.-sch., 1.97; Cutchogue sab.-sch., 10; West Hampton, 15. *Lyons*—Galen sab.-sch., 9.88; Marion sab.-sch., 2.10; Newark, 4.50; Williamson sab.-sch., 1.72. *Nassau*—Glen Cove sab.-sch., 9; Newton sab.-sch., 4.26; Northport sab.-sch., 14.77; St. Paul's, 2. *New York*—New York 5th Avenue 63d Street Miss., 9.20; — Bethany sab.-sch., 6; — Morrisania 1st sab.-sch., 8.50; — Rutgers Riverside Afternoon sab.-sch., 3.10; — Washington Heights, 17.30. *Niagara*—Lockport 1st, 38.41; Mapleton sab.-sch., 1.70. *North River*—Wappinger's Falls sab.-sch., 8.71. *Osageo*—Margaretville sab.-sch., 3.74; Middlefield sab.-sch., 3.46; New Berlin sab.-sch., 5. *Rochester*—Brighton sab.-sch., 5; Livonia sab.-sch., 3.94; Morton 1st, 1.90; Ogden sab.-sch., 2.97; Rochester Emmanuel sab.-sch., 5; — St. Peter's, 7.16; — Westminster

sab.-sch., 15.29. *St. Lawrence*—Canton sab.-sch., 5; Gouverneur sab.-sch., 6.37; Owego Box sab.-sch., 1.50; Theresa sab.-sch., 3.50; Watertown 1st (sab.-sch.), 19.26; 45.36. *Steuben*—Cohocton sab.-sch., 3.75; Cuba sab.-sch., 8.65. *Troy*—Bay Road sab.-sch., 3.20; Chester, 2; Mechanicsville sab.-sch., 7.67; Melrose sab.-sch., 2.54; Middle Granville sab.-sch., 3.73; Salem sab.-sch., 7.68; Troy Westminster sab.-sch., 2; Waterford, 2.15. *Utica*—Alder Creek and Forestport sab.-sch., 6.83; Highland sab.-sch., 1; Ilion sab.-sch., 3.85; Little Falls sab.-sch., 7.51; Rome sab.-sch., 5.33; Utica 1st sab.-sch., 25; — Bethany, 2.73; Whitesboro sab.-sch., 3. *Westchester*—Bedford, 5; Greenburgh sab.-sch., 23.90; New Rochelle 1st sab.-sch., 25; Yonkers Westminster sab.-sch., 15.56. 884 53

NORTH DAKOTA.—*Fargo*—Galesburg sab.-sch., 3.27; Lucca sab.-sch., 1.15. *Minnekaukon*—Bethel, 2.50. *Pembina*—Ramsey's Grove sab.-sch., 5.75. 12 67

OHIO.—*Athens*—Logan sab.-sch., 5. *Bellefontaine*—Bellefontaine, 6.06; Forest sab.-sch., 4; Galion sab.-sch., 3. *Chillicothe*—New Petersburg sab.-sch., 1.95; Salem sab.-sch., 4. *Cincinnati*—Bond Hill sab.-sch., 8; Cincinnati 1st sab.-sch., 10; — 3d sab.-sch., 10; — 5th sab.-sch., 3.82; — 7th sab.-sch., 10; — Clifton sab.-sch., 21.24; — Mount Auburn sab.-sch., 22.83; — Park Place Chapel sab.-sch., 5.17; — Walnut Hills (sab.-sch.), 7.52; 21.67; Mount Carmel sab.-sch., 4; New Richmond sab.-sch., 5.50; Reading and Lockland sab.-sch., 3.04. *Cleveland*—Cleveland Beckwith sab.-sch., 23.32; — Bethany sab.-sch., 2.23; — Calvary, 13; — South sab.-sch., 5; Kingsville sab.-sch., 4.75; New Lyme sab.-sch., 5. *Columbus*—Dublin sab.-sch., 3.10. *Dayton*—Clifton sab.-sch., 2.80; Dayton 4th (sab.-sch.), 2.48; 10.48; — Wayne Avenue sab.-sch., 3.97; Hamilton Westminster sab.-sch., 16.25; Somerville sab.-sch., 75 cts. *Huron*—Genoa sab.-sch., 1; Olena sab.-sch., 70 cts. *Lima*—Enon Valley sab.-sch., 5; McComb sab.-sch., 4. *Mahoning*—Canton Calvary sab.-sch., 10.13; Concord sab.-sch., 4.52; North Benton sab.-sch., 9.18; Poland sab.-sch., 5. *Marion*—Ostrander, 1.10. *Maumee*—Bowling Green sab.-sch., 6.93; Fayette sab.-sch., 1.05; Grand Rapids sab.-sch., 3; Toledo 1st sab.-sch., 8.43; — 5th sab.-sch., 2.29. *St. Clairsville*—Short Creek sab.-sch., 3. *Steubenville*—Buchanan Chapel sab.-sch., 9.60; Corinth, 10; Cross Creek sab.-sch., 3.33; Deersfield sab.-sch., 1.50; Scio, 10; Steubenville 1st sab.-sch., 4.78. *Wooster*—Ashland sab.-sch., 2.50; Doylestown sab.-sch., 2.03; Mansfield sab.-sch., 7; West Salem sab.-sch., 6.31; Wooster 1st sab.-sch., 2.82. *Zanesville*—Granville sab.-sch., 5.73; Madison sab.-sch., 4; Martinsburg sab.-sch., 2.29; Mt. Pleasant sab.-sch., 1.10; Mt. Vernon sab.-sch., 10.12; Newark 2d sab.-sch., 20; Zanesville Brighton, 3. 411 37

OREGON.—*Portland*—Astoria, 2.46; Portland 1st sab.-sch., 35.43; — 3d (sab.-sch.), 2; 3.37; — Calvary, 32; Tualatin Plains, 2. *Southern Oregon*—Jacksonville, 3; Marshfield, 4; Phoenix sab.-sch., 1. *Willamette*—Mill City sab.-sch., 67 cts.; Salem sab.-sch., 7.65; Woodburn sab.-sch., 3. 94 58

PENNSYLVANIA.—*Allegheny*—Allegheny North, 32.99; — Watson Memorial sab.-sch., 3; Beaver, 30; Glasgow (sab.-sch.), 1; 3; Haysville sab.-sch., 4.03; Highland sab.-sch., 1.20. *Blairsville*—Benlah sab.-sch., 18.28; Conemaugh sab.-sch., 6.02; Latrobe ch. and sab.-sch., 20; Plum Creek, 8. *Butler*—Allegheny, 4; Concord, 8.32; North Butler (sab.-sch.), 14; 18; Prospect, 4; Zelenople sab.-sch., 3. *Carlisle*—Burnt Cabins sab.-sch., 1.26; Harrisburg Covenant sab.-sch., 13; Lebanon 4th Street sab.-sch., 3.64; Lower Path Valley sab.-sch., 5.74; Shermansdale, 5.21. *Chester*—Bethany sab.-sch., 1; Doe Run sab.-sch., 4; Downingtown Central, 9.11; New London sab.-sch., 12; Oxford 1st sab.-sch., 5.37; Phoenixville sab.-sch., 12 14; Trinity sab.-sch., 3; Wallingford sab.-sch., 5 11. *Clarion*—Adrian sab.-sch., 2; Beach Woods, 56 cts.; East Brady sab.-sch., 6.46; Fall Creek sab.-sch., 2; New Rehoboth sab.-sch., 11 18; Oil City 2d sab.-sch., 60.83; Sugar Hill sab.-sch., 1.60; Tionesta sab.-sch., 9.57. *Erie*—Belle Valley sab.-sch., 14.33; Bradford sab.-sch., 11.31; Erie Central, 21.11; Girard sab.-sch., 1.68; Harmonsburg sab.-sch., 1; Irvineton sab.-sch., 1.50; Kendall Creek sab.-sch., 5; North Clarendon, 4.63; North East sab.-sch., 21.19; Stoneboro sab.-sch., 10.18. *Huntingdon*—Bald Eagle, 12.66; Gibson Memorial sab.-sch., 6; Milroy, 11.61; Moshannon and Snow Shoe sab.-sch., 2.15; Petersburg sab.-sch., 19; Pine Grove sab.-sch., 3. *Kittanning*—Goheenville sab.-sch., 2.15; Homer, 4. *Lackawanna*—Bennett sab.-sch., 2.81; Bethel sab.-sch., 2.06; Carbondale 2d sab.-sch., 3.67; Great Bend sab.-sch., 3; Greenwood sab.-sch., 9.04; Moosic sab.-sch., 3.60; Mountain Top sab.-sch., 65 cts.; Newton sab.-sch., 4.03; Scranton Providence sab.-sch., 5.66; — Washburn Street sab.-sch., 100; Wilkesbarre 1st sab.-sch., 47.84. *Lehigh*—Bethlehem 1st sab.-sch., 50 cts.; Catasauqua 1st sab.-sch., 7; Easton 1st sab.-sch., 10; South Easton sab.-sch., 2.32. *Northumberland*—Bloomsburg sab.-sch., 3.77; Lewisburg sab.-sch., 50 cts.; Millburg (sab.-sch.), 7, 11. *Parkersburg*—French Creek sab.-sch., 3.60; Kanawa, 20; Sistersville sab.-sch., 14.36. *Philadelphia*—Philadelphia 1st sab.-sch., 25; — 3d, 17.39; — 4th sab.-sch., 11.84; — Beacon sab.-sch., 18.66; — Calvary, 105.19; — Cohoksink sab.-sch.,

2.45; — East Park, 10; — Gaston sab.-sch., 18.34; — Memorial sab.-sch., 36.92; — Northminster sab.-sch., 21.64; — Oxford sab.-sch., 64.30; — South Broad Street sab.-sch., 2.50; — Susquehanna Avenue sab.-sch., 26.20; — Trinity, 17.59; — Westminster sab.-sch., 51; — West Park sab.-sch., 14. *Philadelphia North—Bridestown* sab.-sch., 12.45; *Carversville* sab.-sch., 3; *Doylestown* sab.-sch., 5.70; *Frankford*, 17.76; *Hermon* sab.-sch., 11.33; *Jenkintown Grace* sab.-sch., 2.62; *Leverington* (sab.-sch., 17.51), 22.51; *Neshaminy* of *Warwick* sab.-sch., 7.22. *Pittsburgh—Cannonsburg* 1st sab.-sch., 10.75; *Hebron* sab.-sch., 5.65; *Monaca* (sab.-sch., 8.85), 11.57; *Pittsburgh 6th* sab.-sch., 23.87; — 43d Street, 17.53; — *Covenant* sab.-sch., 13; — *Homewood Avenue* sab.-sch., 12; — *Park Avenue* (sab.-sch., 7), 12; — *Point Breeze* sab.-sch., 17.05; *Valley* sab.-sch., 15.50. *Redstone—Industry* sab.-sch., 1.38; *Little Redstone* ch. and sab.-sch., 5; *New Providence* sab.-sch., 5.95; *Suterville* sab.-sch., 3; *Uniontown* 1st, 5.60. *Shenango—Beaver Falls* sab.-sch., 6.69; *New Brighton* sab.-sch., 10.95; *New Castle* 1st sab.-sch., 12.47; *Sharon* sab.-sch., 5; *Sharpsville* sab.-sch., 7.55; *West Midlands* sab.-sch., 8.43. *Washington—Lower Ten Mile*, 2; *Washington* 3d, 9.91; *Wheeling Vance Memorial*, 15.50. *Wellsboro—Beecher Island* sab.-sch., 3; *Port Allegheny* sab.-sch., 3.42. *Westminster—Chestnut Level*, 22; *Lancaster* 1st, sab.-sch., 18; *York Faith*, 5. 1544 91

SOUTH DAKOTA.—*Aberdeen—Gary*, 1; *Raymond* sab.-sch., 2.50; *Uniontown*, 2. *Southern Dakota—White Lake* sab.-sch., 5.23. 10 73

TENNESSEE.—*Holston*—*Mount Bethel* sab.-sch., 3.50. *Kingston—Piney Falls*, 1. *Union—Eusebia*, 1; *Knoxville Belle Avenue* sab.-sch., 3; *Marysville* 2d sab.-sch., 1.40; *New Providence* sab.-sch., 10.50; *Rockford*, 1. 21 40

TEXAS.—*Austin—El Paso* sab.-sch., 14.70; *Taylor* sab.-sch., 3.20. *North Texas—Jacksboro*, 12; *Seymour* sab.-sch., 3.75. *Trinity—Dallas Exposition Park* sab.-sch., 5.25. 38 90

UTAH.—*Utah—Evanston Union* sab.-sch., 4.35; *Payson* sab.-sch., 1.20. 5 55

WASHINGTON.—*Olympia—Aberdeen* sab.-sch., 3; *Tacoma Sprague Memorial* sab.-sch., 1.26; *Westport* ch. and sab.-sch., 1. *Puget Sound—North Yakima* sab.-sch., 1.75; *Port Townsend*, 2.50; *Seattle Calvary*, 1.29. 10 80

WISCONSIN.—*La Crosse—Decora Prairie* sab.-sch., 1.82; *La Crosse* 1st sab.-sch., 6.25; *Sechlarville*, 4.23. *Madison—Baraboo* (sab.-sch., 2.07), 3.49; *Brodhead (Spring Valley Corners)*, 1; *Cambria* sab.-sch., 5; *Madison Christ*, 8; *Platteville German*, 1.97; *Portage* 1st sab.-sch., 9.75. *Milwaukee—Horicon* sab.-sch., 3; *Milwaukee Immanuel* (sab.-sch., 10), 15.87; *Ottawa* sab.-sch., 1.87. *Winnebago—Badger* sab.-sch., 34 cts.; *McGregor* sab.-sch., 1; *Merrill* 2d sab.-sch., 3.18; *Oshkosh* sab.-sch., 10.31; *Shawano* ch. and sab.-sch., 7. 84 08

MISCELLANEOUS.

Riverside sab.-sch., Wis., 78 cts.; *Royalton* sab.-sch., Minn., 60 cts.; collections per C. A. M. Mack, Wis., 1.10; *Sanford* Miss., Mich., 1; collection per Joseph Brown, Wis., 3.18; *Edgewater* sab.-sch., Ills., 2.10; *Hoyst* sab.-sch., Okla., 1.36; *Hope* sab.-sch., Iowa, 3; *Halestown* sab.-sch., Neb., 4.80; *Springfield* sab.-sch., Minn., 1.08; *Starkey* sab.-sch., N. Y., 2.64; *Pauline* sab.-sch., Neb., 86 cts.; *Sholls* sab.-sch., Ills., 1.25; *Hainesville* sab.-sch., Ill., 1.43; *Harper* Mem. sab.-sch., Wis., 1.75; collections per J. M. May,

Kans., 1; collections per William Baird, Kans., 2.50; *Clinton* sab.-sch., Mont., 1.27; *Polk* sab.-sch., Pa., 1.25; collections per W. B. Williams, 2.65; *Remsenburg* sab.-sch., Wash., 1; *Moffettsville* sab.-sch., S. C., 78 cts.; collections per W. F. Grundy, Arks., 1; *Vawels* sab.-sch., Minn., 3; *Marshall* sab.-sch., N. C., 2.50; *Hokah* sab.-sch., Minn., 90 cts.; *Rose Hill* sab.-sch., Va., 2.18; *Geetingsville* sab.-sch., Ind., 1.25; *Strawberry Hill* sab.-sch., Iowa, 2.25; *Blairsville* sab.-sch., Ohio, 5.20; collections per R. Mayers, S. C., 2.24; *Pleasant Ridge* sab.-sch., Iowa, 2; collections per D. A. Jewell, 1.40; collections per R. H. Rogers, 15; collections per George Perry, 5.60; collections per W. J. Hughes, 2.30; collections per R. Ferguson, 50 cts.; collections per E. L. Renick, 2.20; collections per L. J. Allen, 10; collections per G. V. Albertson, 1.50; collections per N. C. Johnson, 2; collections per M. S. Riddle, 4.50; collections per W. D. Feaster, 2.71; *Upper Logan* sab.-sch., Neb., 4.40; *Eagle Harbor* sab.-sch., Mich., 3.92; *Elm Grove* sab.-sch., Ills., 3.06; *Estella* sab.-sch., Wis., 1.69; *Holbrook* sab.-sch., Neb., 1; *Sunnyside* sab.-sch., Neb., 2.50; *Beukleman* sab.-sch., 85 cts.; *Breastwork* sab.-sch., Va., 1.25; *Hamburg* sab.-sch., Neb., 43 cts.; *Binghamton* 2d Cong. sab.-sch., 5; *Heseltine* sab.-sch., Wash., 5.75; *Montour Falls* sab.-sch., N. Y., 3.50; *Harlem* sab.-sch., Mont., 1.26; *Burlington* sab.-sch., N. Dak., 5; *Howard* sab.-sch., S. Dak., 1.05; collections per W. H. Long, N. C., 80 cts.; collections per G. T. Dillard, 1.50; *Boston* sab.-sch., Pa., 3.25; *Hendley* sab.-sch., Neb., 1; *Cortland* sab.-sch., S. Dak., 34 cts.; *Waterloo* sab.-sch., Neb., 1.50; *McKinley* sab.-sch., Ills., 1.61; *Gravel Hill* sab.-sch., Ills., 5.83; *Quick* sab.-sch., Iowa, 67 cts.; *Stone School House* sab.-sch., N. Y., 1.85; *Potomac* sab.-sch., Mont., 1.30; *Melrose* sab.-sch., Minn., 1.50..... \$169 42

INDIVIDUAL.

Mrs. Caleb S. Green, 100; *Neri* Ogden, 5; A member of *Beechwoods Church*, Penna., 34 cts.; Two members of 1st Church, La Crosse, Wis., 2; *John P. Congdon*, 5; "C. Penna.," 1; *Cordelia A. Greene*, 20..... 133 34

Contributions from churches \$1,845 48
Contributions from Sabbath-schools..... 4,350 33
Contributions from individuals..... 133 34

Contributions for October, 1897..... \$6,329 15
Previously acknowledged 63,285 85

Total since April 1, 1897 \$69,615 00

NOTE.—The credit of \$54 in receipts of September, 1896, and in the Report of 1897, page 75, to Sabbath-school of Second Portuguese Church, Springfield, Ill., should be to the Sabbath-school of Second Portuguese Church of Jacksonville, Ill.—both in Springfield Presbytery.

C. T. McMULLIN, Treasurer,
1334 Chestnut Street, Phila., Pa.

RECEIPTS FOR THE BOARD OF AID FOR COLLEGES AND ACADEMIES, OCTOBER, 1897.

BALTIMORE.—*Baltimore*—*Baltimore Boundary Avenue* sab.-sch. Mission Society, 1.49; — *Park*, 7.04. *New Castle—Elkton*, 20. *Washington City—Washington City* 1st, 10; — *Metropolitan*, 25. 63 53

CALIFORNIA.—*Benicia—Vallejo*, 10. *San Jose—Cambria*, 7.10. 17 10

CATAWBA.—*Cape Fear—La Grange*, 1. *Southern Virginia—Ridgeway* sab.-sch., 1. 2 00

COLORADO.—*Boulder—Boulder*, 5; *Fort Morgan*, 92 cts.; *Valmont*, 44 cts. *Pueblo—Del Norte*, 6.80. 13 16

ILLINOIS.—*Bloomington—Fairbury*, 14.06. *Chicago—Chicago* 1st, 8.70; — *Ridgeway Avenue*, 4; *Elwood*, 7; *Manteno*, 19. *Peoria—Knoxville*, 48.41. *Rock River—Edgington*, 13; *Fulton*, 3. *Schuyler—Salem* German, 1. 118 17

INDIANA.—*Cranfordville—Rockville Memorial*, 1.73. *White Water—Rushville*, 1.50. 8 23

IOWA.—*Cedar Rapids—Clarence*, 10. *Des Moines—Colfax*, 4.21. *Dubuque—Independence* 1st, 14. *Fort Dodge—Churdan*, 1.54; *Emmanuel* German, 8; *Emmett* Co. 1st, 1.55; *Fonda*, 10; *Fort Dodge*, 10; *Germania Women's* Miss. Soc., 10; *Gilmore* City, 2.26; *Pocahontas*, 1.25; *Ramsay* German, 5.84; *Wheatland* German, 21. *Iowa—Burlington* 1st, 3.54; *Keokuk Westminster* 1st, 17.06. *Iowa City—Unity*, 16.28. *Sioux City—Cleghorn*, 3.81; *Larrabee*, 5.50; *Meriden*, 2.21; *Mt. Pleasant*, 3.51; *Union Township*, 4. 145 56

KANSAS.—*Emporia—Belle Plaine*, 3.25. *Larned—Great Bend* Y. P. S. C. E., 1.50; *Liberal*, 3. 7 75

KENTUCKY.—*Ebenezer—Falmouth*, 1. 1 00

MICHIGAN.—*Detroit—Brighton*, 1.10; *Detroit* 2d Avenue, 15.17; — *Jefferson Avenue*, 59; — *Memorial*, 43.95; *Howell*, 21; *Ypsilanti*, 44.86. *Flint—Flint*, 27.80; *Lapeer*, 15.75; *Mundy*, 3. *Grand Rapids—Grand Rapids Westminster*, 24.43; *Spring Lake*, 5. *Lake Superior—Escanaba*, 10; *Ishpeming*, 3.74; *Manistigue Redeemer* (sab.-sch., 10.47), 23.72. *Lansing—Battle Creek*, 15; *Hastings*, 2.08; *Lansing* 1st Y. P. S. C. E., 1.20. *Monroe—Adrian*, 25.50; *Erie*, 3.60; *Monroe*, 3.41; *Palmyra*, 6; *Quincy*, 5; *Tecumseh*, 11.38. *Potoskey—Fife Lake*, 2.29. *Saginaw—Alma*, 16; *Bay City* 1st, 50; *Saginaw* E. S. Warren Avenue, 54.50; — *West Side* 1st, 50.70; *West Bay City Westminster*, 25. 570 18

MINNESOTA.—*St. Paul—North St. Paul*, 1.80. 1 80

MISSOURI.—*Kansas City—Sunny Side*, 1.20. *Ozark—Joplin* (sab.-sch., 29 cts.), 1.81. 3 01

NEBRASKA.—*Nebraska City—Nebraska City*, 18. 18 00

NEW JERSEY.—*Elizabeth—Elizabeth* 2d, 56; *Roselle*, 4.80. *Jersey City—Hackensack*, 12; *Jersey City* 1st, 82.97; — 2d, 16.25; *Paterson Redeemer*, 51.71. *Monmouth—Atlantic Highlands*, 1.12; *Beverly* (Y. P. S. C. E., 2), 4; *Calvary*, 8.75; *Cranbury* 1st, 23.73. *Morris and Orange—Madison*, 6.19; *Orange Central*, 200; *Summit Central*, 58.97. *Newark—New-*

ark 1st, 23.50; — 2d, 3.84; — Park, 7.02. *New Brunswick*—Dayton, 2.28; Frenchtown, 2. *Newton*—Phillipsburgh Westminster, 6. 571 13

NEW MEXICO.—*Rio Grande*—Los Lentas, 10 cts.; Pajarito, 5 cts.; Socorro Spanish, 5. 5 15

NEW YORK.—*Albany*—Albany State Street, 21.59; — West End, 12. *Buffalo*—Buffalo Westminster, 8.27; — Bethany, 3.75. *Hudson*—Florida, 3.42; Good Will, 90 cts. *Lyons*—Williamson, 4. *Rochester*—Ogden (sab.-sch., 72 cts.), 2.82; Ossian, 80 cts.; Rochester St. Peter's, 17.52. *St. Lawrence*—Watertown 1st, 69.03. *Steuben*—Atlanta, 2; Painted Post, 4.88. *Troy*—Argyle, 2; Troy Second Street, 24.88; Waterford, 4.28. 182 14

NORTH DAKOTA.—*Pembina*—Emerado, 5. 5 00

OHIO.—*Cincinnati*—Cincinnati Mount Auburn, 10.30. *Cleveland*—Ashtabula, 1.41; Cleveland Calvary, 12; —South, 6. *Columbus*—Central College, 2.50. *Dayton*—Springfield 2d, 43.34. *Huron*—Bloomville, 50 cts.; Melmore, 50 cts.; Republic, 50 cts. *Steubenville*—Yellow Creek, 5. 87 05

OREGON.—*East Oregon*—Union, 55 cts. *Southern Oregon*—Bandon, 4. 4 55

PENNSYLVANIA.—*Allegheny*—Sewickly, 29.70. *Butler*—Allegheny, 3. *Clarion*—Beech Woods, 56 cts.; Maysville, 3; Richardsville, 3; Sugar Hill, 5. *Erie*—Erie Central, 20.08; Girard, 9.52. *Huntingdon*—McVeytown, 4; Spruce Creek, 6.25. *Kittanning*—Cherry Tree, 1.08. *Lehigh*—Portland, 2.60; Upper Mount Bethel, 1.50. *Northumberland*—Bethany, 2; Williamsport 2d sab.-sch., 4.44. *Parkersburg*—Hughes River, 3. *Philadelphia*—Philadelphia 4th, 3.64; —East Park, 3; —Harper Memorial, 2.91; —Hebron Memorial, 12.45; —Tabernacle sab.-sch., 20.38. *Philadelphia North*—Leverington, 5; Neshaminy of Warminster, 12; Overbrook, 41.52; Springfield, 3. *Pittsburgh*—Pittsburgh 3d, 407.02; —Park Avenue, 10; —Shady Side (sab.-sch., 7.22), 27.97; Wilkinsburg, 50. *Redstone*—Pleasant Unity, 2.40. *Westminster*—Chestnut Level, 5; Leacock, 5.25. 710 27

SOUTH DAKOTA.—*Aberdeen*—Gary, 1; Wilmot, 7.65. *Southern Dakota*—Olive, 10; Turner Co. 1st German, 19. 37 65

TENNESSEE.—*Union*—Knoxville 2d, 28.75. 28 75

WISCONSIN.—*Madison*—Platteville German, 4.60; Richland Centre, 2.68. *Milwaukee*—Milwaukee Immanuel, 11.72. 19 00

Total received from churches and Sabbath-schools. \$2,615 18

PERSONAL.

Rev. J. E. Cummings, Dows, Ia., 5; M. W. Frick, Rockwell City, Ia., 7.50; Mrs. Nettie F. McCormick, Chicago, Ill., 2000; "C. Penna," 3; E. E. Whedon, Del Norte, Colo., 5; Rev. Mead C. Williams, D.D., St. Louis, Mo., 15; Miss Lottie Hamilton, Bellevue, Neb., 5; Miss M. Cochran, Cadiz, O., 50 cts.; Dr. Horace Luddington, Omaha, Neb., 5; Mrs. Nettie F. McCormick, Chicago, Ill., 100; A. M. Smith, Portland, Ore., 5; Rev. R. M.L. Braden, Omaha, Neb., 50; Alex. Ray, Mich., 5; Rev. Mr. Potter, Mich., 5; Rev. E. A. Bell, Chicago, Ill., 5; Miss Ella Bracken, Omaha, Neb., 5; Rev. I. C. Yeakel, Darnstown, Md., 12.50; "A Member," Beechwood, Pa., church, 34 cts.; C. J. Puckett, Scotland, S. D., 10; "C. Penna," 3; Rev. Wm. Nicholl, Millerboro, Neb., 1; Rev. F. M. Gilchrist, Colo., 15; H. P. Hobkirk, Colo., 5; Weiss & Freeman, Colo., 25 cts.; Ralph Granger, Colo., 100; "Unknown," 2. 2,368 09

REPLACEMENT FUND.

W. F. Buel, Brooklyn, N. Y., 5; Bethlehem Chapel, Chicago, Ill., 5; Rev. W. W. Smith, Avondale, Ill., 5; Rev. Moses Jackson, Chicago, Ill., 5; Rev. C. W. Foreman, Evanston, Ill., 5; Mr. Peter Sinclair, 3; Subscription, 1; Cash, Chicago, Ill., 1; Libertyville, Ill., Church, 3.50; Rev. D. C. Marquis, D.D., 10; Rev. Daniel E. Long, Chicago, Ill., 5; Rev. Chas. S. Hoyt, Oak Park, Ill., 20; Rev. B. E. P. Prugh, Rapid City, S. Dak., 2.50; First Church, St. Louis, Mo., 500; Neebe, N. Dak., Church, 1; "W.," Chicago, Ill., 5; First Church,

St. Louis, Mo., 13.54; Katonah, N. Y., Church, 30; Rev. John H. Barrows, D.D., Chicago, Ill., 10; Rev. Neil McKechnie, Arlington Heights, Ill., 5; Windham, N. Y., sab.-sch., 5; Rev. J. W. Francis, Richland Centre, Wis., 5; Rev. W. L. Breckinridge, Bayfield, Wis., 5; Rev. John L. Withrow, D.D., Chicago, Ill., 25; Rev. A. Stark, Milwaukee, Wis., 1; Mr. W. Sawyer, Bangor, Wis., 2; Rev. H. H. Benson, Wauwatosa, Wis., 1; W. Barry, Phillips, Wis., 2; Rev. J. S. Wilson, Bangor, Wis., 5; Rev. W. Allison, Superior, Wis., 5; Rev. Walter Johnson, Ironwood Wis., 5; Cash, "Unknown," Wisconsin Synod, 8; Rev. C. T. Burnly, Hudson, Wis., 5; Rev. T. D. Wallace, D.D., 10, Ernest A. Hamill, 25, Rev. J. L. Withrow, D.D., Chicago, Ill., 100; Rev. Wm. Chester, Milwaukee, Wis., 25; Rev. C. K. Powell, Springfield, Ill., 5; Rev. J. V. Hughes, Merrill, Wis., 5; Richland Centre, Wis., Church, 2.67; Manteno, Ill., Church, 10; Neenah, Wis., Church, 11.67; Rev. J. Frank Young, Marshfield, Wis., 2; Shiloh Church, Minneapolis, Minn., 4; Rev. Samuel Ward, Emporia, Kan., 3; Rev. B. E. S. Ely, Jr., Rockford, Ill., 25; Catherine Vaughn, Illinois, 10; Rev. E. G. Smith, Princeton, Ill., 10; "Right and Left," Oxford, O., 50; Mr. Geo. A. Williams, Carmi, Ill., 10; Rev. E. H. Curtis, D.D., Chicago, Ill., 5; Rev. Wm. Gardner, Hanover, Ill., 5; Rev. W. W. Atterbury, D.D., New York, N. Y., 25; Synod of New Jersey Collection, 94.50; Second Church, Elizabeth, N. J., 5; Jas. Neill, 10, Dr. H. A. Johnston, Chicago, Ill., 100; Y. P. S. C. E., First Church, Evanston, Ill., 10; E. R. Pond, Bloomington, Minn., 1; I. H. McCullum, Lake View, Minn., 1; Andrew Rankin, St. Paul, Minn., 5; J. W. Read, Summit Lake, Minn., 1; J. A. Ennis, Hastings, Minn., 5; H. D. Brown, Albert Lea, Minn., 5; Hon. E. M. Torrence, 10, Rev. Chas. H. Thayer, Minneapolis, Minn., 5; Rev. Maurice D. Edwards, D.D., St. Paul, Minn., 5; Theodore Sowers, Amboy, Minn., 5; Rev. E. H. Moore, Fergus Falls, Minn., 5; Rev. M. R. Paradis, Hastings, Minn., 5; Rev. Tabor Davis, Minneapolis, Minn., 10; Robert F. McClean and family, Carlisle, Pa., 2; Rev. S. M. Johnson, Highland Park, Ill., 20; Geo. Junkin, Esq., Philadelphia, Pa., 25; E. O. Nicholas, Chicago, Ill., 5; Rev. I. A. Cornelison, Washington, Ill., 10; Rev. Herrick Johnson, D.D., 400; Rev. Chas. E. Morse, Chicago, Ill., 25; "Nebraska Cash," 10; Rev. E. C. Dayton, Minneapolis, Minn., 25; Second Church, Cleveland, O., 15; Rev. E. M. Wherry, D.D., 5; Rev. G. W. Wright, 3.50; Rev. D. C. Milner, D.D., 25, Rev. C. A. Lippincott, Chicago, Ill., 5. \$1,910 88

INTEREST.

Summerville Estate..... 975 00

PROPERTY FUND.

Metropolitan Church of Washington, D. C., 5; Mrs. Anna S. Coates, 5, Rev. Chas. Woods, D.D., Philadelphia, Pa., 10; Rev. Dr. Hodge, Wilkesbarre, Pa., 5; Second Church, 83, A. W. Dickson, Scranton, Pa., 5; Wm. Rankin, Newark, N. J., 5; Mrs. Sarah R. Lamberton, Franklin, Pa., 100. 218 00

TRANSMISSIONS..... 23 50

Total receipts October, 1897..... \$8,110 65
Previously acknowledged..... 13,802 70

Total receipts since April 1, 1897..... \$21,913 35

NOTE.—New York Ave. Church, 7.05, reported in September magazine, should read, Deposit Church, N. Y.

E. C. RAY, *Secretary and Treasurer*,
30 Montauk Block, Chicago, Ill.

RECEIPTS FOR BOARD OF MINISTERIAL RELIEF, OCTOBER, 1897.

ATLANTIC.—*Fairfield*—Hebron, 1. *McClelland*—Westminster, 1.60. 2 60
BALTIMORE.—*Baltimore*—Baltimore Aisquith Street, 10.90; —Broadway, 4; —Westminster (M.C.D.), 5; Churchville, 13; Deer Creek Harmony, 8.13; Ellicott City, 8.65; Hagerstown, 12.54; Lonaconing, 11. *New Castle*—Dover (sab.-sch., 1.37), 28.13; Elkton, 50; Lewes, 12.21; Pitt's Creek, 12; Westminster, 4. *Washington City*—Takoma Park, 4; Washington

City 1st, 10; — 4th, 34.60; — Eastern, 5; — Metropolitan, 50.75. 283 91

CALIFORNIA.—*Benicia*—St. Helena (sab.-sch., 2.50), 27; Two Rocks, 12.60; Vallejo (sab.-sch., 6.65), 16.65. *Los Angeles*—Alhambra 1st, 6.67; Fernando, 8; Los Angeles Grand View, 6.45; Ontario 1st, 9 cts.; Pomona 1st, 7.87. *Oakland*—Alameda 1st, 21.70; Elmhurst, 3.60. *Sacramento*—Fall River Mills, 10.25; Olinda, 1.92; Sacramento 14th Street, 5.60. *San*

Francisco—San Francisco Howard, 9; — Westminster, 10.95.
San José—Cambria, 7.10. Santa Barbara—Santa Paula 1st,
27. 182 45

CATAWBA.—Cape Fear—Bethany, 1; Wilson Calvary, 1.
Catawba—Black's Memorial, 2.25. 4 25

COLORADO.—Boulder—Fort Morgan, 92 cts.; Rawlins, 7.35.
Denver—Denver 1st Avenue, 28.66. Pueblo—Colorado Springs
1st, 8.66; Pueblo 1st, 8.86. 54 45

ILLINOIS.—Alton—Moro, 5.50. Bloomington—Bloomington
2d, 52.57; Clinton, 18; El Paso, 12.25; Farmer City, 2.10;
Gilman, 5; Jersey, 4; Mahomet, 5; Monticello, 5; Waynes-
ville, 3. Cairo—Centralia (sab.-sch., 3.50), 6.70; Mount Car-
mel, 5; Shawneetown (C. E. Soc., 2), 23.70. Chicago—Chicago
1st, 14.50; — 41st Street, 73.71; — Central Park, 21.37;
— Covenant, 83.01; — Englewood 1st, 20.78; Harvey 1st,
2.35; Lake Forest 1st, 293.75; New Hope, 2; Peotone 1st,
18.63; Riverside, 26.54. Freeport—Freeport 2d, 5; Galena
1st, 22.37; — South, 57.98; Scales Mound German, 4; Wood-
stock, 4.50; Zion German, 5. Mattoon—Pana 1st, 9.27; Shel-
byville, 17; Toledo, 9.52; Tuscola, 9.50. Ottawa—Troy Grove
1st, 8.42. Peoria—Peoria 1st, 24.34; Princeville, 10.76. Rock
River—Aledo, 24.95; Dixon, 15; Franklin Grove, 7; Fulton,
4.50; Milan, 8.02; Norwood, 12.12; Pleasant Ridge, 3.
Chasler—Bushnell 1st, 12; Carthage 1st, 16.28; Olive, 2.18;
Oquawka, 20; Salem German, 7; Warsaw, 3.05; Wythe, 8.90.
Springfield—Chatham, 3. 1039 12

INDIANA.—Crawfordsville—Alamo, 2.78; Benton, 3.42;
Bethlehem, 2.25; Crawfordsville 1st, 10; Darlington, 2; Earl
Park, 2.70; Guion Mission, 1.64; Hopewell, 5; Judson, 96 cts.;
Lebanon, 15; Rockville Memorial, 1.73; Russellville, 1.08;
Sugar Creek, 5; Thorntown, 5. Fort Wayne—Fort Wayne 1st,
79.21; Hopewell, 2; Lima, 11.85; Salem Centre, 1. Indian-
apolis—Bethany, 4.65; Greenwood, 5; Indianapolis East
Washington Street, 6.60. Logansport—Meadow Lake, 6;
South Bend 1st, 44.50. New Albany—New Albany 2d, 41.77.
Vincennes—Worthington, 4. White Water—Richmond 1st,
21.05; — 2d, 5. 291 19

INDIAN TERRITORY.—Tuscaloosa—Beaver Dam, 1. 1 00
IOWA.—Cedar Rapids—Bethel, 4.80; Cedar Rapids Central
Park, 4.55; Clarence 1st, 5; Linn Grove, 3; Mount Vernon,
10; Onslow 1st, 3.50. Corning—Bedford, 24.40; Corning 1st,
4.91; Emerson, 3.55; Morning Star, 1.83; Shenandoah, 10.75.
Council Bluffs—Atlantic, 12.76; Council Bluffs 1st, 20. Des
Moines—Dallas Center, 23.54; Des Moines Clifton Heights,
3; Dexter, 8; Grimes, 5. Dubuque—McGregor German, 3.
Fort Dodge—Arcadia German, 3; Boone 1st, 10; Churdan,
5.60; Emmanuel German, 3; Estherville, 13; Glidden, 5.30;
Jefferson 1st, 3.50; Pomeroy, 2.25; Ramsey German, 4;
Wheatland German, 5. Iowa—Bloomfield, 5; Burlington
1st, 3.54; Keokuk 1st Westminster, 6.74; Martinsburg, 8.32;
Mount Pleasant 1st, 22.92; West Point, 4.39. Iowa City—
Brooklyn, 13.71; Columbus Central (sab.-sch., 1.89), 4.95;
Washington, 17.58. Sioux City—Alta, 3; Sioux City 1st, 4.02.
Waterloo—Ackley, 27.40; Morrison, 4; West Friesland Ger-
man, 6; Williams, 3.40. 346 31

KANSAS.—Emporia—Lyndon, 1; Wichita West Side, 2.49.
Highland—Horton 1st, 13.83. Larned—McPherson, 19.72.
Neosho—Fort Scott 1st, 24.04; Parsons, 20.55; Sedan, 2.
Solomon—Minneapolis 1st, 3.17; Providence, 3; Sylvan
Grove, 3. Topeka—Kansas City Western Highlands, 7.15;
Sharon, 2.75; Wamego, 5. 107 70

KENTUCKY.—Ebenzer—Paris 1st, 5. Louisville—Louisville
Immanuel, 2; — Warren Memorial, 153.70. 160 70
MICHIGAN.—Detroit—Brighton, 74 cts.; Detroit 1st, 107.63;
— 2d Avenue, 5; — Fort Street, 147.17; — Immanuel, 6.35;
White Lake, 5.22. Flint—Bridgehampton 1st, 1.25; Cros-
well 1st, 4.35; Deckerville, 1.75; Fair Grove, 1; Otter Lake,
1.50. Kalamazoo—Martin, 2.50. Lansing—Brooklyn add'l,
50 cts. Monroe—Erie, 5; Jonesville, 12; Raisin, 2. Petoskey
— Alanson 1st, 1.90. 305 86

MINNESOTA.—Duluth—Barnum, 1.17; Duluth 2d, 4; Moose
Lake, 1.58. Mankato—Island Lake, 2.70; Lake Crystal, 3.20;
Russell, 1.50. Minneapolis—Minneapolis Bethlehem, 6.75;
— Highland Park, 10.87; Oak Grove, 5. St. Paul—Knox, 17;
St. Paul House of Hope, 100; Warrendale, 2. 139 77

MISSOURI.—Kansas City—Knob Noster, 1.75; Raynora
1st, 10.04; Sedalia Central (sab.-sch., 3.55), 16.15. Ozark—
Conway, 3.70; Ebenezer, 9.19; Joplin (sab.-sch., 29 cts.),
1.81. Palmyra—Moberly, 4. Platte—Hamilton 1st, 4.70;
Lathrop 1st, 4.40; Oregon, 6; St. Joseph 3d St., 13.40;
— Westminster, 30.49. St. Louis—Bethel German, 8; Kirkwood
1st, 81.06; Plapar Bluff, 4; Rock Hill, 50; St. Louis 2d Ger-
man, 2; — Glasgow Avenue, 10; — Leonard Avenue, 1.95;
— Walnut Park, 1; — Westminster, 10. 273 64

MONTANA.—Great Falls—Hayre, 11.56. Helena—Helena
Central, 2.10. 13 66

NEBRASKA.—Hastings—Campbell German, 3; Nelson, 2.50;
Republican City, 3.25. Kearney—Buffalo Grove, 4; Central
City, 5; Wood River, 4.10. Nebraska City—Auburn 1st,
6.70; Beatrice 1st, 9.20; Seward, 4.45; Sterling, 1.50. Ne-
braska—Atkinson, 2. Omaha—Bellevue, 5.45; Omaha Cas-
tellar Street, 6.17; — Knox (sab.-sch., 2), 5; Osceola, 3.09.
67 41

NEW JERSEY.—Elizabeth—Cranford 1st, 20; Elizabeth
Westminster sab.-sch. miss. fund, 1; Lamington, 4.81;
Pluckamin sab.-sch., 7.32; Roselle, 4.81; Woodbridge, 16.77.
Jersey City—Passaic 1st, 27.38; Paterson East Side, 19.17;
— Madison Avenue, 5; — Redeemer, 55.74. Monmouth—
Barnegat, 4; Beverly (C. E. Soc., 2; sab.-sch., 2), 57;
Cranbury 1st, 30; Forked River, 3; Freehold 1st, 28.86;
Mount Holly 1st, 32.78; Plattsburgh, 7; Providence (Bustle-
ton), 1.10; Tom's River, 4. Morris and Orange—Boonton
1st, 42.87; East Orange 1st, 213.18; Orange Central, 400; —
Hillside, 168.01; Rockaway add'l, 2. Newark—Montclair
Trinity, 25; Newark 1st, 47.71; — 2d, 46.84; — Memorial,
7; — Park, 9.83. New Brunswick—Dayton, 2.28; Flemington
1st, 80.50; Hamilton Square, 20; Kingston, 7; Lam-
bertville, 32; Lawrence, 20; Princeton 2d, 20.52; Stockton,
4; Trenton 1st, 2.70; — 4th, 52.25; — Prospect Street sab.-
sch., 7.69. Newton—Knowlton, 8; Marksboro, 6; Phillips-
burgh Westminster, 10. West Jersey—Cedarville 1st, 10.74;
Haddonfield, 41.04; Salem, 48.07. 1664 97

NEW MEXICO.—Rio Grande—Albuquerque 1st, 28.80; Los
Lentas, 10 cts.; Pajarito, 5 cts. 28 95

NEW YORK.—Albany—Ballston Spa, 6.49. Binghamton—
Binghamton North, 7.85. Boston—East Boston, 21.17; Law-
rence German, 10. Brooklyn—Brooklyn Arlington Avenue,
15. Buffalo—Akron, 1.10; Buffalo Bethany, 11.25; — West
Avenue, 7.90; — Westminster, 33.08; Clarence, 3. Cham-
plain—Plattsburg 1st, 17.60. Chemung—Burdett, 3.42. Co-
lumbia—Catskill, 89.16. Genesee—Batavia 1st, 36.12; Byron,
3; Castle, 20. Geneva—Canandaigua 1st, 18.87; Penn Yan
1st, 35; Seneca, 25; Seneca Castle, 3.50; West Fayette, 1.15.
Hudson—Florida, 3.42; Hopewell, 7.64; Ridgebury, 6.25.
Long Island—Amagansett, 15.50; Setauket, 30; Yaphank,
7. Lyons—East Palmyra, 5.20; Marion, 3.03; Rose, 5.60;
Williamson, 3.75; Wolcott 1st, 8.13. Nassau—Huntington
1st, 37.86; Islip, 20.50; St. Paul's (Elmont), 2. New York—
New York 7th, 6.56; — Harlem sab.-sch., 6.90; — Morning-
side, 20; — Puritans, 200; — Throgs Neck Y. P. S. C. E.,
5; — Washington Heights, 43.64. Niagara—Holley 1st, 17.50;
Knowlesville, 7; Medina, 14; Wright's Corners, 7. North River—
— Amenia South, 11.13; New Hamburg, 25; Pine Plains, 10.
Otsego—Gilbertsville, 7.50; Middlefield Centre, 2.25. Rochester—
Fowlerville, 2; Genesee Village, 53.61; Mount Morris, 9.27;
Ogden sab.-sch., 72 cts.; Victor, 13.43. St. Lawrence—Canton
1st, 18; Watertown 1st, 117.43; — Stone Street, 14. Syracuse—
Baldwinsville 1st, 5.52; Onondaga Valley, 5. Troy—Argyle, 2;
Melrose, 6; Pittsford, 5.85; Troy Oakwood Avenue, 18.35;
— Westminster, 28.09; — Woodside, 58.35; Waterford 1st, 4.28.
Utica—Camden, 25; Holland Patent 1st, 17.43; Ilion and
sab.-sch., 7; Rome 1st, 19.03; Utica Bethany, 5.90; Western-
ville, 14. Westchester—Mahopac Falls, 22; Peekskill 2d, 24.07;
South East Central, 7.71; Stamford 1st, 100.11; Thompsonville,
30.85; White Plains add'l, 2; Yonkers Westminster, 17.47.
1563 69

NORTH DAKOTA.— Fargo—Lucca, 7.50. Pembina—Neche,
1. 8 50

OHIO.—Athens—Logan 1st, 20; Marietta 4th St., 10; War-
ren, 3. Bellefontaine—Bellefontaine 1st, 6.06; Crestline (sab.-
sch., 1.50), 9.50. Chillicothe—Hillsboro, 30; South Salem,
12.04. Cincinnati—Avondale, 136.72; Cincinnati Walnut
Hills 1st, 95; College Hill, 34.60; Glendale, 22; Hartwell,
13; Monroe, 3; New Richmond, 5; Pleasant Ridge, 21;
Springdale, 17.03. Cleveland—Cleveland Calvary, 26; Guil-
ford 1st, 8.52. Dayton—Bath, 1.25; Blue Ball, 6; Camden,
7.10; Greenville 1st, 16; New Carlisle (sab.-sch., 1.12), 7.32;
Riley, 3; South Charleston, 10.62; Springfield 1st, 62; — 2d,
77.60; Xenia 1st, 12.07. Huron—Bloomville, 1; Melpore, 1;
Norwalk 1st, 8; Republic, 1. Lima—Findlay 1st, 37. Ma-
honing—Clarkson, 5; Ellsworth, 10; Massillon 2d, 40.10; Pol-
and, 8.60. Marion—Chesterville, 5; Mount Gilead, 16;
Pisgah, 2.05; Radnor and Thompson, 2.81. Maumee—Edger-
ton, 3; Toledo 1st, 13.26; West Bethesda, 13. Portsmouth—
Hanging Rock, 5.43; Portsmouth 1st, 30.80; Ripley, 13. St.
Clairsville—Pleasant Valley, 1.75; Short Creek, 5. Steuben-
ville—Annapolis, 3; Bethlehem, 10; East Springfield, 3.43;
Madison, 5; Newcomerstown, 3; New Harrisburg, 5; Sa-
lineville, 3.25; Scio, 14; Steubenville 1st, 11.35; Wellsville,
2d, 4; Yellow Creek, 7. Wooster—Dalton, 5.82; Savannah,
9.55; Wooster 1st (sab.-sch., 2.69), 39.84. Zanesville—Clark,
4.50; Coshocton, 56.50; High Hill, 3.11; Tunnel Hill, 3.50;
West Carlisle, 5.20; Zanesville 1st, 28.09. 1123 37

OREGON.—Portland—Astoria 1st, 2.47; Mount Tabor, 2.75;
Portland Mizpah, 2.40. Willamette—Independence Calvary,
3. 10 62

PENNSYLVANIA.—Allegheny—Allegheny 1st, 86.03;
— North, 95.03; Aspinwall, 4.90; Beaver, 18.16; Haysville
(sab.-sch., 1.60), 3.50; Vanport, 4. Blairsville—Conemaugh, 5;
Jeanette, 21; Laird, 3; New Salem, 14.56; Unity, 16.50. Butler—
Allegheny, 5; Clintonville, 6.50; Harrisburg, 2; Harris-
ville, 3; Muddy Creek, 6.70; Prospect, 2. Carlisle—Dickinson,
5.50; Gettysburg, 45.60; Great Conewago, 3.74; Harrisburg
Covenant, 15; Lebanon Christ, 157.70; Lower Marsh Creek,
6.26; Monaghan, 8.50; Shippensburg, 20.50. Chester—Avon-
dale, 4.81; Coatesville, 56.03; Downingtown Central (sab.-
sch., 1.50), 1.50. 10 62

sab.-sch., 6.74; — Bethany, 2. *Philadelphia*—Philadelphia 3d, 18.45; — Cohocksink sab.-sch., 3.10; — Evangel, 15. *Philadelphia North*—Bridgesburg 1st, 10; Germantown 1st sab.-sch., 21.07; — Wakefield, 62.62. *Pittsburgh*—Bethany sab.-sch., 15.48; Bethel, 31.85; Monaca, 2; Montours, 7; North Branch, 1; Oakmont 1st, 17; Pittsburgh East Liberty (sab.-sch., 44.74), 89.61; — Lawrenceville, 37.75; — Shady Side, 51.88; Wilkinsburg, 202.25. *Redstone*—New Geneva, 1; Saterville, 8.50. *Washington*—Fairview, 7; Wheeling 1st, 15.45. *Wellsboro*—Coudersport 1st, 6.95. 837 16
SOUTH DAKOTA.—*Southern Dakota*—Turner Co. 1st German, 4.00. 4 00
WASHINGTON.—*Olympia*—Stella, 2. 2 00
WISCONSIN.—*Winnebago*—Omro 1st, 2.75. 2 75

Total receipts from churches during Sept., 1897. \$1,942 22

MISCELLANEOUS.

Estate of Robert Sloan, Washington, Pa., 715.47;
Interest from invested funds, 126; Estate of

RECEIPTS FOR THE BOARD FOR FREEDMEN, OCTOBER, 1897.

BALTIMORE.—*Washington City*—Washington City 1st, 10; — Metropolitan, 10. 20 00
CALIFORNIA.—*Benicia*—Vallejo, 6. *Los Angeles*—Ontario 1st, 98 cts. *Oakland*—Alameda 1st, 7.75. *Sacramento*—Red Bluff, 8. *San José*—Cambria, 7.10. 29 83
CATAWBA.—*Southern Virginia*—Ridgeway sab.-sch., 1. Yadkin—Mt. Airy, 1.14; Germantown, 1. 3 14
COLORADO.—*Boulder*—Fort Morgan, 92 cts.; *Pueblo*—Colorado Springs 1st, 6.93. 7 85
ILLINOIS.—*Bloomington*—Bloomington 1st, 24; Gilman, 6. *Chicago*—Chicago 1st, 14.50; — 41st St., 46.60; — Christ Chapel sab.-sch., 9.44; Joliet Central Dean C. E. Soc., 25. *Freeport*—Hanover, 5. *Mattoon*—Tower Hill, 4. *Ottawa*—Sandwich, 8. *Rock River*—Fulton 1st, 2.50. *Schuyler*—Salem German, 3. 148 04
INDIANA.—*Crawfordsville*—Rockville Memorial, 1.72. *Indianapolis*—Greenwood sab.-sch., 5.54. 7 26
IOWA.—*Cedar Rapids*—Clarence 1st, 5. *Corning*—Emerson L. M. Soc., 1.60; Essex sab.-sch., 2.92; Shenandoah, 5.55; West Centre, 2.50. *Council Bluffs*—Menlo, 11. *Dubuque*—McGregor German, 3. *Iowa*—Bloomfield, 2; Burlington 1st, 3.54; Keokuk 1st Westminster, 6.74; Mount Pleasant 1st, 31.26. *Iowa City*—Columbus Central (sab.-sch., 1.05), 2.75; Iowa City, 40; Malcom, 5; Marengo 1st, 8.39; Tipton, 9. *Waterloo*—West Friesland German, 5. 145 25
KANSAS.—*Osborne*—Calvert, 1.80. 1 80
MICHIGAN.—*Detroit*—Brighton, 95 cts.; Ypsilanti 1st, 9.20. *Flint*—Fair Grove, 2. *Monroe*—Clayton, 7; Dover, 4. 23 15
MINNESOTA.—*St. Paul*—St. Paul House of Hope, 50. 50 00
MISSOURI.—*Ozark*—Joplin 1st (sab.-sch., 29 cts.), 1.81. *St. Louis*—St. Louis Glasgow Avenue, 5.08; — Walnut Park, 1; Webster Grove, 37.30. *White River*—Green Grove, 1.50; Hopewell, 1.50. 48 19
MONTANA.—*Great Falls*—Lewistown, 6. 6 00
NEBRASKA.—*Hastings*—Hartwell Bethel, 5; *Kearney*—Buffalo Grove, 3. *Nebraska City*—Lincoln 1st, 42.86. 50 86
NEW JERSEY.—*Elizabeth*—Cranford 1st, 10; Elizabeth Westminster, 9; Roselle, 4.80. *Monmouth*—Barnegat, 4; Cranbury 1st, 20; Delanco, 4.70; Forked River, 3; Tom's River, 4. *Morris and Orange*—Morristown 1st, 78.46; Orange Hillside, 43.23; Summit Central, 9. *Newark*—Newark 1st, 36.20; — 3d, 233.08. *New Brunswick*—Dayton, 2.28; Lawrence, 20; Trenton 1st, 89.39; — 3d, 25.31. *Newton*—Marksboro, 6. *West Jersey*—Salem 1st, 13. 615 45
NEW MEXICO.—*Rio Grande*—Los Lentas, 10 cts.; Pajarito, 5 cts. 15
NEW YORK.—*Albany*—Albany 1st, 65; — West End, 12. *Buffalo*—Allegany, 5; Buffalo Bethany, 15; — Westminster, 12.40. *Columbia*—Greenville, 7.20. *Genesee*—Warsaw, 15; Wyoming (C. E.), 10.87. *Geneva*—Romulus, 28.23. *Hudson*—Florida, 3.42; Port Jervis, 10.06; Stony Point, 23.87. *Long Island*—Bridgehampton, 23.25; West Hampton, 15.69. *Lyons*—Rose, 4.45; Wolcott 1st, 7.45. *New York*—New York University Place, 249.70; — Washington Heights, 9.50. *Rochester*—Genesee Village, 43.59; Ogden sab.-sch., 72 cts.; Ossian, 80 cts. *St. Lawrence*—Waddington Scotch, 50. *Steuben*—Andover, 3.21. *Troy*—Waterford 1st, 4.28. *Utica*—Ilion 1st, 8; New Hartford, 7.64; Rome 1st, 16.34. 652 67
NORTH DAKOTA.—*Fargo*—Corinne, 7. *Pembina*—Minto Knox, 14.37; Neche (C. E.), 6.30. 27 87
OHIO.—*Athens*—Amesville, 2.64. *Bellefontaine*—Bellefontaine 1st, 6.06. *Cincinnati*—Bethel, 2.06; Silverton, 3.25. *Cleveland*—Cleveland Calvary, 23. *Dayton*—Dayton Memorial, 22.50. *Lima*—Findlay 1st, 36. *Marion*—Iberia, 9.70; Kingston, 3; Porter, 1. *Maumee*—Waterville, 2. *St. Clairsville*—Bannock, 5. *Steubenville*—Annapolis, 3; Bethlehem, 7; Salineville, 6; Socio, 11; Urichsville, 10. *Zanesville*—Frazeysburg, 2; Madison, 10. 164 21

John Ogden, Milwaukee, Wis., 1000; Rev. Rollin L. Adams, Presbytery of Des Moines, 5; Alan S. and James Evans, Jr., McKeesport, Pa., 100; "C. Penna," 8; Mrs. Pratt, Chautauqua, N. Y., 50 cts.; Rev. R. G. Keyes, Watertown, N. Y., 5; Rev. J. C. Cotton, Coraopolis, Pa., 1; A member of Beechwood Church, Clarion Presb., 56 cts. A member of New Vernon Church, Morris and Orange Presb., 50; "Jersey," per Miss Emelie A. Cowan, 40. \$2,051 53
Woman's Board of Home Missions..... 1,528 66

Total receipts during September, 1897..... \$5,522 41
Total receipts during September, 1896..... 5,619 55
Total receipts since April 1, 1897..... 24,288 07
Total receipts during same time last year..... 37,942 50

JOHN J. BEACON, Treasurer,
516 Market Street, Pittsburgh, Pa.

OREGON.—*Portland*—Astoria 1st, 2.46; Portland Calvary, 15. 17 46
PENNSYLVANIA.—*Allegheny*—Allegheny McClure Avenue, 35. *Butler*—Allegheny, 5; Harlansburg, 5; North Liberty, 10; North Washington (sab.-sch., 32), 51; Portersville, 17; Prospect, 4; Scrub Grass, 19. *Carlisle*—Harrisburg Elder Street, 5; Newport, 6.50. *Chester*—Lansdowne 1st, 13.29. *Erie*—Erie Central, 24.58; Irvineton (C. E.), 2, 4; North Clarendon, 3.60; North East 1st, 30; Sugar Grove, 2; Titusville L. H. M. Soc., 20. *Huntingdon*—Alexandria, 25.60; Bellefonte, 40; McVeytown, 15. *Kittanning*—Glade Run, 7; Parker City, 13; Slate Lick, 17.50. *Lackawanna*—Fortyfort, 12.75; Franklin, 2; Harmony, 7.41. *Lehigh*—Mauch Chunk 1st, 19.35; Shawnee, 5. *Northumberland*—Lewisburg 1st, 23.60. *Parkersburg*—Hughes River, 3. *Philadelphia*—Philadelphia Covenant, 9; — North 10th Street, 12.65. *Philadelphia North*—Leverington, 5; Nesaming of Warminster, 12; Germantown Summit, 13.25. *Pittsburgh*—Coraopolis (sab.-sch., 5.57; C. E., 5), 62.37; Pittsburgh Central Chapel 1st ch., 3.15; — East Liberty, 77.46; — Mt. Washington, 6.36; — Park Avenue, 20; — Shady Side sab.-sch., 18.05; Racoon (sab.-sch., 4.70), 60.30. *Redstone*—Mount Pleasant Reunion, 7.81. *Shenango*—Mount Pleasant, 8. *Westminster*—Leacock, 10.50. 772 08
SOUTH DAKOTA.—*Aberdeen*—Castlewood, 3. *Southern Dakota*—Bridgewater, 4. 7 00
TENNESSEE.—*Kingston*—Piney Falls, 1. 1 00
UTAH.—*Boise*—Boise City 1st, 5. 5 00
WASHINGTON.—*Alaska*—Fort Wrangell, 5. *Puget Sound*—Friday Harbor, 2. 7 00
WISCONSIN.—*Chippewa*—Phillips 1st, 22.46. *Milwaukee*—Milwaukee Bethany, 4.02; — Immanuel, 9.78; Waukesha 1st, 10.25. 46 51

Receipts from churches during October, 1897. . . \$2857 57

MISCELLANEOUS.

Mrs. John Fife, Tama, Ia., 6.05; Mrs. H. A. Z., Mulvane, Kans., 5; Mrs. Sophie Dale Houston, Wooster, O., 5; Mrs. Caleb L. Green, Trenton, N. J., 100; Rev. Meade C. Williams, D.D., St. Louis, Mo., 15; Cash, Pittsburgh, Pa., 10; Cash, Ft. Palmer, Pa., 100; Cash, Washington, Ill., 1; Estate of William R. Murphy, Allegheny, Pa., 2000; Miss Florence Stephenson, Asheville, N. C., 10; Woman's Synodical Soc. of Home Missions of Ohio, 10; Estate of Dr. C. B. Chapman, Madison, Wis., 250; Rev. B. L. Glenn, Newman, Ga., 5; Rev. C. C. Gould, Amesville, O., 1; Mrs. Bull, Mountain Dale, N. Y., 5; Harry T. McDonald, Pittsburgh, Pa., 1; Woman's Synodical Soc. of Home Missions of Penna., 15; Cordelia A. Greene, M.D., Castle, N. Y., 20; "C. Penna.," 8; Rev. Wm. Nicholl, Millerboro, Neb., 1; Rev. H. T. Scholl, Big Flats, N. Y., 3; W. D. Ward, Springfield, Ill., 1; A member of Beechwood ch., Clarion Presb., 34 cts. 2572 39
Woman's Board..... 4425 41

Total receipts during October, 1897..... \$9855 37
" " " " 1896..... 6795 46
" " April 1 to November 1, 1897..... 34,147 24
" " " " 1896..... 44,737 96

JOHN J. BEACON, Treasurer,
516 Market St., Pittsburgh, Pa.

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